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APRIL 1.

SAINT HUGH, BISHOP OF GRENOBLE, C.

From his life, written two years after his decease, by his intimate friend Guigo, fifth prior of the great Chartreuse, by the order of pope Innocent II. Bollandus ad Apr. 1, p. 36. Mabillon. Anna. l. 66, n. 34. Pagi ad An. 1080. Hist. Littér. de la France, t. 11, p. 149.

A. D. 1132.

THE first tincture of the mind is of the utmost importance to virtue ; and it was the happiness of this saint to receive from his cradle the strongest impressions of piety by the example and care of his illustrious and holy parents. He was born at Chateau-neuf, in the territory of Valence, in Dauphiné, in 1053. His father, Odilo, served his country in an honorable post in the army, in which he acquitted himself of his duty to his prince with so much the greater fidelity and valor, as he most ardently endeavored to sanctify his profession and all his actions by a motive of religion. Being sensible that all authority which men receive over others is derived from God, with an obligation that they employ it, in the first place, for the advancement of the divine honor, he labored, by all the means in his power, to make his soldiers faithful servants of their Creator, and by severe punishments to restrain vices, those especially of impurity and lying. By the advice of his son, St. Hugh, he afterwards became a Carthusian monk, when he was upwards of fourscore years old, and lived eighteen years in great humility and austerity, under St. Bruno and his successors, in the great Chartreuse, where he died, one hundred years old, having received extreme-unction and the viaticum from the hands of his son. Our saint likewise assisted, in her last moments, his mother, who had for many years, under his direction, served God in her own house, by prayer, fasting, and plentiful almsdeeds. Hugh, from the cradle, appeared to be a child of benediction. He went through his studies with great applause, and his progress in piety always kept pace with his advancement in learning. Having chosen to serve God in an ecclesiastical state, that he might always dwell in his house and be occupied in his praises, he accepted a canonry in the cathedral of Valence. In this station, the sanctity of his life, and his extraordinary talents, rendered him the ornament of that church ; and the gentleness and affability of his deportment won him the affection of all his colleagues. He was tall, and very comely, but naturally exceeding bashful ; and such was his modesty, that for some time he found means to conceal his learning and eloquence : nevertheless, his humility served only to show afterwards those talents to more advantage and with greater lustre. For no virtue shines brighter with learning than modesty, as nothing renders scholars more odious or despicable than haughtiness and pride, which they discover by their obstinacy and clamors, by the contempt with which they treat those who dissent from them in opinion, and by their ostentatious pedantry in embra-

cing every occasion of exhibiting their supposed superior wit and extraordinary parts.

Hugh, then bishop of Die, but soon after archbishop of Lyons, and also cardinal legate of the holy see, was so charmed at first sight of the saint, when he happened to come to Valence, that he would not be contented till he had taken the good man into his household. He employed him in extirpating simony, and in many other affairs of importance. In 1080, the legate Hugh held a synod at Avignon, in which he took under consideration the desolate condition and the grievous disorders into which the church of Grenoble was sunk, through the sloth and bad example of its late mercenary pastor. The eyes of the legate and of the whole council were fixed on St. Hugh as the person best qualified, by his virtue and prudence, to reform these abuses, and restore the ancient glory of that church; and with them the voice of the whole city conspired. But his reluctance and fears were not to be overcome, till he was compelled by the repeated commands of the legate and council. The legate took our newly-appointed bishop with him to Rome, in order to his receiving the episcopal consecration from the hands of Gregory VII., who then sat in the chair of St. Peter. The servant of God was glad of this opportunity of consulting the vicar of Christ concerning his own conscience; for during a great part of his life he had been extremely molested with troublesome temptations of importunate blasphemous thoughts against the divine providence. Pope Gregory, who was a man very well versed in the interior trials of souls, assured him that this angel of Satan was permitted by God, in his sweet mercy, to buffet him only for his trial and crown: which words exceedingly comforted the saint, and encouraged him to bear his cross with patience and joy. A devout soul, under this trial, which finds these suggestions always painful and disagreeable, ought not to lose courage; for by patience and perseverance she exceedingly multiplies her crowns, and glorifies God, who has laid it upon her shoulders, and who will, when he sees fit, scatter these mists, and on a sudden, translate her from this state of bitterness and darkness into the region of light, joy, and the sweetest peace. St. Hugh prayed earnestly to be freed from this enemy, but received for a long time the same answer with St. Paul.¹ In the mean while, his patience and constancy were his victory and his crown: and assiduous meditation on the sufferings of our divine Redeemer, who was made for us a man of sorrows, was his comfort and support.

The pious countess Maud would needs be at the whole charge of the ceremony of his consecration: she also gave him a crosier and other episcopal ornaments, with a small library of suitable books, earnestly desiring to be instructed by his good counsels, and assisted by his prayers. St. Hugh, after his ordination, hastened to his flock; but, being arrived at Grenoble, could not refrain his tears, and was exceedingly afflicted and terrified when he saw the diocese overrun with tares which the enemy had sown while the pastor slept. He found the people in general immersed in a profound ignorance of several essential duties of religion, and plunged in vice and immorality. Some sins seemed by custom to have lost their name, and men committed them without any scruple or sign of remorse. The negligence and backwardness of many in frequenting the sacraments, indicated a total decay of piety, and could not fail introducing many spiritual disorders in their souls, especially a great lukewarmness in prayer and other religious duties. Simony and usury seemed, under specious disguises, to be accounted innocent, and to reign almost without control. Many lands belonging to the church

¹ 2 Cor. xii. 9.

were usurped by laymen ; and the revenues of the bishopric were dissipated, so that the saint, upon his arrival, found nothing either to enable him to assist the poor, or to supply his own necessities, unless he would have had recourse to unlawful contracts, as had been the common practice of many others, but which he justly deemed iniquitous ; nor would he by any means defile his soul with them. He set himself in earnest to reprove vice, and reform abuses. To this purpose he endeavored by rigorous fasts, watchings, tears, sighs, and prayer, to draw down the divine mercy on his flock. And so plentiful was the benediction of heaven upon his labors, that he had the comfort to see the face of his diocese in a short time exceedingly changed. After two years, imitating therein the humility of some other saints, he privately resigned his bishopric, presuming on the tacit consent of the holy see. And putting on the habit of St. Bennet, he entered upon a novitiate in the austere abbey of Chaise-Dieu, or Casa-Dei, in Auvergne, of the reformation of Cluni. There he lived a year a perfect model of all virtues to that house of saints, till pope Gregory VII. commanded him, in virtue of holy obedience, to resume his pastoral charge. Coming out of his solitude, like another Moses descending from the conversation of God on the mountain, he announced the divine law with greater zeal and success than ever. The author of his life assures us that he was an excellent and assiduous preacher.

St. Bruno and his six companions addressed themselves to him for his advice in their pious design of forsaking the world, and he appointed them a desert which was in his diocese, whither he conducted them in 1084. It is a frightful solitude, called the Chartreuse, or Carthusian mountains, in Dauphiné, which place gave name to the famous order St. Bruno founded there. The meek and pious behavior of these servants of God took deep root in the heart of our holy pastor ; and it was his delight frequently to visit them in their solitude, to join them in their exercises and austerities, and perform the meanest offices amongst them, as an outcast and one unworthy to bear them company. Sometimes the charms of contemplation detained him so long in his hermitage, that St. Bruno was obliged to order him to go to his flock, and acquit himself of the duties which he owed them. He being determined to sell his horses for the benefit of the poor, thinking himself able to perform the visitation of his diocese on foot, St. Bruno, to whose advice he paid an implicit deference, opposed his design, urging that he had not strength for such an undertaking. For the last forty years of his life he was afflicted with almost continual headaches, and pains in the stomach ; he also suffered the most severe interior temptations. Yet God did not leave him entirely destitute of comfort ; but frequently visited his soul with heavenly sweetness and sensible spiritual consolations, which filled his heart under his afflictions with interior joy. The remembrance of the divine love, or of his own and others' spiritual miseries, frequently produced a flood of tears from his eyes, which way soever he turned them ; nor was he able sometimes to check them in company or at table, especially while he heard the holy scriptures read. In hearing confessions, he frequently mingled his tears with those of his penitents, or first excited theirs by his own. At his sermons it was not unusual to see the whole audience melted into tears together ; and some were so strongly affected, that they confessed their sins publicly on the spot. After sermon, he was detained very long in hearing confessions. He often cast himself at the feet of others, to entreat them to pardon injuries, or to make some necessary satisfaction to their neighbors. His love of heavenly things made all temporal affairs seem to him burdensome and tedious. Women he would never look in the face, so that he knew not the features of his own mother. He never loved to hear or relate

public news or reports, for fear of detraction, or at least of dissipation. His constant pensioners and occasional alms (in the latter of which he was extremely bountiful) were very expensive to him: insomuch, that though, in order to relieve the poor, he had long denied himself every thing that seemed to have the least appearance of superfluity, still, for the extending his beneficent inclination, he even sold, in the time of famine, a gold chalice, and part of his episcopal ornaments, as gold rings and precious stones. And the happy consequence of St. Hugh's example this way was, that the rich were moved by it to bestow of their treasures to the necessitous, whereby the wants of all the poor of his diocese were supplied.

He earnestly solicited pope Innocent II. for leave to resign his bishopric, that he might die in solitude; but was never able to obtain his request.* God was pleased to purify his soul by a lingering illness before he called him to himself. Some time before his death, he lost his memory for every thing but his prayers: the psalter and the Lord's prayer he recited with great devotion, almost without intermission: and he was said to have repeated the last three hundred times in one night. Being told that so constant an attention would increase his distemper, he said: "It is quite otherwise: by prayer I always find myself stronger." In the time of sickness, a certain frowardness and peevishness of disposition is what the best of us are too apt to give way to, through weakness of nature and a temptation of the enemy, who seeks to deprive a dying person of the most favorable advantages of penance and patience, and to feed and strengthen self-love in the soul while upon the very cross itself, and in the crucible into which she is thrown by a singular mercy, in order to her coming forth refined and pure. In this fiery trial, the virtue of the saints shows itself genuine, and ended with a fortitude which renders it worthy its crown. By the same test is pretended virtue discovered: self-love can no longer disguise itself: it cries out, murmurs, frets, and repines: the mask which the hypocrite wore is here pulled off: saints, on the contrary, under every degree of torture cruelty can invent, preserve a happy patience and serenity of soul. Hence the devil would not allow the virtue of Job to be sincere before it had been approved under sickness and bodily pain.² St. Hugh left us by his invincible patience a proof of the favor of his charity. Under the sharpest pains, he never let fall one word of complaint, nor mentioned what he suffered: his whole concern seemed only to be for others. When any assisted him, he expressed the greatest confusion and thankfulness: if he had given the least trouble to any one, he would beg to receive the discipline, and because no one would give it him, would confess his fault, as he called it, and implore the divine mercy with tears. The like sentiments we read in the relation of the deaths of many holy monks of La Trappe. Dom. Bennet, under the most racking pains, when turned in his bed, said: "You lay me too much at my ease." Dom. Charles would not cool his mouth with a little water in the raging heat of a violent fever. Such examples teach us at least to blush at and condemn our murmurs and impatience under sickness. The humility of St. Hugh was the more surprising, because every one approached him with the greatest reverence and affection, and thought it a happiness if they were allowed in any thing to serve him. It was his constant prayer, in which he begged his dear Carthusians and all others to join him, that God would extinguish in his heart all attachment to creatures, that his pure love might reign in all his affections. One said to him: "Why do you weep so bit-

² Job xi. 5.

* St. Hugh is ranked among ecclesiastical writers, chiefly on account of his *Chartulary*, or *Collection of Charters*, with curious historical remarks, kept in MS. at Grenoble: from which Dom. Maur. d'Autume has borrowed many things in his new edition of *Du Cange's Glossary*, &c

terly, who never offended God by any wilful crime?" He replied: "Vanity and inordinate affections suffice to damn a soul. It is only through the divine mercy that we can hope to be saved, and shall we ever cease to implore it?" If any one spoke of news in his presence, he checked them, saying: "This life is all given us for weeping and penance, not for idle discourses." He closed his penitential course on the 1st of April, in 1132, wanting only two months of being eighty years old, of which he had been fifty-two years bishop. Miracles attested the sanctity of his happy death; and he was canonized by Innocent II., in 1134.

There is no saint who was not a lover of retirement and penance. Shall we not learn from them to shun the tumult of the world, as much as our circumstances will allow, and give ourselves up to the exercises of holy solitude, prayer, and pious reading. Holy solitude is the school of heavenly doctrine, where fervent souls study a divine science, which is learned by experience, not by the discourses of others. Here they learn to know God and themselves; they disengage their affections from the world, and burn and reduce to ashes all that can fasten their hearts to it. Here they give earthly things for those of heaven, and goods of small value for those of inestimable price. In blessed solitude, a man repairs in his soul the image of his Creator, which was effaced by sin, and, by the victory which he gains over his passions, is in some degree freed from the corruption of his nature, and restored in some measure to the state of its integrity and innocence by the ruin of vice, and the establishment of all virtues in his affections; so that, by a wonderful change wrought in his soul, he becomes a new creature, and a terrestrial angel. His sweet repose and his employments are also angelical, being of the same nature with those of the blessed in heaven. By the earnest occupation of the powers of his soul on God and in God, or in doing his will, he is continually employed in a manner infinitely more excellent and more noble than he could be in governing all the empires of the world; and in a manner which is far preferable to all the vain occupations of the greatest men of the world during the whole course of their lives. Moreover, in the interior exercises of this state, a soul receives certain antepasts of eternal felicity, by which she intimately feels how sweet God is, and learns to have no relish for any thing but for him alone. O my friends, cried out a certain pious contemplative, I take leave of you with these words, and this feeling invitation of the Psalmist: *Come, taste your selves, and see by your own experience how sweet the Lord is.* But these and other privileges and precious advantages only belong to the true solitary, who joins interior to exterior solitude, is never warped by sloth or remissness, gives no moments to idleness, uses continual violence to himself, in order perfectly to subdue his passions, watches constantly over his senses, is penetrated to the heart with the wholesome sadness of penance, has death always before his eyes, is always taken up in the exercises of compunction, the divine praises, love, adoration, and thanksgiving, and is raised above the earth and all created things by the ardor of his desires of being united to God, the sovereign good.

ST MELITO, BISHOP OF SARDES IN LYDIA, C.

IN THE REIGN OF MARCUS AURELIUS.

To that emperor, in 175, he addressed an elegant and modest apology for the faith. From an eminent spirit of prophecy with which he was en-

dued by God, he was surnamed The Prophet, as St. Jerom¹ and Eusebius² testify.²

ST. GILBERT, BISHOP OF CAITHNESS IN SCOTLAND

HAVE administered that see with great sanctity for twenty years, he died on the 1st of April, 1240. See the Aberdeen Breviary.

APRIL II

ST. FRANCIS OF PAULA, CONFESSOR.

FOUNDER OF THE ORDER OF MINIMS.

From the bull of his canonization, and the memoirs relating to it, with the notes of Papebroke, t. 1. Apr. p. 103, also Philip Commines, b. 6, c. 8. See Le Fevre, Cont. of Fleury, b. 115, n. 111, 120, 144. Helyot, Hist. des Ord. Relig. t. 9, p. 426. Giry, a provincial of his order, in his Lives of Saints, and in a particular dissertation: and De Coste, of the same order, in his judicious and accurate life of this saint, in quarto.

A. D. 1508.

THIS saint was born about the year 1416, at Paula, a small city near the Tyrrhenian sea, in Calabria, the midway from Naples to Reggio. His parents were very poor, but industrious, and happy in their condition, making the will and love of God the sole object of all their desires and endeavors. Their whole conduct was, as it were, one straight line directed to this point. Having lived together several years without issue, they earnestly begged of God, through the intercession of St. Francis of Assisium, a son who might faithfully and assiduously serve him, and become an instrument to glorify his name, to whose service they solemnly devoted him. A son some time after this was born, whom they considered as the fruit of their prayers, named him after their patron, St. Francis, and made it their chief care to inspire him with pious sentiments, and give him an education suitable to his holy destination. Francis, while yet a child, made abstinence, solitude, and prayer his delight. In the thirteenth year of his age, his father, whose name was James Martotille, placed him in the convent of Franciscan friars at St. Mark's, an episcopal town of that province, where he learned to read, and laid the foundation of the austere life which he ever after led. He, from that time, denied himself all use of linen and flesh meat; and though he had not professed the rule of that order, he seemed, even in that tender age, to surpass all the religious in a scrupulous observance of every thing prescribed by it. Having spent one year here, he performed, with his parents, a pilgrimage to Assisium, the Portiuncula, and Rome. When he was returned to Paula, with their consent, he retired to a lonesome solitude about half a mile from the town: and, to avoid the distraction of visits, he shortly after chose a more remote retreat in the corner of a rock upon the sea-coast, where he made himself a cave. He was scarce fifteen years old when he shut himself up in this hermitage, in 1432. He had no other bed than the rock itself, nor other food than the herbs which he gathered in the neighboring wood, or what was sometimes brought him by his friends. Before he was quite twenty years old, two other devoutly inclined persons joined

¹ Catal. c. 24.

² Eus. b. 4, Hist. c. 26, b. 5, c. 24

him, imitating his holy exercises. The neighbors built them three cells and a chapel, in which they sung the divine praises, and a certain priest from the parish church came, and said mass for them. This is reputed the first foundation of his religious order, in 1436. Near seventeen years after, their number being much increased, with the approbation of the archbishop of Cosenza, a large church and monastery were built for them in the same place, towards the year 1454. So great was the devotion of the people, that the whole country joined, and all hands were set to this work; even noblemen would share in carrying burdens. During the erection of this building, our saint performed several miracles. Among others, a person deposed upon oath, in the process of the saint's canonization, that he himself was healed in an instant of a painful lameness in his thigh, by the prayer of the servant of God. When the house was completed, he applied himself to establish regularity and uniformity in his community, not abating in the least of his former severity with regard to himself. His bed was no longer indeed the rock, but it was a board, or the bare floor, with a stone or log of wood for his pillow, till, in his old age, he made use of a mat. He allowed himself no more sleep than was absolutely necessary to refresh weary nature, and to enable him to resume his devout exercises with greater vigor. He took but one repast a day, in the evening, and usually nothing but bread and water. Sometimes he passed two days without taking any food, especially before great festivals.

Penance, charity, and humility he laid down for the groundwork and basis of his rule. He obliged his followers to observe a perpetual Lent, and always to abstain not only from flesh, but also from all white meats, or food made of milk, such as cheese, butter, &c., also from eggs, all which the ancient canons forbid in Lent. In order more effectually to enforce obedience to this injunction, he prescribed a fourth vow, by which every religious of his order binds himself to observe it. His intention in enjoining this perpetual abstinence was to repair, in some sort, the abuses of Lent among Christians. He always lamented to see that holy fast so much relaxed by the mitigations which the church has been obliged to tolerate, in condescension to the lukewarmness of the generality of her children. He hoped also, by example, to open the eyes of the rest of the faithful, to whom the sight of such a perpetual Lent, compared to their remissness in one of only forty days, might be a continual reproach and silent preaching, perhaps more effectual than by words. The saint took charity for the motto and symbol of his order, to show it was to be its soul, and its most distinguishing characteristic, whereby to signify the intimate union of all its members, not only with one another, but with all the faithful, by their ardent love of God, that divine flame which glowed so warmly in his own breast, and which he eagerly endeavored to kindle in all others. Humility, however, was his darling virtue. The greater he was before God, and the more he was distinguished in the sight of heaven, the less he appeared in his own eyes; and the more he was exalted among men, honored and revered by popes and kings, the more earnestly did he study to live concealed and to debase himself beneath all creatures. It was his fondness for living concealed, unknown, and entirely forgotten by all men, that inspired him with the design in his earliest years of burying himself in a desert: in which part of his life, we know nothing of his sublime contemplations and his heavenly raptures, or of his severe penance, emulating the Eliases and the Baptists, because he sought to live hidden from the eyes of men, according to that maxim of true humility, Love to be unknown; nor did he only seek to conceal himself and draw a veil over his other virtues, but also over his humility itself. An humility which sets itself forth with an exterior show of

piety, which draws respect, and receives honor, is generally false; only the shadow of that virtue, and in reality a subtle, refined pride. At least it is always dangerous, and much to be suspected. But the humility of Francis was both true and secure, because hidden. When God discovered him to the world, the saint conversed with it so as always to retain the same spirit. Not yet twenty years old, he was the legislator and oracle of all who approached him: yet he was no ways elated on this account; he assumed nothing to himself, and professed that he knew nothing save Jesus Christ crucified, and that there is no virtue, no happiness, but in knowing our own littleness, and in being humble of heart with our divine Master. By this humility he was filled with the spirit of God, and by a wonderful prodigy of grace, at nineteen years of age, became the founder of an eminent religious order. Other orders have their principal end and distinguishing characters; some being remarkable for their poverty, others for austerity, others for prayer, holy zeal, &c. That of St. Francis of Paula eminently includes all the above-mentioned; but to show his value for humility, which he most earnestly recommended to his followers as the ground of all Christian virtues, he gave them a name that might express it, and begged of the pope, as a singular privilege, that his religious might be called Minims, to signify that they were the least in the house of God. Moreover, as in every community there must be a supreme, St. Francis would have the superior of each house in his order called Corrector, to put him in continual remembrance that he is only the servant of all the rest, according to that of Luke xxii., *He who is greater among you, let him be as the least.* But the more this saint humbled himself, the more did God exalt him.

The archbishop of Cosenza approved the rule and order of this holy man, in 1471. Pope Sixtus IV. confirmed it by a bull, dated the 23d of May, in 1474, and established Francis superior-general. This order was then chiefly composed of laymen, with a few clerks, and only one priest Balthasar de Spino, doctor of laws, afterwards confessor to Innocent VIII. About the year 1476, the saint founded another convent at Paterno, on the gulf of Tarentum; and a third at Spezza, in the diocese of Cosenza. In the year 1479, being invited into Sicily, he was received there as an angel from heaven, wrought miracles, and built several monasteries in that island, where he continued a whole year. Being returned into Calabria, in 1480, he built another at Corigliano, in the diocese of Rossano. Ferdinand, king of Naples, provoked at some wholesome advice the saint had given him and his two sons, Alphonsus, duke of Calabria, and John, cardinal of Aragon, persecuted him: but his third son, Frederick, prince of Tarentum, was his friend. The king, alleging that he had built monasteries without the royal assent, ordered a messenger to apprehend him at Paterno, and bring him prisoner to Naples. But the officer, approaching to seize his person, was so moved at his humility, and the readiness with which he disposed himself to follow him, that, struck with awe, he returned to Naples, and dissuaded the king from attempting any thing against the servant of God. The holy man was favored with an eminent spirit of prophecy. He foretold to several persons, in the years 1447, 1448, and 1449, the taking of Constantinople by the Turks, which happened on the 29th of May, in 1453, under the command of Mahomet II., when Constantine Palæologus, the last Christian emperor, was slain, fighting tumultuously in the streets. He also foretold that Otranto, one of the most important places and keys of the kingdom of Naples, would fall into the hands of the same infidels, three months before Achmat Bacha surprised it on the last day of August, 1480, to the great consternation of Italy and all Europe. But the servant of God promised the Christians, especially the pious John, count of Arena, one of the generals of

Ferdinand I., king of Naples, certain success the year following, when they recovered that city, and drove the infidels out of Italy, their victory being facilitated by the death of the Turkish emperor, and a civil war between the two brothers, Bajazet II. and Zizimes. The authentic depositions of many unexceptionable witnesses, given with all the formalities which both the civil and canon law require, prove these and many other illustrious predictions of the holy man, on several public and private occasions,* with regard to the kings of Naples, Ferdinand I., and Alphonsus II., and Louisa of Savoy, countess, afterwards duchess of Angouleme, mother of king Francis I. in France, and many others. Lawrence, bishop of Grenoble, of the most noble house of Alemans, in Dauphiné, uncle to the most valiant and pious captain De Bayard,† in his letter to pope Leo X. for the canonization of St. Francis, writes: "Most holy Father, he revealed to me many things which were known only to God and myself." In 1469, pope Paul II. sent one of his chamberlains, an ecclesiastic of the noble family of Adorno in Genoa, into Calabria, to inform himself of the truth of the wonderful things that were related of the saint. The chamberlain addressed himself to the vigilant archbishop of Cosenza, who assured him, from his own intimacy with the saint, of his sincere virtue and extraordinary sanctity, and sent one of his ecclesiastics, named Charles Pyrrho, a canon of Cosenza, a man of great learning and probity, to attend him to Paula. This Pyrrho had been himself healed, ten years before, of a violent toothache by the man of God touching his cheek with his hand, (of which the authentic depositions are extant,) and had from that time frequently visited him. The saint was at work, according to his custom, among the masons who were laying the foundation of his church; but seeing two strangers coming towards him, left his work, and came to meet them. He made them a low obeisance; and when the chamberlain offered to kiss his hand, according to the Italian custom of saluting priests and religious men, he would by no means allow it, and falling on his knees, said he was bound to kiss his hands, which God had consecrated for the thirty years he had said mass. The chamberlain was exceedingly struck at his answer, hearing him, who was an entire stranger to his person, tell him so exactly how long he had been a priest; but concealing himself and his commission, desired to converse with him in his convent. The chamberlain, who was a very eloquent man, made him a long discourse, in which, to try his virtue, he censured his institute as too austere, spoke much on the illusions and dangers to which extraordinary and miraculous gifts are liable, and exhorted him to walk in ordinary paths, trodden by eminent servants of God. The saint answered his objections with great modesty and humility; but seeing him not yet satisfied, he went to the fire, and taking out some burning coals, held them a considerable time in his hand without receiving any harm, saying: "All creatures obey those who serve God with a perfect heart." Which golden words are inserted by Leo X. in the bull of his canonization. The chamberlain returned to Cosenza full of veneration for the holy man, and told both the archbishop and his holiness at his return to Rome, that the sanctity of Francis was greater than his reputation in the world. A youth, nephew to the saint, being dead, his mother, the saint's own sister, applied to him for comfort, and filled his apartment with lamentations. After the mass and divine office had been said for the repose of his soul, St. Francis ordered the corpse to be carried from the church into his cell, where he ceased not to pray till, to her great astonishment, he had restored him to life and presented him to her in perfect health. The young man entered

* See many of these depositions in De Coste, part 2, ar 1 Bollandus.

† Surnamed Le Chevalier sans peur e: sans reproche.

his order, and is the celebrated Nicholas Alesso who afterwards followed his uncle into France, and was famous for sanctity and many great actions.*

Louis XI., king of France, a prince perhaps the most absolute, the most tenacious of his authority, jealous of his prerogative, and impatient of control, that ever wore that crown, after an apoplectic fit fell into a lingering decay.¹ Never had any man a stronger passion for life, or a greater dread of the very thoughts of death. Such was his frowardness and impatience, that every one trembled to approach him: nor durst any ask him a favor. He gave his physician ten thousand crowns a month, as long as he should prolong his life, and stood in the greatest awe of him. He shut himself up in his palace or castle of Plessis-les-Tours, near the city of Tours. Jesters, buffoons, and dancers were employed to divert his melancholy and peevishness, but in vain. He ordered prayers, processions, and pilgrimages for his health, and even against the north-wind, which he found injurious to him, and he caused holy relics from the remotest places to be brought to Plessis, into his chamber. His distemper still increasing, he sent an ambassador to our holy hermit in Calabria, begging he would come to see him, and restore his health, making the greatest promises to serve both him and his order. Hearing that the man of God would not be prevailed on by his promises to comply with his request, he entreated Ferdinand king of Naples to send him. Francis answered positively, that he could not tempt God, or undertake a voyage of a thousand miles to work a miracle, which was asked upon low and merely human motives. Louis did not yet desist, but desired the pope to interpose in favor of his request. Sixtus IV., by two briefs, commanded Francis immediately to repair to the king. Hereupon the obedient saint, without delay, set out and passed through Naples, where he was exceedingly honored by king Ferdinand. He took also Rome in his way, where he was treated with the highest distinction by the pope and cardinals. Embarking at Ostia, he landed in France, and cured many sick of the plague, in Provence, as he passed. Louis, in great joy, gave a purse of ten thousand crowns to him who brought the first news of the saint's arrival in his dominions, and sent the dauphin, with the principal lords of his court, to meet him at Amboise, and to conduct him to his palace. The saint arrived at Plessis on the 24th of April in 1482. The king went out to meet him, attended with all his court, and falling on his knees, conjured him to obtain of God the prolongation of his life. St. Francis told him, no wise man ought to entertain such a desire. To which he added this useful lesson, that the lives of kings had their appointed limits no less than those of his meanest subjects, that God's decree was unchangeable, and that there remained nothing to be done but for his majesty to resign himself to the

¹ Commines, b. 6, c. 7, 8, 12; Mezeray, &c.

* This miracle may be read, with a detail of the circumstances, in the life of this saint, by F. Giry. Among other testimonies in confirmation of it, Bollandus produces the following extracts:

Ex processu facto in Castellione. SSmo ac Bmo Dno Leoni X. Loysius de Agno, Baro Castellionis, &c. Die 27 Nov. An. 1516, de prodigijs Beati Viri talia quæ subsequuntur, coram nobis a subinertis testibus recitata et enarrata fuerunt.

D. Petrus de Paula, Consentinus, Terræ Castellioni Prætor, retulit quod Nicolaus nepos beati viri fuit ab Ipso in Paula resuscitatus; et hoc miraculum est vulgatum in Calabria, et potissimum in Casalibus civitatis Consentinæ.

Ex processu facto in terra Xiliani. Supplicatur sanctitati vestræ pro parte syndicorum et magistrorum juratorum universitatis, et hujusmodi pertinentiarum terræ Xiliani Dioc. Martharane.—

After several other miracles, related with the certificates of the witnesses upon oath, is added, n. 88:

Donna Andiana deponit per dictum sui patris, qualiter pater ejus vidit nepotem Fr. Francisci deportatum ad eum mortuum de duobus diebus, et vidit ipsum resuscitatum in conventu Paterni.

This nephew, Nicholas d'Alesso, was son of Andrew d'Alesso. The author of the life of St. Francis of Paula, who was a religious man of the saint's own convent, and lived many years with him at Paula, speaks of this miracle as happening before the year 1460. Six other persons are related to have been raised from death by this saint: the authentic proofs of which, and many other miracles, may be seen in the Bollandists, and in De Coste's life of this saint.

divine will, and prepare for a happy death. The king gave orders that he should be lodged in an apartment in his palace, near the chapel, and assigned him an interpreter. St. Francis often spoke to his majesty both in private and before his courtiers, and always with such wisdom, though a man without learning, that Philip Commynes, who frequently heard him, says that all present were persuaded the Holy Ghost spoke by his mouth. By his prayers and exhortations he effected a perfect change in the king's heart who, having recommended to him his three children, and the repose of his soul, died in his arms, perfectly resigned, on the 30th of August, in 1483.

King Charles VIII. honored the saint even more than his father Louis had done; would do nothing in the affairs of his conscience, or even in those of the state, without his advice; visited him every day as long as he stayed at Plessis, standing before him as a disciple, and engaged him to stand godfather to his son the dauphin, to whom he gave the name of our saint. He built for him a beautiful convent in the park of Plessis, in a place called Montils: and another at Amboise, and upon the very spot where he met him when he was dauphin: and going to Rome in 1495, where he made a triumphant entry, and was saluted emperor of Constantinople by pope Alexander VI., he built there, on Mount Pincio, a stately monastery for this order, under the name of the Blessed Trinity, in which none but Frenchmen can be admitted. In his reign the saint founded the convent of Nigeon, near Paris, on which occasion two doctors, who had violently opposed the institute before the bishop of Paris, were so moved by the sight of the saint at Plessis, that they entered his order in 1506. Pope Julius II. again approved the rule, in which the saint had made some alterations. King Charles VIII. dying in 1498, Louis XII. succeeded him. He at first gave the saint leave to return to Italy; but quickly recalled it, and heaped honors and benefactions on all his relations. St. Francis spent the three last months of his life within his cell, to prepare himself for a happy death, denying himself all communication with mankind, that nothing might divert his thoughts from death and eternity. He fell sick of a fever on Palm-Sunday, in 1506. On Maundy-Thursaday he assembled all his religious in the sacristy, and exhorted them to the love of God, charity with one another and with all men, and to a punctual observance of all the duties of their rule. After having made his confession, he communicated barefoot, and with a cord about his neck, which is the custom of his order. He died on the 2d of April, in 1508, being ninety-one years old.* He was canonized by Leo X. in 1519. His body remained uncorrupted in the church of Plessis-les-Tours, till the year 1562, when the Huguenots broke open the shrine and found it entire, fifty-five years after his death. They dragged it about the streets, and burned it in a fire which they had made with the wood of a great crucifix.† Some of his bones were recovered by the Catholics, and are kept in several churches of his order at Plessis, Nigeon, Paris, Aix, Naples, Paula, and Madrid. In Tours the same Calvinists burned the body of St. Martin, Alcuin, and many others. But Louis of Bourbon, duke of Montpensier, governor of Anjou, Touraine, and Maine, a virtuous and valiant prince, soon gave chase to those sacrilegious plunderers, and restored the churches and religious places to their former possessors.‡ St. Francis wrote two rules for his friars, with a Correctorium,

* Baillet; Helyot, Hist. des Ord. Relig.; Le Fevre; the Contin. of Fleury; Croisset.

* F. Papebroke had written, that St. Francis was born only in 1438, and died sixty-nine years old; but retracted this mistake after he had seen the dissertation of F. Giry.

† See the verbal process and informations relating to the sacrileges committed in pillaging this church and convent of Plessis, taken in the presidial court of Tours, in 1562 and 1563, in De Coste, p. 482. His rich tomb, though empty, is shown in the church of his great convent at Plessis-les-Tours, a mile from

or method of enjoining penances, and a third rule for nuns; all approved by pope Julius II. in 1506.

Vanity and the love of the world make men fond of producing themselves in public, and by having never cultivated an acquaintance with themselves, they shun the very means, look upon retirement as intolerable, and pass their life in wandering always from home, and in a studied series of dissipation, in which they secretly seek the gratification of their vanity, sloth, and other passions, but meet only with emptiness, trouble, and vexation. Man can find happiness only in God and in his own heart. This he flies who cannot bear to converse with God and his own heart. On the contrary, he who is endued with the spirit of prayer, finds the greatest relish in the interior exercises of compunction and contemplation, and in conversing with heaven. Solitude is his chief delight, and his centre: here he lives sequestered from creatures, and as if there were only God and himself in the world, except that he ceases not to recommend all men to God. In paying the debts of charity, and other exterior duties to his neighbors, his heart is fixed on God, and he has purely his divine will in view. So that even in his public actions, he deposites his intention and sentiments in the bosom of his God and Redeemer, and has no regard to creatures but as he considers God and his holy will in them. *You are dead,* says the apostle,³ *and your life is hid with God in Jesus Christ.*

SAINT APIAN, M.

Called by the Greeks and Latins Aphian, and sometimes Amphian. He was born of rich and illustrious parents, in Lycia, and by them sent in his youth to study eloquence, philosophy, and the Roman laws, in the famous schools of Berytus, in Phœnicia. He made a most rapid progress in learning: but it was his greatest happiness that, having embraced the Christian faith, he, by the means of prayer and retirement, preserved his innocence and virtue untainted in the midst of vice and lewdness. Returning home after his studies, he found his parents yet idolaters; and therefore withdrew to Cæsarea in Palestine, being at that time eighteen years of age. St. Pamphilus there expounded the holy scriptures with great piety and learning, and Apian became one of his auditors. Such was his conduct in that school of martyrs, as prepared him to take the lead among them, and set the rest an example. Dioclesian having abdicated the empire at Nicomedia, on the 1st of May, in 305, Galerius Maximianus, the chief promoter of his bloody persecution, was declared emperor of the East, which Maximinus Daia governed under him, as Cæsar. There came letters to Cæsarea from the last-mentioned, containing orders to the governor to compel all persons whatever to attend the public solemn sacrifices. Then Apian, without having communicated his design to any person, "Not even to us," says the historian Eusebius, with whom he dwelt, went to find out the governor Urbanus, as he was sacrificing, and came near to him without being perceived by the guards that surrounded him; and taking hold of his right hand, with which he was performing the ceremony, stopped him, saying: it was an impious thing to neglect the worship of the true God, and to sacrifice to idols and demons. God inspired this generous youth, not yet twenty years of age, by this da

³ Colos. lii. 2

the city of Tours. The church and convent are also stripped by several accidents of a great part of their rich ornaments and plate. Very near, the favorite palace of Lewis XI. is still standing, though in a decaying condition.

ring and extraordinary action, to confound the impiety of the persecutors, and to show them the courage of his servants. The guards instantly fell upon him, like so many wild beasts, cruelly buffeted his face, beat him down to the ground, kicked him unmercifully, hideously tore his mouth and lips, and wounded him in every part of his body. He was then thrown into a dark dungeon, where he remained a day and a night with his feet stretched very wide in the stocks. The next he was brought before the governor, who commanded he should suffer the most exquisite tortures. He had his sides torn so that his bones and entrails appeared: and his face was so swollen with the blows he had received, that he could not be known by his most intimate acquaintance. His only answer to all questions was: "I am a servant of Christ." His constancy having thrown the tyrant into a transport of rage, he ordered the executioners to apply to his feet lighted matches of flax dipped in oil. The fire burned up his flesh, and penetrated even to the very bones, and the juice of his body dropped from him like melted wax, but he still continued resolute. His patience struck the persecutors with astonishment: and when pressed by his tormentors to sacrifice and obey the judge, fixing his eyes upon them, he only replied: "I confess Christ the only God, and the same God with the Father." He was then remanded to prison, where he continued three days. Being then brought before the judge, he persisted in his confession, and, though half dead, was by his order cast into the sea. A prodigy ensued, of which there were as many witnesses, says Eusebius, as citizens of Cæsarea. He was no sooner thrown into the water, with stones tied to his feet, but both the sea and the city were shook with an earthquake, accompanied with a dreadful noise; and the sea, as if it was not able to endure the corpse of the martyr, threw it up before the gates of the city: all the inhabitants went out to see this prodigy, and gave glory to the God of the Christians, confessing aloud the name of Jesus Christ. The triumph of St. Apian happened on the 2d of April, 306, in the nineteenth year of his age. See Eusebius, an eye-witness, *De Martyr. Palæst.* c. 4, and his genuine acts in Chaldaic, given to the public by Stephen Assemani, t. 2, p. 188.

ST. THEODOSIA, V. M.

SHE was a native of Tyre. Having been educated in the Christian faith, she had, by vow, consecrated her virginity to God. She was not eighteen years of age when, in 308, being at Cæsarea, and beholding there the cruelties exercised by the barbarous governor upon the servants of God, her zeal prompted her to address the confessors who stood bound in the square before the governor's court to be interrogated. She congratulated them on their happiness, and besought them to remember her in their prayers when they should be with God, and earnestly exhorted them to patience and perseverance. The guards apprehended her as if guilty of a crime on account of this action, and presented her to the governor, who for three years and a half had sought in vain, by every invention of cruelty, to extirpate the Christian name out of his province; but finding the blood of martyrs to be a seed which served to further the propagation of Christianity, he was no longer master of his fury. Seeing the undaunted air with which this tender virgin appeared before him, he took it for an insult of his power, and caused her to be stretched on the rack in the most cruel manner; and her sides and breasts to be torn with iron hooks and pincers, and at length her breasts to be cut off with the utmost barbarity. Nothing could draw from her the least complaint or sigh; but she suffered these tortures with an amiable cheerful

ness painted on her face, and sweetly said to the judge: "By your cruelty you procure me that great happiness which it was my grief to see deferred. I rejoice to see myself called to this crown, and return hearty thanks to God for vouchsafing me such a favor." She was yet alive, when the governor, finding it impossible to add to his cruelty, ordered her to be thrown into the sea. The other confessors he condemned to the mines in Palestine; but was himself shortly after beheaded by his master for his crimes. St. Theodosia received her crown on the 2d of April, on which day her name occurs in the Roman, Greek, Russian, and other calendars. Her memory is honored with particular devotion at Venice, and in many other places. Concerning her martyrdom, see Eusebius, an eye-witness, in his History of the Martyrs of Palestine, c. 7, and her Acts, published from the Chaldaic, by Assemani, t. 2, p. 204.*

ST. NICETUS, ARCHBISHOP OF LYONS, CONFESSOR,

CALLED BY THE FRENCH NIZIER.

HE was descended from an ancient noble Gaulish family in Burgundy, and, by the care of virtuous parents, received a learned and pious education. Humility and assiduous prayer were his favorite virtues from the cradle. In his father's house he always chose to appear the lowest in the family, though by birth he had a right to claim the highest place next his parents. He readily gave a preference in all things to his brethren, and took a singular delight, during his hours of recreation, in performing the most servile offices. He instructed, with the utmost diligence, the servants and children in all Christian duties, and taught them the psalter and church office. He succeeded his uncle, St. Serdot, in the see of Lyons, in 551, which he governed with indefatigable zeal during twenty-two years, till his happy death on the 2d day of April, in 577. Great miracles confirmed the opinion of his sanctity: his relics are preserved in the parish church of his name, in Lyons: his memory is famous in France, and recorded in the Roman Martyrology.

ST. EBBA, ABBESS, AND HER COMPANIONS, MM.

IN the ninth century St. Ebba governed the great monastery of Coldingham, situated in Merch, or the Marshes, a province in the shire of Berwick, which was for some time subject to the English, at other times to the Scots. This was at that time the largest monastery in all Scotland, and had been founded by another St. Ebba, who was sister to St. Oswald and Oswi, kings of Northumberland.† In the year 870, according to Mathew of Westminster, or rather in 874, according to the Scottish historians, in an incursion of the cruel Danish pirates, Hinguar and Hubba, this abbess was anxious, not for her life, but for her chastity, to preserve which she had recourse to the following stratagem. Having assembled her nuns in the Chapter-house, after making a moving discourse to her sisters, she, with a razor, cut off her nose and upper-lip, and was courageously imitated by all the holy community. The frightful spectacle which they exhibited in this condition pro-

* St. Theodosia suffered under eighteen years of age: St. Apian not yet twenty.

† The monastery of Coldingham was burnt by John, king of England, and after it was rebuilt retained only the rank of a priory till the change of religion. A nephew of bishop Lesley, a Scottish Jesuit, tells us, in the lives of Scottish Saints, which he compiled in Latin, that he found the ruins very stately when he took a survey of them in 1610. See this MS History of Scottish Saints, p. 98.

tected their virginity. But the infidels, enraged at their disappointment, set fire to the monastery, and these holy virgins died in the flames spotless victims to their heavenly spouse, the lover and rewarder of chaste souls. See Matthew of Westminster, Baronius ad an. 870, Cressy, &c.

B. CONSTANTINE II., KING OF SCOTLAND,

MARCHED against the infidels who advanced to plunder his dominions, and, intercepting the forces of Hubba, cut off from the army of his brother, king Hinguar, by a sudden flood of the river Lenin, easily put them to flight; but was afterwards vanquished by Hinguar, near the town Cararia, and slain. In his last moments he repeated those words of the Psalm lxxvii. 19, *Lord Jesus, abandon not to beasts the souls which serve thee*. His death is placed by bishop Lesley and Buchanan in 874. He was buried in the isle of Iona, or Y-Colm-kill, and his tomb is said to have been honored with miracles. The title of martyr is given him by King, in his Calendar, on the 11th of March, the day on which he was honored under that quality at St. Andrew's. See Lesley, Hist. l. 5; Buchanan, l. 6.

ST. BRONACHA, OR BRONANNA, V.

ABBESS of Gleannsechis, or Kill-sechis, in Ireland: titular saint of the parish of Kill-Bruncha in the diocese of Dromore. See Colgan in MSS. Con. SS. Hibern. ad 2 Apr.

APRIL III.

SS. AGAPE, CHIONIA, AND IRENE, SISTERS,

AND THEIR COMPANIONS. MARTYRS

From their original acts, abridged out of the presidial court registers of Thessalonica, in Surius Ruina, p. 421. Tillemont, t. 5, pp. 240 and 680. Ceillier, t. 3, p. 490.

A. D. 304.

THESE three sisters lived at Thessalonica, and their parents were heathens when they suffered martyrdom. In the year 303, the emperor Dioclesian published an edict forbidding, under pain of death, any persons to keep the holy scriptures. These saints concealed many volumes of these sacred books, but were not discovered or apprehended till the year following; when, as their acts relate, Dulcetius, the governor, being seated in his tribunal, Artemesius, the secretary, said: "If you please, I will read an information given in by the Stationary,* concerning several persons here present." Dulcetius said: "Let the information be read." The solicitor read as follows: "The Pensioner Cassander to Dulcetius, president of Macedonia, greeting. I send to your highness six Christian women, with a man, who have refused

* Stationarius was a person appointed to keep ward in any place. Such officers, when distinguished by certain privileges, or particular benefits, conferred upon them for past services in the army, were also called *Beneficiarii*.

to eat meats sacrificed to the gods. They are called Agape, Chionia, Irene, Casia, Philippa, Eutychia, and the man's name is Agatho; therefore I have caused them to be brought before you." The president, turning to the women, said: "Wretches, what madness is this of yours, that you will not obey the pious commands of the emperors and Cæsars?" He then said to Agatho: "Why will you not eat of the meats offered to the gods, like other subjects of the empire?" He answered: "Because I am a Christian." DULCETIUS.—"Do you still persist in that resolution?" "Certainly," replied Agatho. Dulcetus next addressed himself to Agape, saying: "What are your sentiments?" Agape answered: "I believe in the living God, and will not by an evil action lose all the merit of my past life." Then the president said: "What say you, Chionia?" She answered: "I believe in the living God, and for that reason did not obey your orders." The president, turning to Irene, said: "Why did not you obey the most pious command of our emperors and Cæsars?" Irene said: "For fear of offending God." PRESIDENT.—"But what say you, Casia?" She said: "I desire to save my soul." PRESIDENT.—"Will not you partake of the sacred offerings?" CASIA.—"By no means." PRESIDENT.—"But you, Philippa, what do you say?" She answered: "I say the same thing." PRESIDENT.—"What is that?" PHILIPPA.—"That I had rather die than eat of your sacrifices." PRESIDENT.—"And you, Eutychia, what do you say?" "I say the same thing," said she, "that I had rather die than do what you command." PRESIDENT.—"Are you married?" EUTYCHIA.—"My husband has been dead almost these seven months." "By whom are you with child?" She answered: "By him whom God gave me for my husband." PRESIDENT.—"I advise you, Eutychia, to leave this folly, and resume a reasonable way of thinking; what do you say? will you obey the imperial edict?" EUTYCHIA.—"No: for I am a Christian, and serve the Almighty God." PRESIDENT.—"Eutychia being big with child, let her be kept in prison." Afterwards Dulcetus added: "Agape, what is your resolution? will you do as we do, who are obedient and dutiful to the emperors?" AGAPE.—"It is not proper to obey Satan; my soul is not to be overcome by these discourses." PRESIDENT.—"And you, Chionia, what is your final answer?" "Nothing can change me," said she. PRESIDENT.—"Have you not some books, papers, or other writings, relating to the religion of the impious Christians?" Chionia said: "We have none: the emperors now reigning have taken them all from us." PRESIDENT.—"Who drew you into this persuasion?" She said, "Almighty God." PRESIDENT.—"Who induced you to embrace this folly?" Chionia repeated again, "Almighty God, and his only Son our Lord Jesus Christ." DULCETIUS.—"You are all bound to obey our most puissant emperors and Cæsars. But because you have so long obstinately despised their just commands, and so many edicts, admonitions, and threats, and have had the boldness and rashness to despise our orders, retaining the impious name of Christians; and since to this very time you have not obeyed the stationaries and officers who solicited you to renounce Jesus Christ in writing, you shall receive the punishment you deserve." Then he read their sentence, which was worded as follows: "I condemn Agape and Chionia to be burnt alive, for having out of malice and obstinacy acted in contradiction to the divine edicts of our lords the emperors and Cæsars, and who at present profess the rash and false religion of Christians, which all pious persons abhor." He added: "As for the other four, let them be confined in close prison during my pleasure."

After these two had been consumed in the fire, Irene was a third time brought before the president. Dulcetus said to her: "Your madness is plain, since you have kept to this day so many books, parchments, codicils

and papers of the scriptures of the impious Christians. You was forced to acknowledge them when they were produced before you, though you had before denied you had any.* You will not take warning from the punishment of your sisters, neither have you the fear of death before your eyes your punishment therefore is unavoidable. In the mean time I do not refuse even now to make some condescension in your behalf. Notwithstanding your crime, you may find pardon and be freed from punishment, if you will yet worship the gods. What say you then? will you obey the orders of the emperors? are you ready to sacrifice to the gods, and eat of the victims?" IRENE.—"By no means: for those that renounce Jesus Christ, the Son of God, are threatened with eternal fire." DULCETIUS.—"Who persuaded you to conceal those books and papers so long?" IRENE.—"Almighty God, who has commanded us to love him even unto death; on which account we dare not betray him, but rather choose to be burnt alive, or suffer any thing whatsoever than discover such writings." PRESIDENT.—"Who knew that those writings were in the house?" "Nobody," said she, "but the Almighty, from whom nothing is hid: for we concealed them even from our own domestics, lest they should accuse us." PRESIDENT.—"Where did you hide yourselves last year, when the pious edict of our emperors was first published?" IRENE.—"Where it pleased God, in the mountains." PRESIDENT.—"With whom did you live?" IRENE.—"We were in the open air, sometimes on one mountain, sometimes on another." PRESIDENT.—"Who supplied you with bread?" IRENE.—"God, who gives food to all flesh." PRESIDENT.—"Was your father privy to it?" IRENE.—"No; he had not the least knowledge of it." PRESIDENT.—"Which of your neighbors knew it?" IRENE.—"Inquire in the neighborhood, and make your search." PRESIDENT.—"After you returned from the mountains, as you say, did you read those books to anybody?" IRENE.—"They were hid at our own house, and we durst not produce them; and we were in great trouble, because we could not read them night and day, as we had been accustomed to do." DULCETIUS.—"Your sisters have already suffered the punishments to which they were condemned. As for you, Irene, though you were condemned to death before your flight for having hid these writings, I will not have you die so suddenly; but I order that you be exposed naked in a brothel, and be allowed one loaf a day, to be sent you from the palace; and that the guards do not suffer you to stir out of it one moment, under pain of death to them." The infamous sentence was rigorously executed; but God protecting her, no man durst approach her, nor say or do any indecency to her. The president caused her to be brought again before him, and said to her: "Do you still persist in your rashness?" "Not in rashness," said Irene, "but in piety towards God." DULCETIUS.—"You shall suffer the just punishment of your insolence and obstinacy." And having called for paper, he wrote this sentence: "Since Irene will not obey the emperor's orders and sacrifice to the gods, but, on the contrary, persists still in the religion of the Christians, I order her to be immediately burnt alive, as her sisters have been." Dulcetius had no sooner pronounced this sentence but the soldiers seized Irene, and brought her to a rising ground where her sisters had suffered martyrdom, and having lighted a large pile, ordered her to mount thereon. Irene, singing psalms, and celebrating the glory of God, threw herself on the pile, and was there consumed in the ninth consulship of Dioclesian, and the eighth of Maximian, on the 1st day of April; but Ado, Usuard, and the Roman Martyrology name St. Agape and Chionia on the 3d, and St. Irene on the 5th of April.

* They probably were not then in her custody, at least not known to Chionia, who had denied them: she only denied herself convicted of the fact in court.

These saints suffered a glorious martyrdom, rather than to offend God by an action which several Christians at that time on various foolish pretences excused to themselves. How many continually form to themselves a false conscience to palliate the enormity of gross sins, in spite of the light of reason and the gospel; in which their case is far more deplorable and desperate than that of the most flagrant sinners. These are often awakened to sincere repentance: but what hopes can we have of those who, wilfully blinding themselves, imagine all goes right with them, even while they are running headlong into perdition? How many excuse to themselves notorious usuries and a thousand frauds, detractions, slanders, revenge, antipathies, sensual fondnesses, and criminal familiarities, envy, jealousy, hypocrisy, pride, and numberless other crimes! How often do men canonize the grossest vices under the glorious names of charity, zeal, prudence, constancy, and other virtues! The principal sources of this fatal misfortune of a false conscience are, first, the passions. These so strangely blind the understanding and pervert the judgment, that men fail not to extenuate the enormity of their crimes, and even to justify to themselves many violations of the divine law, where any passion hath a strong bias. Whatever men are eagerly bent to commit, they easily find pretences to call lawful. A second cause of our practical errors are the example and false maxims of the world. We flatter ourselves that what everybody does must be lawful, as if the multitude of sinners could authorize any crime, or as if the rule by which Christ will judge us, was the custom or example of others; or lastly, as if the world had not framed a false system of morals very opposite to the gospel. A third source of this dreadful and common evil is an affected ignorance. Parents, magistrates, priests, and others, are frequently unacquainted with several essential obligations of their state. How often are Christians ignorant of many practical duties which they owe to God, their neighbors, and themselves!

ST. RICHARD, B. C.

From his life by Ralph Boeking, some time his Confessarius, in two books, dedicated to Isabel, countess of Arundel; extant in the Acta Sancto-rum. The same is abridged in Surius. See another life of this saint in Capgrave, written also soon after his death; and F. Papebroke, t. 1, April. p. 277.

A. D. 1253.

ST. RICHARD was born at the manor of Wiche, famous for its salt wells, four miles from Worcester, being second son to Richard and Alice de Wiche. In order to keep faithfully his baptismal vows, he from his infancy always manifested the utmost dislike to gay diversions, and ever held in the highest contempt all worldly pomp: instead of which his attention was wholly employed in establishing for himself a solid foundation of virtue and learning. Every opportunity of serving others he regarded as his happiness and gain. The unfortunate situation of his eldest brother's affairs gave him an occasion of exercising his benevolent disposition. Richard condescended to become his brother's servant, undertook the management of his farms, and by his industry and generosity effectually retrieved his brother's before distressed circumstances. Having completed this good work, he resumed at Paris those studies he had begun at Oxford, leading with two select companions, a life of piety and mortification, generally contenting himself with coarse bread and simple water for his diet; except that on Sundays and on particular festivals he would, in condescendence to some visitors, allow himself a little meat or fish. Upon his return to England, he proceeded

master of arts at Oxford, from whence he went to Bologna, in Italy, where he applied himself to the study of the canon law, and was appointed public professor of that science. After having taught there a short time, he returned to Oxford, and, on account of his merit, was soon promoted to the dignity of chancellor in that university. St. Edmund, archbishop of Canterbury, having the happiness of gaining him for his diocese, appointed him his chancellor, and intrusted him with the chief direction of his archbishopric; and Richard was the faithful imitator of his patron's piety and devotions. The principal use he made of his revenues was to employ them to charitable purposes, nor would he on any terms be prevailed on to accept the least present in the execution of his office as ecclesiastical judge. He accompanied his holy prelate in his banishment into France, and after his blessed death at Pontigni, retired into a convent of Dominican friars in Orleans. Having in that solitude employed his time in the improving himself in theological studies, and received the order of priesthood, he returned to England to serve a private curacy, in the diocese of Canterbury. Boniface, who had succeeded St. Edmund in that metropolitan see, compelled him to resume his office of chancellor, with the care of his whole diocese. Ralph Nevil, bishop of Chichester, dying in 1244, king Henry III. recommended to that see an unworthy court favorite, called Robert Passelew: the archbishop and other prelates declared the person not qualified, and the presentation void: and preferred Richard de Wiche to that dignity. He was consecrated in 1245. But the king seized his temporalities, and the saint suffered many hardships and persecutions from him and his officers, during two years, till his majesty granted him a replevin: upon which he recovered his revenues, but much impaired. And as, after having pleaded his cause at Rome before pope Innocent IV. against the king's deputies, and obtained a sentence confirming his election, he had permitted no persecution, fatigue, or difficulty to excuse him to himself for the omission of any part of his duty to his flock: so now, the chief obstacles being removed, he redoubled his fervor and attention. He, in person, visited the sick, buried the dead, and sought out and relieved the poor. When his steward complained that his alms exceeded his income: "then," said he, "sell my plate and my horse." Having suffered a great loss by fire, instead of being more sparing in his charities, he said, "Perhaps God sent us this loss to punish our covetousness;" and ordered upon the spot more abundant alms to be given than usual. Such was the ardor of his devotion, that he lived as it were in the perpetual contemplation of heavenly things. He preached the word of God to his flock with that unction and success which only an eminent spirit of prayer could produce. The affronts which he received, he always repaid with favors, and enmity with singular marks of charity. In maintaining discipline he was inflexible, especially in chastising crimes in the clergy: no intercession of the king, archbishop, and several other prelates could prevail with him to mitigate the punishment of a priest who had sinned against chastity. Yet penitent sinners he received with inexpressible tenderness and charity. While he was employed in preaching a holy war against the Saracens, being commissioned thereto by the pope, he fell sick of a fever, foretold his own death, and prepared himself for it by the most melting ejaculations of divine love and thanksgiving. He died in an hospital at Dover, called God's House, on the 3d of April, in the year of our Lord 1253, of his episcopal dignity the ninth, of his age the fifty-sixth. His body was conveyed to Chichester, and interred before the altar which he himself had consecrated in his cathedral to the memory of St. Edmund. It was removed to a more honorable place in 1276, on the 16th of June, on which day our ancestors commemorated his translation

The fame of miraculous cures of paralytic and other distempers, and of three persons raised to life at his tomb, moved the pope to appoint commissaries to inquire into the truth of these reports, before whom many of these miracles were authentically proved upon the spot; and the saint was solemnly canonized by Urban IV., in 1262.

ST. ULPIAN, M.

HE was a young zealous Christian of Tyre, who, being encouraged by the example of St. Apian and other martyrs at Cæsarea, boldly confessed Christ before the cruel judge Urbanus. The enraged governor ordered him to be first severely scourged, and then tortured on the rack; his joints being thereby dislocated, his bones broke, and his body so universally sore that the slightest touch occasioned excessive pain. He was sewed up after this in a leather bag, with a dog and an asp, laid on a cart drawn by black bulls, carried to the sea-side, and cast into the waves. See Eusebius on the Martyrs of Palestine, ch. 5.

ST. NICETAS, ABBOT.

HE was a native of Bithynia, and from his infancy was brought up in austere monasteries by the care of his pious father Philaretus, who, after the loss of his wife, had himself embraced a monastic state. Nicetas emulated the most perfect examples of virtue: his mind was wholly occupied in prayer and pious reading, and his body was so extenuated by the severity of his fasts and watching, that it nearly resembled a walking skeleton. But his soul grew the more vigorous and active in proportion as it was more disengaged from the flesh, and by contemplation approached nearer to the angels. St. Nicephorus appointed him his coadjutor, and afterwards recommended him to be his successor in the abbey of Medicion, which he had founded on mount Olympus, under the rule of the Acæmetes. In this calm and amiable retreat the saint, and a hundred holy monks under his direction, led the lives of terrestrial angels, when the devil found means to disturb their tranquillity, though in the end his attempts only served to furnish their virtue with more distinguished occasions of triumph. In 813, the emperor Leo the Armenian renewed the war against holy images, and in 814, banished the patriarch St. Nicephorus, and intruded into his see one Theodosius, an impious officer of the court. The zeal of Nicetas for the Catholic faith was recompensed by two banishments, a rigid imprisonment, and other severe sufferings. Theodosius, having pronounced anathema against all who did not honor the image of Jesus Christ, our abbot, regarding him as orthodox, consented, with many other confessors, to receive the communion from his hands; but was immediately stung with remorse, fearing lest he had been drawn into a conformity which some might interpret to the prejudice of the truth. Hereupon he openly protested that he would never abandon the faith of his ancestors, or obey the false patriarch. He rejected the offers of preferment at court, and chose rather to suffer a cruel banishment into the island of St. Glyceria, in the extremities of the Propontis, under the guard of Anthimus, a court eunuch, who confined him in a dark dungeon, the key of which he always kept in his own custody. A little food, merely what seemed necessary to preserve him alive, was carelessly thrown in to him through a little window. In this martyrdom he lingered six years, till the death of Leo the Armenian, who was murdered on Christmas-day, in 820

Michael the Stutterer, who then ascended the throne, released the prisoners. St. Nicetas chose, out of humility, neither to return to his monastery, nor to live at Constantinople, but, shutting himself up in a small hermitage near that city, prepared himself for death, which he met with joy on the 3d of April, 824. Many miracles rendered his name illustrious on earth. See his life, by an intimate acquaintance, in Surius, d'Andilly, Papebroke, Fleury b. 46.

 APRIL IV.

ST. ISIDORE, BISHOP OF SEVILLE.

From his works and those of SS. Braulio and Ildefonse, his disciples. His life, compiled by Luke, bishop of Tuy, in Galicia, in 1236, extant in Mabillon, *Sæc. Bæo. 2.* shows not that accuracy and judgment which we admire in the books of that author against the Albigenes: nor is it here made use of.

A. D. 606.

ST. ISIDORE is honored in Spain as the most illustrious doctor of that church, in which God raised him, says St. Braulio,¹ to stem the torrent of barbarism and ferocity which everywhere followed the arms of the Goths, who had settled themselves in that kingdom, in 412. The eighth great council of Toledo, fourteen years after his death, styles him "the excellent doctor, the late ornament of the Catholic church, the most learned man, given to enlighten the latter ages, always to be named with reverence." The city Carthagera was the place of his birth, which his parents, Severian and Theodora, persons of the first quality in the kingdom, edified by the example of their extraordinary piety. His two brothers, Leander and Fulgentius, bishops,* and his sister Florentina, are also honored among the saints. Isidore having qualified himself in his youth for the service of the church by an uncommon stock of virtue and learning, assisted his brother Leander, archbishop of Seville, in the conversion of the Visigoths from the Arian heresy. This great work he had the happiness to see perfectly accomplished by his indefatigable zeal and labors, which he continued during the successive reigns of the kings Reccared, Liuba, Witeric, Gundemar, Sisebut, and Sisemund. Upon the decease of St. Leander, in 600, or 601, he succeeded him in the see of Seville.† He restored and settled the discipline of the church of Spain in several councils, of all which he was the oracle and the soul. The purity of their doctrine, and the severity of the canons enacted in them, drawn up chiefly by him, are incontestable monuments of his great learning and zeal.‡ In the council of Seville, in 619, in which he presided, he, in a public disputation, convinced Gregory (a bishop of the Acephali) of his error, who was come over from Syria; and so evidently did he confute the Eutychian heresy, that Gregory, upon the spot, embraced the Catholic faith. In 610, the bishops of Spain, in a council held at Toledo, agreed to declare the archbishop of that city primate of all Spain, as they say, he had always been acknowledged; which decree king Gundemar

¹ Prænot. lib. Isidor.

* F. Flores proves this St. Fulgentius, bishop of Ecija, suffragan of Seville, to have never been translated to the see of Carthagera, as Card. Belluga and some others have advanced upon incompetent modern authorities. Flores, *Espana Sagrada*, t. 5, p. 97. *Dissertacion Critica sobre el S. Fulgencio fue Obispo de Carthagera.*

† Not in 595, as Cave, &c. say; for St. Gregory wrote to St. Leander in 599, l. 9, ep. 60, 61. See on the councils the dissertations of the learned cardinal d'Aguirre.

confirmed by a law the same year; and St. Isidore subscribed the same. Yet we find that in the fourth council of Toledo, in 633, the most famous of all the synods of Spain, though Justus, the archbishop of Toledo, was present, St. Isidore presided, not by the privilege of his see, but on the bare consideration of his extraordinary merit; for he was regarded as the eminent doctor of the churches of Spain. The city of Toledo was honored with the residence of the Visigoth kings.

St. Isidore, to extend to posterity the advantages which his labors had procured to the church, compiled many useful works: in which he takes in the whole circle of the sciences, and discovers a most extensive reading, and a general acquaintance with the ancient writers, both sacred and profane. In the moral parts his style is pathetic and moving, being the language of a heart overflowing with sentiments of religion and piety: and though elegance and politeness of style were not the advantage of that age, the diction of this father is agreeable and clear.* The saint was well versed in the Latin, Greek, and Hebrew languages.

St. Ildefonse says, that this saint governed his church near forty years, but cannot mean above thirty-six or thirty-seven. When he was almost fourscore years old, though age and fatigues had undermined and broken into his health, he never interrupted his usual exercises and labors. During the last six months of his life, he increased his charities with such profusion, that the poor of the whole country crowded his house from morning till night. Perceiving his end to draw near, he entreated two bishops to come to see him. With them he went to the church, where one of them covered him with sackcloth, the other put ashes on his head. Clothed with the habit of penance, he stretched his hands towards heaven, prayed with great earnestness, and begged aloud the pardon of his sins. He then received from the hands of the bishops the body and blood of our Lord, recommended himself to the prayers of all that were present, remitted the bonds of all his debtors, exhorted the people to charity, and caused all the money which he had not as yet disposed of to be distributed among the poor. This done, he returned to his own house, and calmly departed this life on the

* The Latin and Greek languages are a necessary introduction to learning, they are requisite to open to us the sources of sacred studies, and are adopted by the church in her liturgies to prevent the inconveniences and dangerous consequences of continual alterations and variations: they are likewise the key which unlock to us the original and most accomplished masters of polite literature, and almost all the sciences. These and other reasons moved St. Isidore to cultivate the study of those languages. The Latin tongue, though degenerating from its purity ever since the reign of Domitian, still continued the living language among the old Roman inhabitants of Spain; but began to be enshaded by the mixture of the Goths: and this alteration was afterwards much increased by the irruption of the Moors, and by the commerce of other barbarous nations. To preserve the knowledge of the Latin tongue, St. Isidore wrote several treatises on grammar. He compiled others on philosophy, on the holy scriptures, and on various subjects of piety, as on prayer, penance, and the contempt of the world. He has likewise left us a list of ninety-two ecclesiastical writers from Pope Sixtus III., with whom St. Jerom concluded his catalogue, a chronicle from the beginning of the world down to his own time, and a history of the Goths. F. Flores has favored us with a new complete edition of St. Isidore's book, *De Viris Illustribus*, with a preliminary dissertation, in an appendix to the fifth tome of his *España Sagrada*, p. 440. Also of this father's *Historia de Regibus Gothorum, Wandalorum et Suevorum*, *ibid.* t. 6. Append. 13, p. 474. The most famous of St. Isidore's works are twenty books of *Etymologies*, or *Origins*, in which he lays down the principles of the different sciences, beginning from grammar. His three books of the *Sentences*, or on the *Summum Bonum*, are a summary of theology on the divine attributes, on virtues and vices, consisting of sentences gleaned from the writings of SS. Austin, Gregory, &c. In his two books on the divine or ecclesiastical Offices, he explains the canonical hours, ceremonies, feasts, and fasts of the church. He says that our fathers established the festivals of the apostles and martyrs to excite us to an imitation of their virtues, to associate us to their merits, and that we may be assisted by their prayers; yet to none of them do we offer sacrifice, but only to the God of martyrs, (l. 1, c. 34.) Among the fast-days he mentions two which are not now observed, viz. the first days of January and November. His monastic rule, which he addressed to the monks of Honor, resembles that of St. Bennet. In it he orders mass to be said for every deceased brother, and on Monday in Whitsun-week for all the faithful departed. He prescribes that the monks prostrate themselves at the end of each psalm in the divine office. St. Isidore put the finishing hand to the Mosarabic missal and breviary, which St. Leander had begun to revise. Le Brun thinks it was compiled by the latter. Flores takes it to have been the ancient Roman and African missal introduced among the Goths in Spain, by St. Leander, with some few things from the old Spanish liturgy. See Flores, *España Sagrada*, t. 3. *De la Missa antigua de España*, pp. 187, 198. F. Lesley, a Jesuit, who has given a new edition of the Mosarabic liturgy at Rome, in 1755, with curious notes, brings many arguments to show that it was the old Spanish liturgy, used probably from the beginning of the church, with some additions, which Saint Leander adopted for the use of the Goths. See Leslev. Pref. lb

fourth day after, which was the 4th of April, in the year 636, as is expressly testified by Ædemptus, his disciple, who was present at his death. His body was interred in his cathedral, between those of his brother, St. Leander, and his sister, St. Florentina. Ferdinand, king of Castile and Leon, recovered his relics from the Moors, and placed them in the church of St. John Baptist, at Leon, where they still remain.

All who are employed in the functions of Martha, or of an exterior active life, must always remember that action and contemplation ought to be so constantly intermingled, that the former be always animated and directed by the latter, and amid the exterior labors of the active life, we constantly enjoy the interior repose of the contemplative, and that no employments entirely interrupt the union of our souls to God; but those that are most distracting serve to make us more closely, more eagerly, and more amorously, plunge our hearts in Him, embracing him in himself by contemplation, and in our neighbor by our actions.

ST. PLATO, ABBOT.

HE was born about the year 734. A pestilence that raged at Constantinople depriving him of his parents when he was no more than thirteen years of age, the care of his education devolved upon an uncle, who was high treasurer. Plato, while yet young, dispatched the business of that high office for his uncle with surprising readiness and assiduity. His remarkable dexterity in writing shorthand, may be reckoned among his inferior accomplishments, seeing by the daily progress he made in the more sublime parts of knowledge and religion, he far outstripped all his equals in age, and went beyond the greatest expectation of his masters. These eminent qualifications, joined to his elevated birth, extensive wealth, and unblemished probity, introduced him to the notice of the great, and opened to him the highest preferments in the state. Persons in the highest stations at court wished to make him their son-in-law: but his whole heart being attached to heavenly things, he looked with contempt on the pomps and vanities of this world. Prayer and retirement were the chief objects of his delight, nor was he fond of paying any visits except to churches and monasteries. He prevailed on his three brothers to devote themselves to God, and live in a state of celibacy: he made all his slaves free, and having sold his large estates, he portioned his two sisters, who, marrying, became the mothers of saints: the remainder of the purchase-money he distributed among the poor. Being thus disengaged, he bid adieu to his friends and country at twenty-four years of age. He took with him one servant as far as Bithynia, but there sent him also back, having given him all his clothes, except one coarse black suit; and in this manner he walked alone to the monastery of Symboleon, upon mount Olympus, in that country. From the moment he was admitted into that house, no one was more humble, more devout, more exact in every duty, or more obedient and mortified. The holy abbot Theoctistus, to furnish him with opportunities of heroic acts of virtue, often reprov'd and punished him for faults of which he was not guilty: which treatment St. Plato received with silence and joy, in patience and humility. Prayer and pious reading were the delight of his soul. In the hours allotted to labor he rejoiced to see the meanest employments assigned to him, as to make bread, water the ground, and carry dung, though his most usual province was to copy books of piety. Theoctistus dying in 770, St. Plato was chosen ab-

bot of Symboleon, being only thirty-six years old. He had opposed his exaltation to the utmost of his power, but seeing himself compelled to take upon him that burden, he became the more humble and the more austere penitent. He never drank any thing but water ; and this sometimes only once in two days : his diet was bread, beans, or herbs without oil : and this refecton he never took even on Sundays before None. He would never eat or wear any thing which was not purchased by the labor of his own hands ; by which he also maintained several poor. His retreat protected him from the persecution of Constantine Copronymus. The year after the death of that tyrant, in 775, St. Plato took a journey to Constantinople on business, where it is incredible with what esteem he was received, and how much he promoted piety in all ranks, states, and conditions ; how successful he was in banishing habits of swearing and other vices, and inspiring both the rich and poor with the love of virtue. The patriarch, not Tarasius, as Fleury mistakes, but his predecessor, Paul, endeavored to make him bishop of Nicomedia ; but such was the saint's humility, that he made all haste back to his desert of Symboleon. He would never take holy orders ; and indeed at that time the generality of monks were laymen. The whole family of his sister Theoctista, embracing a religious state, and founding the monastery of Saccudion, near Constantinople, St. Plato was with difficulty prevailed upon to leave Symboleon, and to take upon him the direction of this new abbey, in 782 ; but when he had governed it twelve years, he resigned the same to his nephew, St. Theodorus. The emperor Constantine repudiated his empress, Mary, and took to his bed Theodota, a relation of St. Plato. The patriarch, St. Tarasius, endeavored to reclaim him by exhortations and threats ; but SS. Plato and Theodorus proceeded to publish among the monks a kind of sentence of excommunication against him. Joseph, the treasurer of the church, and several other mercenary priests and monks, endeavored to draw over St. Plato to approve the emperor's divorce ; but he resisted their solicitations, and the emperor himself to his face, and courageously suffered imprisonment and other hardships till the death of that unhappy prince, in 797. The Saracens making excursions as far as the walls of Constantinople, the monks of Saccudion abandoned their settlement, and chose that of Studius, which abbey had been almost destroyed by the persecution of Constantine Copronymus. There St. Plato vowed obedience to his nephew Theodorus, living himself a recluse in a narrow cell, in perpetual prayer and manual labor, having one foot fastened to the ground with a heavy iron chain, which he carefully hid with his cloak when any one came to see him. In 806, St. Nicephorus, a layman, though a person of great virtue, was preferred to the patriarchal dignity by the emperor of the same name. St. Plato judged the election of a neophyte irregular, and on that account opposed it. In 807 he fell under a new persecution. Joseph, the priest who had married the adulteress to the emperor Constantine, was restored to his functions and dignity of treasurer of the church, by an order of the emperor Nicephorus. St. Plato considered this indulgence as a scandalous enervation of the discipline of the church, and a seeming connivance at his past crimes ; and loudly condemned it. The emperor, provoked at his zeal, caused him to be guarded a whole year by a troop of insolent soldiers and false monks ; after which he obliged him to appear before a council of court bishops, by which he was unjustly condemned, and treated with many indignities, and at length, with the most flagrant injustice, pronounced guilty of the fictitious crimes laid to his charge ; in consequence of which sentence the emperor banished him, and commanded that he should be ignominiously conducted from place to place in the isles of Bosphorus for the space of four years. Notwithstanding he was

at the same time afflicted with many distempers, the saint endured the fatigues of his exile with an extraordinary degree of constancy and courage which had such an effect on Nicephorus, that he had resolved to recall him with honor, and pay him the respect such distinguished piety merited, but, unhappily, the emperor's being surprised and murdered by the Bulgarians, in 811, frustrated those good intentions. But his successor, Michael I., a lover of justice and virtue, immediately gave orders that St. Plato should be honorably discharged. The saint was received at Constantinople with all possible marks of respect and distinction: but privately retired to his cell. After some time, perceiving himself near his end, he directed his grave to be dug, and himself to be carried to it and laid down by it. Here he was visited by the chief persons of the city, especially by the holy patriarch, St. Nicephorus, who had satisfied him as to his conduct in receiving the priest Joseph, and who came to recommend himself to his prayers. St. Plato happily expired on the 19th of March, in 813, near the close of the seventy-ninth year of his age. His funeral obsequies were performed by the patriarch St. Nicephorus. His memory is honored both by the Latins and Greeks on the 4th of April. Fortitude in suffering for the sake of justice, is the true test of virtue and courage; and the persecution of the saints is the glorious triumph of the cross of Christ. Humility, patience, and constancy, shine principally on such occasions. Their distresses are like the shades in a fine picture, which throw a graceful light on the brighter parts of the piece, and heighten its beauties. See the life of St. Plato, by his nephew St. Theodorus the Studite. Also the Commentary and Notes of Papebroke, t. 1. Apr. p. 364; Fleury, l. 45.

APRIL V.

ST. VINCENT FERRER, C.

From his life, written by Ranzano, bishop of Lucera, in order to his canonization, in Henschenius, with the notes of Papebroke. See *Touron, Hommes Illustres de l'Ordre de St. Dominique*, t. 3; Fleury, b. 110.

A. D. 1419.

ST. VINCENT FERRER was born at Valentia; in Spain, on the 23d of January, 1357. His parents were persons distinguished for their virtue and almsdeeds. They made it their rule to distribute in alms whatever they could save out of the necessary expenses of their family at the end of every year. Two of their sons became eminent in the church—Boniface, who died general of the Carthusians, and St. Vincent, who brought with him into the world a happy disposition for learning and piety, which were improved from his cradle by study and a good education. In order to subdue his passions, he fasted rigorously from his childhood every Wednesday and Friday. The passion of Christ was always the object of his most tender devotion. The blessed Virgin he ever honored as his spiritual mother. Looking on the poor as the members of Christ, he treated them with the greatest affection and charity, which being observed by his parents, they made him the dispenser of their bountiful alms. They gave him for his portion the third part of their possessions, all which he in four days' time

distributed among the poor. He began his course of philosophy at twelve years of age, and his theology at the end of his fourteenth year. His progress was such that he seemed a master in both studies at the age of seven teen, and by his affectionate piety he had obtained an eminent gift of tears in that tender age. His father having proposed to him the choice of a religious, an ecclesiastical, or a secular state, Vincent, without hesitation, said, it was his earnest desire to consecrate himself to the service of God in the order of St. Dominick. His good parents with joy conducted him to a covenant of that order in Valentia, and he put on the habit in 1374, in the beginning of his eighteenth year.

He made a surprisingly rapid progress in the paths of perfection, taking St. Dominick for his model. To the exercises of prayer and penance he joined the study and meditation of the holy scriptures, and the reading of the fathers. Soon after his solemn profession, he was deputed to read lectures of philosophy, and at the end of his course, published a treatise on Dialectic Suppositions, being not quite twenty-four years old. He was then sent to Barcelona, where he continued his scholastic exercises, and at the same time preached the word of God with great fruit, especially during a great famine, when he foretold the arrival of two vessels loaded with corn, the same evening, to relieve the city; which happened, contrary to all expectation. From thence he was sent to Lerida, the most famous university of Catalonia. There continuing his apostolic functions and scholastic disputations, he commenced doctor, receiving the cap from the hands of cardinal Peter de Luna, legate of pope Clement VII., in 1384, being twenty-eight years of age. At the earnest importunities of the bishop, clergy, and people of Valentia, he was recalled to his own country, and pursued there both his lectures and his preaching with such extraordinary reputation, and so manifestly attended with the benediction of the Almighty, that he was honored in the whole country above what can be expressed. As a humiliation, God permitted an angel of Satan to molest him with violent temptations of the flesh, and to fill his imagination with filthy ideas, the fiend rather hoping to disturb than seduce him. Also a wicked woman who entertained a criminal passion for our saint, feigned herself sick, and sending for him, on pretence of hearing her confession, took that occasion to declare to him her vicious inclinations, and did all in her power to pervert him. The saint, like another Joseph, in the utmost horror, and in an humble distrust of himself, without staying to answer her one word, betook himself to flight. The unhappy woman, enraged at his conduct, acted the part of Potiphar's wife in calumniating him. But her complaints meeting with little or no credit, she, upon reflection, became sensible of her fault: and being stung with remorse, made him public amends to the best of her power. The saint most readily pardoned her, and cured a disturbance of mind into which she was fallen. The arms which the saint employed against the devil were prayer, penance, and a perpetual watchfulness over every impulse of his passions. His heart was always fixed on God, and he made his studies, labor, and all his other actions, a continued prayer. The same practice he proposes to all Christians, in his book entitled: *A Treatise on a Spiritual Life*, in which he writes thus: "Do you desire to study to your advantage? Let devotion accompany all your studies, and study less to make yourself learned than to become a saint. Consult God more than your books, and ask him, with humility, to make you understand what you read. Study fatigues and drains the mind and heart. Go from time to time to refresh them at the feet of Jesus Christ under his cross. Some moments of repose in his sacred wounds give fresh vigor and new lights. Interrupt your application by short, but fervent and ejaculatory prayers: never begin or end your study but by prayer. Science is a gift of the

Father of lights : do not therefore consider it as barely the work of your own mind or industry." He always composed his sermons at the foot of a crucifix, both to beg light from Christ crucified, and to draw from that object sentiments wherewith to animate his auditors to penance and the love of God.

St. Vincent had lived thus six years at Valentia, assiduously pursuing his apostolical labors, under great persecutions from the devils and carnal men, out in high esteem among the virtuous, when cardinal Peter de Luna, legate of Clement VII. in Spain, was appointed to go from thence in the same capacity to Charles IV., king of France. Arriving at Valentia in 1390, he obliged the saint to accompany him into France. While the cardinal, who had too much of the spirit of the world, was occupied in politics, Vincent had no other employ or concern than that of the conversion of souls, and of the interests of Jesus Christ : and the fruits of his labors in Paris were not less than they had been in Spain. In the beginning of the year 1394, the legate returned to Avignon, and St. Vincent, refusing his invitations to the court of Clement VII., went to Valentia. Clement VII. dying at Avignon, in 1394, during the great schism, Peter de Luna was chosen pope by the French and Spaniards, and took the name of Benedict XIII. He commanded Vincent to repair to Avignon, and made him Master of the Sacred Palace. The saint labored to persuade Benedict to put an end to the schism, but obtained only promises, which the ambitious man often renewed, but always artfully eluded. Vincent in the mean time applied himself to his usual functions, and by his preaching reformed the city of Avignon ; but, to breathe a free air of solitude, he retired from court to a convent of his order. Benedict offered him bishoprics and a cardinal's hat ; but he steadfastly refused all dignities ; and, after eighteen months, earnestly entreated to be appointed apostolical missionary ; and so much did the opinion of his sanctity prevail, that the opposing his desire was deemed an opposition to the will of heaven. Benedict therefore granted his request, gave him his benediction, and invested him with the power of apostolical missionary, constituting him also his legate and vicar.

Before the end of the year 1398, St. Vincent being forty-two years old, set out from Avignon towards Valentia. He preached in every town with wonderful efficacy, and the people having heard him in one place, flocked him in crowds to others. Public usurers, blasphemers, debauched women, and other hardened sinners, everywhere were induced by his discourses to embrace a life of penance. He converted a prodigious number of Jews and Mahometans, heretics, and schismatics. He visited every province of Spain in this manner, except Galicia. He returned thence into France, and made some stay in Languedoc, Provence, and Dauphiné. He went thence into Italy, preaching on the coasts of Genoa, in Lombardy, Piedmont, and Savoy : as he did in part of Germany, about the Upper Rhine, and through Flanders. Such was the fame of his missions, that Henry IV., king of England, wrote to him in the most respectful terms, and sent his letter by a gentleman of his court, entreating him to preach also in his dominions. He accordingly sent one of his own ships to fetch him from the coast of France, and received him with the greatest honors. The saint having employed some time in giving the king wholesome advice both for himself and his subjects, preached in the chief towns of England, Scotland, and Ireland. Returning into France, he did the same, from Gascony to Picardy. Numerous wars, and the unhappy great schism in the church, had been productive of a multitude of disorders in Christendom ; gross ignorance, and a shocking corruption of manners, prevailed in many places ; whereby the teaching of this zealous apostle, who, like another Boanerges, preached in a voice of

thunder, became not only useful, but even absolutely necessary, to assist the weak and alarm the sinner. The ordinary subjects of his sermons were sin, death, God's judgments, hell, and eternity. He delivered his discourses with so much energy, that he filled the most insensible with terror. While he was preaching one day at Thoulouse, his whole auditory was seized with trembling. At his sermons persons often fainted away, and he was frequently obliged to stop, to give leisure for the venting of the sobs and sighs of the congregation. His sermons were not only pathetic, but were also addressed to the understanding, and supported with a wonderful strength of reasoning, and the authorities of scriptures and fathers, which he perfectly understood and employed as occasion required. His gift of miracles, and the sanctity of his penitential life, gave to his words the greatest weight. Amidst these journeys and fatigues he never ate flesh, fasted every day, except Sundays, and on Wednesdays and Fridays he lived on bread and water, which course he held for forty years: he lay on straw or small twigs. He spent a great part of the day in the confessional with incredible patience, and there finished what he had begun in the pulpit. He had with him five friars of his order, and some other priests to assist him. Though by his sermons thousands were moved to give their possessions to the poor, he never accepted any thing himself; and was no less scrupulous in cultivating in his heart the virtue and spirit of obedience, than that of poverty; for which reason he declined accepting any dignity in the church or superiority in his order. He labored thus near twenty years, till 1417, in Spain, Majorca, Italy, and France. During this time preaching in Catalonia, among other miracles, he restored to the use of his limbs John Soler, a crippled boy, judged by the physicians incurable, who afterwards became a very eminent man, and bishop of Barcelona. In the year 1400, he was at Aix, in Provence: in 1401, in Piedmont, and the neighboring parts of Italy, being honorably received in the Obedience* of each pope. Returning into Savoy and Dauphiné, he found there a valley called Vaupute, or Valley of Corruption, in which the inhabitants were abandoned to cruelty and shameful lusts. After long experience of their savage manners, no minister of the gospel durst hazard himself among them. Vincent was ready to suffer all things to gain souls, and to snatch from the devil a prey which he had already seemingly devoured. He joyfully exposed his life among these abandoned wretches, converted them all from their errors and vices, and changed the name of the valley into Valpure, or Valley of Purity, which name it ever after retained.

Being at Geneva in 1403, he wrote a letter to his general, still extant, in which, among other things, he informed him, that after singing mass he preached twice or thrice every day, preparing his sermons while he was on the road: that he had employed three months in travelling from village to village, and from town to town, in Dauphiné, announcing the word of God; making a longer stay in three valleys in the diocese of Embrun, namely, Lucerna, Argenteya, and Vaupute, having converted almost all the heretics which peopled those parts: that being invited in the most pressing manner into Piedmont, he for thirteen months preached and instructed the people there, in Montserrat, and the valleys, and brought to the faith a multitude of Vaudois and other heretics. He says the general source of their heresy was ignorance and want of an instructor, and cries out: "I blush and tremble when I consider the terrible judgment impending on ecclesiastical superiors, who live at their ease in rich palaces, &c., while so many souls redeemed by the blood of Christ are perishing. *I pray without ceasing the*

* During the grand schism in the fourteenth and fifteenth centuries, those countries which acknowledged each pope were called his Obedience.

Lord of the harvest that he send good workmen into his harvest."¹ He adds that he had in the valley of Luferia converted an heretical bishop by a conference; and extirpated a certain infamous heresy in the valley Pontia; converted the country into which the murderers of St. Peter, the martyr, had fled; had reconciled the Guelphs and Ghibelins, and settled a general peace in Lombardy. Being called back into Piedmont by the bishops and lords of that country, he stayed five months in the dioceses of Aoust, Tarentaise, St. John of Morienne, and Grenoble. He says he was then at Geneva, where he had abolished a very inveterate superstitious festival, a thing the bishop durst not attempt; and was going to Lausanne, being called by the bishop to preach to many idolaters who adored the sun, and to heretics who were obstinate, daring, and very numerous on the frontiers of Germany. Thus in his letter. Spondanus,² and many others say, the saint was honored with the gift of tongues, and that, preaching in his own, he was understood by men of different languages; which is also affirmed by Lanzano, who says that Greeks, Germans, Sardes, Hungarians, and people of other nations, declared they understood every word he spoke, though he preached in Latin, or in his mother tongue, as spoken at Valentia.* Peter de Luna, called Benedict XIII., sent for him out of Lorraine to Genoa, promising to lay aside all claim to the papacy. The saint obeyed, and represented to him the evils of the schism, which would be all laid to his charge; but he spoke to one that was deaf to such counsels. He preached with more success to the people of Genoa for a month, and travelled again through France and Flanders, and from thence, in 1406, over all the dominions of Henry VI., king of England. The years 1407 and 1408, he employed in reforming the manners of the people of Poitou, Gascony, Languedoc, Provence, and Auvergne: at Clermont is still shown the pulpit in which he preached in 1407. An inscription in a church at Nevers testifies the same of that city: he was again at Aix in October, 1408. Benedict XIII. being returned from Genoa, stopped at Marseilles, and came no more to Avignon, but in 1408 went to Perpignan. In the same year the Mahometan king of the Moors, at Granada in Spain, hearing the reputation of St. Vincent, invited him to his court. The saint took shipping at Marseilles, and preached to the Mahometans the gospel with great success at Granada, and converted many; till some of the nobles, fearing the total subversion of their religion, obliged the king to dismiss him. He then labored in the kingdom of Aragon, and again in Catalonia, especially in the diocese of Gironne and Vich; in a borough of the latter he renewed the miracle of the multiplication of loaves, related at length in his life.³ At Barcelona, in 1409, he foretold to Martin, king of Aragon, the death of his son Martin, the king of Sicily, who was snatched away amidst his triumphs in the month of July. Vincent comforted the afflicted father, and persuaded him to a second marriage to secure the public peace by an heir to the crown.

He cured innumerable sick everywhere, and at Valentia made a dumb woman speak, but told her she should ever after remain dumb, and that this was for the good of her soul; charging her always to praise and thank God in spirit, to which instructions she promised obedience. He converted the Jews in great numbers in the diocese of Palencia, in the kingdom of Leon, as Mariana relates. He was invited to Pisa, Sienna, Florence, and Lucca, in 1410, whence, after having reconciled the dissensions that prevailed in those parts, he was recalled by John II., king of Castile. In 1411 he vis-

¹ Luke x. 2.² Spondani. ad an. 1403.³ Bolland, p. 501, n. 23.

* Baillet says he preached in French, Spanish, and Italian, and where these languages were not understood, in Latin: but alters his authors to suppress the miracle.

ited the kingdoms of Castile, Leor, Murcia, Andalusia, Asturias, and other countries; in all which places the power of God was manifested in his enabling him to work miracles, and effect the conversion of an incredible number of Jews and sinners. The Jews of Toledo embracing the faith, changed their synagogue into a church, under the name of Our Lady's. From Valladolid, the saint went to Salamanca, in the beginning of the year 1412, where, meeting the corpse of a man who had been murdered, and was carrying on a bier, he, in the presence of a great multitude, commanded the deceased to arise, when the dead man instantly revived; for a monument of which a wooden cross was erected, and is yet to be seen on the spot. In the same city the saint entered the Jewish synagogue with a cross in his hand, and, replenished with the Holy Ghost, made so moving a sermon, that the Jews, who were at first surprised, at the end of his discourse all desired baptism, and changed their synagogue into a church, to which they gave the title of the Holy Cross. But St. Vincent was called away to settle the disputes which had for two years disturbed the tranquility of the kingdom of Aragon, concerning a successor to the crown. The states of Aragon, Catalonia, and Valentia were divided. The most powerful among the Catalonians were for choosing count Urgel, but the bishop of Saragossa, who opposed his election, being murdered, so impious and inhuman a crime occasioned a general detestation of that candidate, destroyed his interest, and was an alarm to a civil war. At last the states of the three kingdoms agreed to choose nine commissaries, three for each kingdom, who were to assemble in the castle of Caspé in Aragon, on the river Ebro, to decide the contest, which was to be determined by the concurrence of not less than six of the commissaries appointed for this purpose. St. Vincent, his brother, Boniface the Carthusian, and Don Peter Bertrand, were the three commissaries for the kingdom of Valentia. The saint therefore left Castile to repair to Caspé. Ferdinand of Castile was declared the next heir in blood, and lawful king, by the unanimous consent of the commissaries. St. Vincent on that occasion made an harangue to the foreign ambassadors and people present, and when he had named Ferdinand king, a prince highly esteemed for his valor, virtue, and moderation, the acclamations of all present testified their approbation. Ferdinand hastened to Saragossa, and was proclaimed on the 3d of September, 1412. He made the saint his preacher and confessor; yet the holy man continued his usual labors throughout Spain and the adjacent isles, and seemed to take more pleasure in teaching an ignorant shepherd on the mountains, than in preaching to the court. After having long endeavored to move Peter de Luna to resign his pretensions to the papacy, but finding him obstinate, he advised king Ferdinand to renounce his obedience, in case he refused to acknowledge the council of Constance; which that prince did by a solemn edict, dated the 6th of January in 1416, by the advice of the saint, as Oderic Raynold, Mariana, and Spondanus most accurately relate.* The saint labored zealously to bring all Spain to this union, and was sent by king Ferdinand to assist at the council of Constance. He preached through Spain, Languedoc, and Burgundy in his way thither. The fathers of the council pressed his arrival, and deputed Hannibaldi, cardinal of St. Angelus, to consult him at Dijon, in 1417. Gerson wrote to him also an earnest letter expressing a high esteem for his person.⁴ But it does not appear that St. Vincent ever arrived at Constance, notwithstanding Dupin and some others think he did.

⁴ Gerson, t. 2, p. 658, ed. nov.

* Their authority renders the mistake of Fleury's continuator inexcusable, who pretends that the saint only acted in compliance with the king's inclination.

The saint's occupations made him leave few writings to posterity. The chief of his works now extant, are, A Treatise on a Spiritual Life, or, On the Interior Man, A Treatise on the Lord's Prayer, A Consolation under Temptations, Against Faith, and Seven Epistles.*

St. Vincent having labored some time in Burgundy, went from Dijon to Bourges, where he continued his apostolical functions with equal zeal. In that city he received pressing letters from John V., duke of Brittany, inviting him to visit his dominions. The saint, convinced it was a call from God, passed by Tours, Angers, and Nantz, in his way thither, being everywhere received as an angel from heaven, and in all places curing the sick, and converting sinners. The duke resided at Vannes: in which city the saint was received by the clergy, nobility, and people in bodies, and the sovereign thought no honors sufficient to testify his esteem of his merit. St. Vincent preached there from the fourth Sunday of Lent till Easter-Tuesday, of the year 1417, and foretold the duchess that the child she then bore in her womb would one day be duke of Brittany, which came to pass for the eldest son then alive died without issue. All the dioceses, towns, and countries of Brittany heard this apostle with great fruit, and were witnesses of his miracles. His age and infirmities were far from abating any thing of his zeal and labors; he rooted out vices, superstitions, and all manner of abuses, and had the satisfaction to see a general reformation of manners throughout the whole province. Out of Brittany he wrote letters into Castile, by which he engaged the bishops, nobility, and Don Alphonsus, regent of that kingdom for king John the Second, yet a minor, to renounce Peter de Luna as an antipope, and acknowledge the council of Constance, to which they accordingly sent ambassadors, who were received with joy at Constance, on the 3d of April, 1417. Pope Martin V., elected by the council in November, wrote to the saint, and deputed to him Montanus, an eminent theologian, confirming all his missionary faculties and authority. Henry V., king of England, being then at Caen in Normandy, entreated the saint to extend his zeal to that province. He did so; and Normandy and Brittany were the theatre of the apostle's labors the two last years of his life. He was then sixty years old, and so worn out and weak that he was scarce able to walk a step without help; yet no sooner was he in the pulpit, but he spoke with as much strength, ardor, eloquence, and unction, as he had done in the vigor of his youth. He restored to health on the spot one that had been bedrid eighteen years, in the presence of a great multitude, and wrought innumerable other miracles; among which we may reckon as the greatest the conversions of an incredible number of souls. He inculcated everywhere a detestation of lawsuits, swearing, lying, and other sins, especially of blasphemy.

Falling at last into a perfect decay, his companions persuaded him to return to his own country. Accordingly he set out with that view, riding on an ass, as was his ordinary manner of travelling in long journeys. But

* The sermons printed in three volumes under his name, cannot be his work, as Dupin and Lappe observe; for his name is quoted in them, and they answer in nothing the character and spirit of this great man. Perhaps they were written by some one who had heard him and his companions preach. There is also a treatise On the End of the World, and On Antichrist, under his name. Some reprehend him for affirming the end of the world to be at hand; but he meant no more than the apostles and fathers by the like expressions; for the duration of this world is short in reality, and in public calamities we have signs which continually put us in mind of its final dissolution, and might be well employed by this saint to move the people with a more lively faith to fear that terrible day. But only God knows the time; and the fifth general council of Lateran forbids any preachers, on any conjectures whatsoever, to pretend to foretell or determine it, (Con. t. 14. p. 210.) though the time of God's judgment is certainly near to every one by death. Some also found fault with the troops of penitents who followed Vincent with disciplines. But they were sincere penitents, in whom appeared the true spirit of compunction; very opposite to the fanatic heretics of Germany, called Flagellantes, who placed penance entirely in that exterior grimace of disciplining or flagellation, teaching that it supplied the salutary purposes of the sacraments: not to mention other abuses which Gerson discreetly censures, t. 2, ed. nov. p. 660

after they were gone, as they imagined, a considerable distance, they found themselves again near the city of Vannes. Wherefore the saint, perceiving his illness increase, determined to return into the town, saying to his companions that God had chosen that city for the place of his burial. The joy of the city was incredible when he appeared again, but it was allayed when he told them he was come, not to continue his ministry among them, but to look for his grave. These words, joined with a short exhortation which he made to impress on the people's minds their duty to God, made many to shed tears, and threw all into an excess of grief. His fever increasing, he prepared himself for death by exercises of piety, and devoutly receiving the sacraments. On the third day the bishop, clergy, magistrates, and part of the nobility, made him a visit. He conjured them to maintain zealously what he had labored to establish among them, exhorted them to perseverance in virtue, and promised to pray for them when he should be before the throne of God, saying he should go to the Lord after ten days. During that interval, under the pains of his distemper, he never opened his mouth about his sufferings only to thank almighty God for making him, by a share in the cross, to resemble his crucified Son: for he suffered the sharpest agonies not only with resignation and patience, but with exultation and joy. His prayer and union with God he never interrupted. The magistrates sent a deputation to him, desiring he would choose the place of his burial. They were afraid his order, which had then no convent in Vannes, would deprive the city of his remains. The saint answered, that being an unprofitable servant, and a poor religious man, it did not become him to direct any thing concerning his burial; however, he begged they would preserve peace after his death, as he had always inculcated to them in his sermons, and that they would be pleased to allow the prior of the convent of his order, which was the nearest to that town, to have the disposal of the place of his burial. He continued his aspirations of love, contrition, and penance; and often wished the departure of his soul from its fleshy prison, that it might the more speedily be swallowed up in the ocean of all good. On the tenth day of his illness, he caused the passion of our Saviour to be read to him, and after that recited the penitential psalms, often stopping totally absorbed in God. It was on Wednesday in Passion-Week, the 5th of April, that he slept in the Lord, in the year 1419, having lived, according to the most exact computation, sixty-two years, two months, and thirteen days. Joan of France, daughter of King Charles VI., duchess of Brittany, washed his corpse with her own hands. God showed innumerable miracles by that water and by the saint's habit, girdle, instruments of penance, and other relics, of which the detail may be read in the Bollandists. The duke and bishop appointed the cathedral for the place of his burial. He was canonized by pope Calixtus III. in 1455. But the bull was only published in 1458, by pope Pius II. His relics were taken up in 1456. The Spaniards solicited to have them translated to Valentia, and at last resolved to steal them, thinking them their own property, to prevent which the canons hid the shrine in 1590. It was found again in 1637, and a second translation was made on the 6th of September, when the shrine was placed on the altar of a new chapel in the same cathedral, where it is still exposed to veneration.

The great humility of this saint appeared amidst the honors and applause which followed him. He wrote thus, from the sincere sentiments of his heart, in his treatise *On a Spiritual Life*, c. 16: "My whole life is nothing but stench: I am all infection both in soul and body; every thing in me exhales a smell of corruption, caused by the abominations of my sins and injustices: and what is worse, I feel th's stench increasing daily in me, and

renewed always more insupportably." He lays down this principle as the preliminary to all virtue, that a person be deeply grounded in humility; "For whosoever will proudly dispute or contradict, will always stand without the door. Christ, the master of humility, manifests his truth only to the humble, and hides himself from the proud," c. 1, p. 70. He reduces the rules of perfection to the avoiding three things: First, the exterior distraction of superfluous employs. Secondly, all interior secret elation of heart. Thirdly all immoderate attachment to created things. Also to the practising of three things: First, the sincere desire of contempt and abjection. Secondly, the most affective devotion to Christ crucified. Thirdly, patience in bearing all things for the love of Christ, *c. ult.*

ST. GERALD,

ABBOT of Seauve, or Sylva-major, near Bordeaux, who died on the 5th of April, 1095, and was canonized by Celestine II. in 1197. Papebroke, t. 1, Apr. p. 409.

ST. TIGERNACH, B. C., IN IRELAND.

His father, Corbre, was a famous general, and his mother, Dearfraych, was daughter of an Irish king named Eochod. Tigernach was baptized by Conlath, bishop of Kildare, St. Brigide being his godmother. In his youth he was carried away by pirates into Britain, and fell into the hands of a British king, who being taken with his virtue, placed him in the monastery of Rosnat. In the school of affliction he learned the emptiness of all earthly enjoyments, and devoted himself with his whole heart to the pursuit of true happiness in the service of God. When he returned into Ireland, he was compelled to receive episcopal consecration, but declined the administration of the see of Clogher, to which he was chosen upon the death of bishop Mac-karten, in 506. He founded the abbey of Cluanois, or Clones, in the county of Monaghan, where he fixed his episcopal see, now united to that of Clogher. He taught a great multitude to serve God in primitive purity and simplicity. In his old age he lost his sight, and spent his time in a lonesome cell in continual prayer and contemplation, by which he in some measure anticipated the bliss of heaven, to which he passed in 550, according to bishop Usher. See his Acts in Henschenius

ST. BECAN, ABBOT,

SON of Muirchade and Cula, of the regal family of Munster, contemporary with king Dermitius and St. Columb-Kille. In building his church, he worked frequently on his knees, and while his hands were employed at his work, he ceased not praying with his lips, his eyes at the same time streaming with tears of devotion. In the life of St. Molossus he is named among the twelve apostles of Ireland: and in the Festilogium of Ængus, on the 21st of March, he is said to be, with St. Endeus and St. Mochua, one of the three greatest champions of virtue, and leaders of saints in that fruitful age of holy men. See Colgan, MSS. ad 5 Apr.

APRIL VI.

ST. SIXTUS, OR XISTUS I., POPE AND MARTYR.

See Eus. b. 4, c. 4, 5. Tillemont, t. 2, p. 262.

SECOND AGE.

THIS holy pope succeeded St. Alexander about the end of the reign of Trajan, and governed the church ten years, at a time when that dignity was the common step to martyrdom; and in all martyrologies he is honored with the title of martyr. But it seems to be Sixtus II. who is mentioned in the canon of the mass, whose martyrdom was more famous in the church. A portion of the relics of St. Sixtus I., given by pope Clement X. to cardinal de Retz, was by him placed with great solemnity in the abbey of St. Michael in Lorraine.¹

Those primitive pastors who were chosen by God to be his great instruments in propagating his holy faith, were men eminently endued with the spirit of the most heroic Christian charity, so that we wonder not so much that their words and example were so powerful in converting the world, as that any could be so obstinate as to resist the spirit with which they delivered the divine oracles, and the miracles and sanctity of their lives, with which they confirmed their mission. What veneration must not the morality of the gospel command, when set off with all its lustre in the lives and spirit of those who profess it, seeing its bare precepts are allowed by deists and infidels themselves to be most admirable, and evidently divine! Only the maxims of the gospel teach true and pure virtue, and are such as extort applause from its enemies. The religion of a God crucified is the triumph over self-love; it commands us to tame our rebellious flesh, and subject it to the spirit; to divest ourselves of the old man, and to clothe ourselves with the new; to forget injuries and to pardon enemies. In these virtues, in this sublime disposition of soul, consists true greatness; not in vain titles and empty names. Religion, barely for the maxims which it lays down, and in which it is founded, claims the highest respect. The morality of the wisest pagan philosophers was mingled with several shocking errors and extravagances, and their virtues were generally defective in their motives. Worldly heroism is founded in vice or human weaknesses. It is at the bottom no better than a base ambition, avarice, or revenge, which makes many despise death, though they gild over their courage with the glorious name of zeal for their prince or country. Worldly actions spring not from those noble motives which appear, but from some base disorder of the soul or secret passion. Among the heathen philosophers, the Stoic led an austere life; but for the sake of a vain reputation. Thus he only sacrificed one passion to another; and while he insulted the Epicurean for his voluptuousness, was himself the dupe of his own illusion.

¹ Baron. ad an. 154.

A HUNDRED AND TWENTY MARTYRS OF HADIAB, OR HADIABENA, IN PERSIA.

From their genuine acts in Syriac, published by Assemani, t. 1, p. 105.

A. D. 345.

IN the fifth year of our persecution, say the acts, Sapor being at Seleucia, caused to be apprehended in the neighboring places one hundred and twenty Christians, of which nine were virgins, consecrated to God; the others were priests, deacons, or of the inferior clergy. They lay six months in filthy stinking dungeons, till the end of winter: during all which space Jazdundocta, a very rich virtuous lady of Arbela, the capital city of Hadiabena supported them by her charities, not admitting of a partner in that good work. During this interval they were often tortured, but always courageously answered the president that they would never adore the sun, a mere creature for God; and begged he would finish speedily their triumph by death, which would free them from dangers and insults. Jazdundocta, hearing from the court one day that they were to suffer the next morning, flew to the prison, gave to every one of them a fine white long robe, as to chosen spouses of the heavenly bridegroom; prepared for them a sumptuous supper, served and waited on them herself at table, gave them wholesome exhortations, and read the holy scriptures to them. They were surprised at her behavior, but could not prevail on her to tell them the reason. The next morning she returned to the prison, and told them she had been informed that that was the happy morning in which they were to receive their crown, and be joined to the blessed spirits. She earnestly recommended herself to their prayers for the pardon of her sins, and that she might meet them at the last day, and live eternally with them. Soon after, the king's order for their immediate execution was brought to the prison. As they went out of it Jazdundocta met them at the door, fell at their feet, took hold of their hands, and kissed them. The guards hastened them on, with great precipitation, to the place of execution; where the judge who presided at their tortures asked them again if any of them would adore the sun, and receive a pardon. They answered, that their countenance must show him they met death with joy, and contemned this world and its light, being perfectly assured of receiving an immortal crown in the kingdom of heaven. He then dictated the sentence of death, whereupon their heads were struck off. Jazdundocta, in the dusk of the evening, brought out of the city two undertakers, or embalmers for each body, caused them to wrap the bodies in fine linen, and carry them in coffins, for fear of the Magians, to a place at a considerable distance from the town. There she buried them in deep graves, with monuments, five and five in a grave. They were of the province called Hadiabena, which contained the greatest part of the ancient Assyria, and was in a manner peopled by Christians. Helena, queen of the Hadiabenians, seems to have embraced Christianity in the second century.¹ Her son Izates, and his successors, much promoted the faith; so that Sozomen says² the country was almost entirely Christian. These one hundred and twenty martyrs suffered at Seleucia, in the year of Christ 345, of king Sapor the thirty-sixth, and the sixth of his great persecution, on the 6th day of the moon of April, which was the 21st of that month. They are mentionet in the Roman Martyrology on the 6th

¹ See Baronius ad an. 44, n. 66.

² Sozom. b. 2. c. 19

ST. CELESTINE, POPE, C.

HE was a native of Rome, and held a distinguished place in the clergy of that city, when, upon the demise of pope Boniface, he was chosen to succeed him, in September, 422, by the wonderful consent of the whole city, as St. Austin writes. That father congratulated him upon his exaltation, and conjured him, by the memory of St. Peter, who abhorred all violence and tyranny, not to patronize Antony, bishop of Fussala, who had been convicted of those crimes, and on that account condemned, in a council of Numidia, to make satisfaction to those whom he had oppressed by rapine and extortion. This Antony was a young man, and was formerly a disciple of St. Austin, by whom he had been recommended to the episcopal dignity. This promotion made him soon forget himself, and lay aside his virtuous dispositions: and falling, first by pride, he abandoned himself to covetousness and other passions. St. Austin, fearing lest by the share he had in his promotion his crimes would be laid to his own charge, was of all others the most zealous and active to see them checked. Antony had gained his primate, the metropolitan of Numidia, who presided in the council by which he was condemned. Hoping also to surprise the pope by his artful pretences, he appealed to Rome. Boniface seeing the recommendation of his primate, wrote to the bishops of Numidia, requiring them to reinstate him in his see, provided he had represented matters as they truly were. Antony returning to Fussala, threatened the inhabitants that, unless they consented to receive him as their lawful bishop, in compliance with the orders of the apostolic see, he would call in the imperial troops and commissaries to compel them. Pope Boniface dying, St. Austin informed St. Celestine of these proceedings, who finding Antony fully convicted of the crimes with which he was charged, confirmed the sentence of the council of Numidia, and deposed him. "From these letters, that were written by the Africans on this occasion," says Mr. Bower,¹ "it appears, that the bishops of Rome used in those days to send some of their ecclesiastics into Africa, to see the sentences which they had given executed there; and that those ecclesiastics came with orders from the court for the civil magistrates to assist them, where assistance should be required." Saint Celestine wrote to the bishops of Illyricum, confirming the archbishop of Thessalonica vicar of the apostolic see in those parts. To the bishops of the provinces of Vienne and Narbonne in Gaul, he wrote, to correct several abuses, and ordered, among other things, that absolution or reconciliation should never be refused to any dying sinner, who sincerely asked it; for repentance depends not so much on time, as on the heart. In the beginning of this letter he says: "By no limits of place is my pastoral vigilance confined: it extendeth itself to all places where Christ is adored." He received two letters from Nestorius, bishop of Constantinople, in which his heresy was artfully couched; also an information from St. Cyril, patriarch of Alexandria, concerning his errors. Wherefore he assembled a synod at Rome, in 430, in which the writings of that heresiarch were examined, and his blasphemies in maintaining in Christ a divine and a human person were condemned. The pope denounced an excommunication against him, if he did not repent of his errors within ten days after the sentence should be notified to him, and wrote to St. Cyril, commissioning him, in his name, and by the authority of his see, to execute the same.* Nestorius re

¹ Lives of the Popes, t. 1, p. 369, Lond. edit.

* *Auctoritate tecum nostræ sedis adscitâ, nostrâ vice usus hanc exequens sententiam.*



maining obstinate, a general council was convened at Ephesus, to which St. Celestine sent three legates from Rome, Arcadius and Projectus, bishops, and Philip, priest, with instructions to join themselves to St. Cyril. He also sent a letter to the council, in which he said that he had commissioned his legates to see executed what had been already decreed by him in his council at Rome. He exhorts the fathers to charity, so much recommended by the apostle St. John, "whose relics," as he writes, "were there the object of their veneration."* This letter was read in the council with great acclamations. The synod was held in the great church of the Blessed Virgin, on the 22d of June, 431: in the first session one hundred and ninety-eight bishops were present. St. Cyril sat first as president,² in the name of St. Celestine.³ Nestorius refused to appear, though in the city, and showing an excess of madness and obstinacy, was excommunicated and deposed. It cost the zeal of the good pope much more pains to reconcile the Oriental bishops with St. Cyril: which, however, was at length effected. Certain priests in Gaul continued still to cavil at the doctrine of St. Austin, concerning the necessity of divine grace. St. Celestine therefore wrote to the bishops of Gaul, ordering such scandalous novelties to be repressed; highly extolling the piety and learning of St. Austin, whom his predecessors had honored among the most deserving and eminent doctors of the church, and whose character rumor could never asperse nor suspicion tarnish.⁴ Being informed that one Agricola, the son of a British bishop called Severianus, who had been married before he was raised to the priesthood, had spread the seeds of the Pelagian heresy in Britain, he sent thither, in quality of his vicar, St. Germanus of Auxerre, whose zeal and conduct happily prevented the threatening danger.† He also sent St. Palladius, a Roman, to preach the faith to the Scots, both in North-Britain and in Ireland. Many authors of the life of St. Patrick say that apostle likewise received his commission to preach to the Irish from St. Celestine, in 431. This holy pope died on the 1st of August, in 432, having sat almost ten years. He was buried in the cemetery of Priscilla, which, to testify his respect for the council of Ephesus, he had ornamented with paintings, in which that synod was represented. His remains were afterwards translated into the church of St. Praxedes. His ancient original epitaph testifies that he was an excellent bishop, honored and beloved of every one, who for the sanctity of his life now enjoys the sight of Jesus Christ, and the eternal honors of the saints. The same is the testimony of the Roman Martyrology on this day. See Tillemont, t. 14, p. 148; Ceillier, t. 13, p. 1.

S. WILLIAM, ABBOT OF ESKILLE, CONFESSOR.

HE was born of an illustrious family in Paris, about the year 1105, and received his education in the abbey of St. Germain-des-Prez, under his uncle Hugh, the abbot. By the regularity of his conduct, and the sanctity of his manners, he was the admiration of the whole community. Having finished his studies, he was ordained sub-deacon, and installed canon in the church of St. Genevieve-du-Mont. His assiduity in prayer, love of retirement and mortification, and exemplary life, seemed a troublesome censure of the slothful and worldly life of his colleagues; and what ought to have gained him their esteem and affection, served to provoke their envy and

² Conc. t. 3, pp. 656 and 980. St. Leo, ep. 72, can. 3.

³ Ib. t. 4, p. 562, in Conc. Chalced.

⁴ Ep. 21, ad Gallos.

* Cujus reliquias presertim venerantur ep ad Conc. 1159.

† Vice sua, S. Prosp. in Chron.

malice against him. Having in vain endeavored to prevail on this reformer of their chapter, as they called him, to resign his canonry, in order to remove him at a distance, they presented him to the curacy of Epinay, a church five leagues from Paris, depending on their chapter. But not long after, pope Eugenius III. coming to Paris, in 1147, and being informed of the irregular conduct of these canons, he commissioned the celebrated Suger, abbot of St. Denys, and prime minister to King Louis the Young, to expel them, and introduce in their room regular canons from the abbey of St. Victor: which was happily carried into execution, Eudo of St. Victor's being made the first abbot. St. William with joy embraced this institute, and was by his fervor and devotion a pattern to the most perfect. He was in a short time chosen sub-prior. The perfect spirit of religion and regularity which he established in that community, was an illustrious proof of the incredible influence which the example of a prudent superior has over docile religious minds. His zeal for regular discipline he tempered with so much sweetness and modesty in his injunctions, that made all to love the precept itself, and to practise with cheerfulness whatever was prescribed them. The reputation of his wisdom and sanctity reached the ears of Absalon, bishop of Roschild, in Denmark, who, being one of the most holy prelates of his age, earnestly sought to allure him into his diocese. He sent the provost of his church, who seems to have been the learned historian Saxo the Grammarian, to Paris on this errand. A prospect of labors and dangers for the glory of God was a powerful motive with the saint, and he cheerfully undertook the voyage. The bishop appointed him abbot of Eskille, a monastery of regular canons which he had reformed. Here St. William sanctified himself by a life of prayer and austere mortification; but had much to suffer from the persecutions of powerful men, from the extreme poverty of his house in a severe climate, and, above all, from a long succession of interior trials: but the most perfect victory over himself was the fruit of his constancy, patience, and meekness. On prayer was his chief dependence, and it proved his constant support. During the thirty years of his abbacy, he had the comfort to see many walk with fervor in his steps. He never left off wearing his hair-shirt, lay on straw, and fasted every day. Penetrated with a deep sense of the greatness and sanctity of our mysteries, he never approached the altar without watering it with his tears, making himself a victim to God in the spirit of adoration and sacrifice, together with, and through the merits of the holy victim offered thereon: the dispositions in which every Christian ought to assist at it. He died on the 6th of April, 1203, and was canonized by Honorius III. in 1224. See his life by a disciple in Surius, and at large in Papebroke's Continuation of Bollandus, t. 1, Apr. p. 620. Also M. Gourdan in his MSS. Lives of Illustrious Men among the regular Canons at St. Victor's, in Paris, kept in the library of MSS. in that house, in fol. t. 2, pp. 324 and 814.

ST. PRUDENTIUS, BISHOP OF TROYES, C.

HE was by birth a Spaniard; but fled from the swords of the infidels into France, where in 840, or 845, he was chosen bishop of Troyes. He was one of the most learned prelates of the Gallican church, and was consulted as an oracle. By his sermon on the Virgin St. Maura, we are informed that, besides his other functions and assiduity in preaching, he employed himself in hearing confessions, and in administering the sacraments of the holy eucharist and extreme unction. In his time Gotescalc, a wandering monk of the abbey of Orbasis, in the diocese of Soissons, ad-

vanced, in his travels, the errors of predestinarianism, blasphemously asserting that reprobates were doomed by God to sin and hell, without the power of avoiding either. Nottinge, bishop either of Brescia or Verona, sent an information of these blasphemies to Rabanus Maurus, archbishop of Mentz, one of the most learned and holy men of that age, and who had, while abbot of Fulde, made that house the greatest nursery of science in Europe.* Rabanus examined Gotescale in a synod at Mentz in 848, condemned his errors, and sent him to his own metropolitan Hincmar, archbishop of Rheims, a prelate also of great learning and abilities.¹ By him and Wenilo, archbishop of Sens, with several other prelates, the monk was again examined in a synod held at Quiercy on the Oïse, in the diocese of Soissons, a royal palace of king Charles the Bald, in 849. Gotescale being refractory, was condemned to be degraded from the priesthood, and imprisoned in the abbey of Haut-villiers in the diocese of Hincmar. By the advice of St. Prudentius, whom Hincmar consulted, he was not deprived of the lay-communion till after some time Hincmar, seeing his obstinacy invincible, fulminated against him a sentence of excommunication, under which this unhappy author of much scandal and disturbance died, after twenty-one years of rigorous confinement, in 870. Some suspected Hincmar to lean towards the contrary Semipelagian error against the necessity of divine grace; and Ratramnus of Corbie took up his pen against him. St. Prudentius wrote to clear up the point, which seemed perplexed by much disputing, and to set the Catholic doctrine in a true light, showing on one side a free will in man, and that Christ died for the salvation of all men; and on the other, proving the necessity of divine grace, and that Christ offered up his death in a special manner for the salvation of the elect. When parties are once stirred up in disputes, it is not an easy matter to dispel the mist which prejudices and heat raise before their eyes. This was never more evident than on that occasion. Both sides agreed in doctrine, yet did not understand one another. Lupus Servatus, the famous abbot of Ferrieres, in Gatinois, Amolan, archbishop of Lyons, and his

¹ T. 5, Concil. Harduin, pp. 15, 16. Annal. Fuldens. ad an. 848.

* Rabanus Maurus was archbishop of Mentz from the year 847 to 856, in which he died, on the 4th of February, on which his name occurs in certain private German Martyrologies, though he has never been publicly honored among the Saints. See Bolland. Febr. t. 1, p. 511, and Mabillon, t. 6; Act. SS. Bened. p. 37. His works were printed at Mentz, in 1626, in six tomes. They consist of letters, comments on the holy scriptures, and several dogmatical and pious treatises. The principal are his Instruction of the Clergy, and On the Ceremonies of Divine Offices, in three books; and his Martyrology, which he compiled about the year 844. Don. Bernard Pez published his pious discourse On the Passion of Christ. Anecdotes, t. 4, part 2, p. 8. His poems, which fall short of his prose writings, were published by F. Brower with those of Fortunatus. The Veni Creator is found among his writings, and in none more ancient; whence some ascribe to him that excellent hymn. He quotes the Gloria, laus et honor; which is known to be the work of Theodulph, bishop of Orleans, who died in 821, and left us Capitulars and other works in prose, and some in verse, collected by F. Sirmund in 1646. See Opera P. Sirmundi. Venetis, 1723, t. 2.

Hincmar, a monk of St. Denis, chosen archbishop of Rheims in 845, died in 882. His letters are much better written than his other works, nor is the style so lax and diffusive. Sirmund published his works in two vols. folio, in 1645. F. Cellot added a third volume in 1658.

Lupus, abbot of Ferrieres in Gatinois, (whom I now agree to have been the same person with Lupus Servatus, as F. Sirmund and Baluze have demonstrated against Mauguin,) died in 862. His letters and his famous treatise On the three Questions (relating to Predestination) are written in a nervous and elegant style. The most accurate editions are those of Baluze, in 1664, at Paris, and with additions at Leipsic in 1710, (the title page says falsely at Antwerp.)

Amolon succeeded Agobard in the see of Lyons in 810, and died in 852. In the Library of the Fathers, t. 13 and 14, and in an appendix to the works of Agobard by Baluze, we have his works on Grace and Predestination, and his letter to Theutlaald, bishop of Langres, in which he orders him to remove out of the church, and bury decently certain doubtful relics, according to the practice of St. Martin, and the decree of pope Gelasius. As to certain pretended miracles of women falling into convulsions, and being seized with pains before them, he commands them to be rejected and despised: for true miracles restore often health, but never cause sickness in such circumstances.

St. Remigius of Lyon, Amolon's successor, died on the 28th of October, 875, and is named among the Saints in the private calendars of Ferrari and Saussay. On his writings, On Grace and Predestination, see Mabillon, Suppl. Diplom. p. 64, et. in Analectis, p. 426, and F. Colonia, Hist. de Lyons, t. 2, p. 139.

Florus, deacon of Lyons, and a learned professor, author of additions to Bede's Martyrology, wrote both against Gotescale and John Scotus Erigena. See t. 15, Bibl. Patr. and Baluze, t. 2, op. Agobard's Append.

successor St. Remigius, wrote against Rabanus and Hincmar, in defence of the necessity of divine grace, though they condemned the blasphemies of the predestinarians. Even Amolan of Lyons and his church, who seem to have excused Gotescalc in the beginning, because they had never examined him, always censured the errors condemned in him: for the divine predestination of the elect is an article of faith; but such a grace and predestination as destroy free-will in the creature, are a monstrous heresy. Neither did St. Remigius of Lyons, nor St. Prudentius, interest themselves in the defence of Gotescalc, which shows the inconsistency of those moderns, who, in our time, have undertaken his justification * In 853, Hincmar and other bishops published, in a second assembly at Quiercy, four Capitula, or assertions, to establish the doctrines of free-will, and of the death of Christ for all men. To these St. Prudentius subscribed, as Hincmar and the annals of St. Bertin testify. The church of Lyons was alarmed at these assertions, fearing they excluded the necessity of grace: and the council of Valence, in 855, in which St. Remigius of Lyons presided, published six canons, explaining, in very strong terms, the articles of the necessity of grace, and of the predestination of God's elect. St. Prudentius procured the confirmation of these canons by pope Nicholas I. in 859. Moreover, fearing the articles of Quiercy might be abused in favor of Pelagianism, though he had before approved them, he wrote his Tractatoria to confute the erroneous sense which they might bear in a Pelagian mouth, and to give a full exposition of the doctrine of divine grace. He had the greater reason to be upon his guard, seeing some, on the occasion of those disputes, openly renewed the Pelagian errors. John Scotus Erigena, an Irishman in the court of Charles the Bald, a subtle sophist, infamous for many absurd errors, both in faith and in philosophy, † published a book against Gotescalc, On Predestination, in which he openly advanced the Semipelagian errors against grace, besides other monstrous heresies. Wenilo, archbishop of Sens, having extracted nineteen articles out of this book, sent them to his oracle St. Prudentius, who refuted the entire book of Scotus by a treatise which is still extant. This saint, having exerted his zeal also for the discipline of the church, and the reformation of manners among the faithful, was named with Lupus, abbot of Ferrieres, to superintend and reform all the monasteries of France; of which commission he acquitted himself with great vigor and prudence. He died on the 6th of April, 861, and is named in the Gallican martyrologies, though not in the Roman. ‡ At Troyes he is honored with an office of nine lessons, and his relics are exposed in a shrine. § See Ceillier, t. 19,

* Bishop Usher, Jansenius, and Mauguin are advocates for the Predestinarians; consequently suspected persons in this history. Their vindication of Gotescalc is confuted by the Cardinal de Laurea, Opusc. 1, c. 7, Nat. Alexander, F. Honoratus of St. Mary, and Tournely, in accurate dissertations on that subject F. Ziegelbaver in the Hist. Liter. Ord. S. Bened. t. 3, p. 105, gives us both Card. Noris's Apology for Gotescalc, and the Jesuit Du Mesnil's history of his heresy.

† See a catalogue of some of his errors and absurdities in Witsasse's Tr. de Euchar. t. 1, p. 414, and in Mr. Paris, Diss. at the end of the Perpetuité de la Foi, art. 4. Had Dr. Cave lived to read these authors, or Mabillon, sæc. 4 and 6, Bened. or Nat. Alexander, Hist. sæc. 9 and 10; Diss. 14, p. 359, t. 6, &c., he would not have confuted this John Scotus Erigena with John Scotus, abbot of Ethelinge, king Alfred's master, and one of the first professors at Oxford; nor is it likely he would have suppressed his errors, or the disgrace with which, by an express order of pope Nicholas I, he was expelled France. Hist. Liter. t. 5, p. 36.

‡ It is strange that Baillet should imagine this to be the Prudentius named in the Roman Martyrology, as bishop of Tarracoena, on the 23th of April; who, by the report of Tamayo and Lubin, was bishop of that see in 586, and his relics are shown there to this day.

§ The Bollandists, p. 531, on the 6th of April, with Lewis Cellot, Hist. Gotescalci, l. 3, c. 9, charge Prudentius of Troyes with errors in doctrine, and with opposing Hincmar out of jealousy and revenge, because the archbishop had seemed to infringe the rights of his church, according to the author of the Annales Britannici, who wrote within twenty years after his death. But this seems only a slander propagated by some of his adversaries. His writings, which are extant, t. 15, Bibl. Patr. p. 467, are understood in an orthodox sense by most learned Catholic theologians; at least we cannot doubt but he submitted them to the judgment of the Church. See Cacciari, Monumentum in S. Leonis, ep. 136, t. 2, p. 452.

The works of St. Prudentius, see t. 15, Bibl. Patr. His letter to his brother, who was a bishop, probably in Spain, is published by Mabillon, Analecta, p. 418. His panegyric On St. Maura, a virgin at Troyes, is extant in Surus; and translated into French, and defended against Daillé, by Abbé Bruyer, canon at Troyes, at the end of his Défense de l'Eglise de Troyes, at Paris, 1725.

p. 27, Clemencez, *Hist. Littér. de la France*, t. 5, p. 240; also *Les Vies de S. Prudence de Troyes, et de S. Maure, Vierge, à Troyes, 1725*; with an ample justification of this holy prelate: and *Nicolas Antonio, Bibliotheca Hispanica Vetus*, l. 6, c. 1, an. 259, ad 279, which work was published at Rome by the care of Card. D'Aguires, in 1696.

ST. CELSUS, IN IRISH, CEALLACH,

ARCHBISHOP of Armagh, is commemorated in the Roman Martyrology on this day. He died on the 1st of April in 1129, at Ard-Patrick, (that is, Patrick's Mount,) in Munster. See the life of St. Malachy, his successor, and Sir James Ware.

APRIL VII.

ST. APHRAATES, ANCHORET.

From Theodoret, *Philoth.* c. 8, and *Hist.* b. 4, c. 26. See Tillemont, t. 10, and Henschenius, t. 1, Apr. p. 604.

FOURTH AGE.

THIS saint was descended from an illustrious family in Persia, but infected with the superstitions of idolatry. He had the happiness of attaining to an early knowledge of the truth, which he embraced with his whole heart. Grieving to see it so little known and loved in his own country, regardless of honors and worldly advantages, he renounced all pretensions to them; and, leaving his friends and country, came to Edessa, in Mesopotamia where Christianity flourished. There he diligently informed himself what was the best manner of serving God perfectly, and securing his only affair, the eternal salvation of his soul. After some deliberation, he shut himself up in a little cell without the walls of that city, applying himself entirely to the exercises of penance and heavenly contemplation. After some time he removed into a cell near a monastery in the neighborhood of Antioch, in Syria, where, many resorting to him for spiritual advice, he became a great advocate for virtue and truth against vice and the reigning Arian heresy, by whomsoever professed. He ate nothing but a little bread after sunset, to which, when he was grown extremely old, he added a few herbs. He made use of no other bed than a mat laid on the bare ground. His clothing was one coarse garment. Anthemius, who was some time after appointed governor of the East, and consul, returning from an embassy in Persia, pressed Aphraates to accept of a robe he had brought with him, because the product of his own country. Aphraates made answer: "Do you think it reasonable to exchange an old faithful servant for a new one, merely because he is a countryman?" "By no means," replied Anthemius. "Then," said the hermit, "take back your garment; for I have one that I have worn these sixteen years; and I am not willing to have two at the same time." Hitherto the saint had lived retired in his cell; but seeing the Arian persecution under Valens make great havoc in the flock of Christ, he left his retreat to come to the assistance of the distressed Catholics of Antioch: where he

omitted nothing in his power to comfort the faithful, and to assuage the fury of their heretical persecutors. Valens had banished the holy bishop Meletius: but Aphraates joined Flavian and Diodorus; who governed St. Meletius's flock during his absence. His reputation for sanctity and miracles gave the greatest weight to his actions and words. The emperor Valens being at Antioch, looking one day out of a window of his palace upon the high road which parted it from the river Orontes, and led into the country, saw the saint passing by, and asked who that old man was, so meanly clad, and making such haste; and being told it was Aphraates, for whom the whole city had the greatest veneration, asked him whither he was going in so great a hurry? The man of God replied, "To pray for the prosperity of your reign." For the Catholics, not being allowed a church in the city, held their assemblies of devotion in a field where martial exercises were performed. The emperor said, "How comes it that you, who are by profession a monk, leave your cell thus to ramble abroad?" Aphraates answered, "I lived retired so long as the flock of the heavenly Shepherd enjoyed peace; but now I see it torn to pieces, how can I sit quiet in my cell? Were I a virgin confined in my father's house, and should see it take fire, would you advise me to sit still and let the house be burned, in which I should also perish; or leave my room to run and procure help, carry water, and exert my utmost endeavors to put out the fire? Reprove me not, O emperor, if I do the like; rather blame yourself, who have kindled the fire, not me for laboring to quench it." The emperor made not the least reply; but one of his eunuchs, then in waiting, reviled the aged saint, and threatened him with death. But God chastised his insolence: for soon after, going to see if the emperor's warm bath was ready, being taken with giddiness, he fell into the caldron of boiling water, and nobody being there to give him assistance, was scalded to death. This example so terrified the emperor, that he durst not listen to the suggestions of the Arians, who endeavored to persuade him to banish the saint. He was also much moved by the miraculous cures which the holy man wrought by the application of oil or water, upon which he had made the sign of the cross. Aphraates would never speak to a woman but at a distance, and always in as few words as possible. After the miserable death of Valens, when peace was restored to the church, our saint returned to his solitude, and there happily departed this life to possess God, "with whom," says Theodoret, "I believe he has greater power than while he was on earth: on which account I pray also to obtain his intercession." The whole church has imitated his example. St. Aphraates is honored in the Synaxary of the Greeks, and in the calendars of other oriental churches, on the 29th of January; but in the Roman Martyrology his name is placed on the 7th of April.

Every saint is eminently a man of prayer; but this is the peculiar perfection of holy hermits and monks. This was the means by which so many in that state have been raised to such wonderful heights in heroic virtue, so as to seem seraphim rather than men on earth. As a vessel at sea is carried by a favorable wind with incredible ease and swiftness, so a soul which is borne upon the wings of a true spirit of prayer, makes sweetly, and without experiencing either difficulty or pain, quick and extraordinary progress in the paths of all interior virtues, particularly those of a close union of her affections and powers with God, and those of divine charity, the queen and form of all perfect Christian virtue. In this spirit of prayer a simple idiot has outstripped the most subtle philosopher, because its foundation is laid by profound humility, and perfect simplicity and purity of heart; and communion and love require neither penetration nor depth of genius, nor ele-

gance of words, to express or raise their most tender affections. St. Bruno was an eloquent and learned man; yet in his most sublime contemplation he expressed to God all the burning sentiments of his soul by a single word, which he wished never to cease repeating, but to continue actually to pronounce it for all eternity with fresh ardor and jubilation: "O goodness! O goodness! O infinite goodness!" But by this word his heart said more than discourses could express in many years or ages.

ST. HEGESIPPUS, A PRIMITIVE FATHER,

NEAR THE TIMES OF THE APOSTLES.

HE was by birth a Jew, and belonged to the church of Jerusalem, but travelling to Rome, he lived there near twenty years, from the pontificate of Anicetus to that of Eleutherius, in 177, when he returned into the East where he died very old, probably at Jerusalem, in the year of Christ 180, according to the chronicle of Alexandria. He wrote in the year 133 a History of the Church, in five books, from the passion of Christ down to his own time, the loss of which work is extremely regretted. In it he gave illustrious proofs of his faith, and showed the apostolical tradition, and that though certain men had disturbed the church by broaching heresies, yet down to his time no episcopal see or particular church had fallen into error, but had in all places preserved inviolably the truths delivered by Christ, as he assures us.¹ This testimony he gave after having personally visited all the principal churches both of the East and West. He was a man replenished with the spirit of the apostles, and a love of Christian humility, which, says Jerom, he expressed by the simplicity of his style. The five books on the destruction of Jerusalem, compiled chiefly from the history of Josephus, are not the work of this father, as some have imagined; but of a younger Hegesippus, who wrote before the destruction of the Western empire, but after Constantine the Great. See Mabillon, *Musæum Italicum*, t. 1, p. 14, and Cave, *Hist. Liter.* t. 1, p. 265.

ST. AIBERT, RECLUSE.

HE was born at Espain, a village in the diocese of Tournay, in 1060. From his infancy he so earnestly applied himself to prayer, that he spent in that holy exercise the greatest part of his time, being always careful in it to shun, as much as possible, the eyes of men. The earnestness with which he always attended all public devotions in his parish church, and listened to the sermons of his curate, is not to be expressed; much less the deep impressions which every instruction of piety made upon his tender heart. He was discovered to watch a great part of the night upon his knees, and when he was no longer able to support himself upright, to pray prostrate on the ground. When he could not pray in his chamber, without danger of being surprised by others, he retired into the stable or sheepcot for many hours together. His commerce with God in his heart was uninterrupted while he was abroad in the fields with the cattle. He was no less private in his fasts; and at the time of meals he usually took an apple, or a morsel of bread, that he might tell his parents or the servants that he had ate. Happening one day to hear a poor man at his father's door sing a hymn on the

¹ *Apud. Eus. Hist.* l. 4, c. 22, ed. Vales.

virtues and death of St. Theobald, a hermit, lately dead, he found himself vehemently inflamed with a desire of imitating his solitary penitential life, and without delay addressed himself to a priest of the monastery of Crepin or Crespin, named John, who lived a recluse in a separate cell, with the leave of his abbot. Being admitted by him as a companion, he soon surpassed his master in the exercise and spirit of virtue. Bread they seldom tasted; wild herbs were their ordinary food; they never saw any fire, nor ate any thing that had been dressed by it. The church of Crepin, ever since its foundation by St. Landelin, in the seventh century, had been served by secular canons: in the eleventh it had passed into the hands of monks of the order of St. Benedict: and under the first abbot, Rainer, St. Aibert took the monastic habit. He still practised his former austerities, slept on the ground, and in the night recited the whole psalter privately before matins. He was chosen provost and cellarer: but the exterior occupations of these offices did not interrupt his tears, or hinder the perpetual attention of his soul to God. After twenty-five years spent in this community, with a fervor which was always uniform and constant, he obtained leave of Lambert, the second abbot, to return to an eremitical life, in 1115. He then built himself a cell in the midst of a barren wilderness, contenting himself for his food with bread and herbs, and after the first three years with herbs alone. Many flocking to him for spiritual advice, Burchard, bishop of Cambrai, his diocesan, promoted him to the priesthood, and erected for him a chapel in his cell, giving him power to hear confessions and administer the holy eucharist: which was confirmed to him by two popes, Paschal II. and Innocent II. He said every day two masses,* one for the living, and a second for the dead. God crowned his long penance with a happy death about the year 1140, the eightieth of his age, on the 7th of April; on which he is honored in the Belgic and Gallican Martyrologies. See his life, by Robert the archdeacon, his intimate friend, in Surius, Bollandus, &c.

B HERMAN JOSEPH, C.

HE was born at Cologne, and at twelve years of age entered the monastery of Steinfeldt of regular canons of the Premonstratensian Order in the dutchy of Juliers, and diocese of Cologne. His incredible fasts and other austerities, and his extraordinary humility, joined with assiduous prayer and meditation, raised him to an eminent gift of contemplation, which replenished his soul with the most profound sentiments of all virtues, and was attended with many heavenly favors: but, as it is usual, this grace was often accompanied with severe interior trials. He was singularly devoted to the Blessed Virgin. At the very remembrance of the mystery of the incarnation, his soul seemed to melt in tender love; and he seemed in raptures whenever he recited the canticle Benedictus at Lauds. Such was his desire of contempt, that he one day desired a peasant to strike him on the face. The other in surprise asked the reason: "On account," said he, "of my being a most filthy and abominable creature, and because I cannot meet with so much contempt as I deserve." He died on the 7th of April in 1226. He wrote a commentary on the book of Canticles, or Song of Solomon, and some other treatises on sublime contemplation, which may be ranked with those of other great masters in the contemplative way, as Thomas à Kempis, St. Theresa, Thauler, Harpius, Blossius, Lanspergius,

* Except on Christmas-day, priests are not allowed to say mass twice the same day, since the prohibition of Honorius III. Cap. Te referente. De celebratione.

Hilton, &c. B. Herman is honored among the saints in his order, and in some churches in the Low Countries. In the abbey church of Steinfeldt he is titular saint of an altar, at which the priests who visit that church out of devotion to him, say a votive mass in his honor before his relics, with proper prayers of the saint used in that abbey from time immemorial. Small portions of his relics have been given to several other churches. Some are enshrined and exposed to public veneration in the abbey of Premontré at Antwerp; a portion is kept in the abbey of Parc, at Louvain; another in the parish church of St. Christopher, at Cologne, and another at the Chartreuse in the same city. The emperor Ferdinand II. solicited his canonization at Rome, and several proofs of miracles and other particulars have been given in for that purpose. His name is inserted on the 7th of April, in the martyrology of the regular canons of St. Austin, approved by Benedict XIV., p. 275. See his life by a fellow canon of great virtue, in the Bollandists on the 7th of April, t. 1, p. 682; also two other lives, and several acts, collected in order to pursue the process for his canonization.

ST. FINAN OF KEANN-ETHICH.

HE was a native of Munster, and a disciple of St. Brendan, with whose blessing he founded the monastery of Cean-e-thich, on the confines of Munster and Meath, and afterwards some others. See Colgan, in MSS. ad 7 Apr.

APRIL VIII.

ST. DIONYSIUS OF CORINTH, B. C.

From Eusebius, b. 4, c. 23. St. Jerom, Cat. c. 30.

SECOND AGE.

ST. DIONYSIUS, bishop of Corinth, flourished under the emperor Marcus Aurelius, and was one of the most holy and eloquent pastors of the church in the second age. Not content assiduously to instruct his own flock with the word of life, he comforted and exhorted others at a distance. Eusebius mentions several of his instructive letters to other churches, and one of thanks to the church of Rome, under the pontificate of St. Soter, for the alms received from them according to custom. "From the beginning," says he, "it is your custom to bestow your alms in all places, and to furnish subsistence to many churches. You send relief to the needy, especially to those who work in the mines; in which you follow the example of your fathers. Your blessed bishop Soter is so far from degenerating from your ancestors in that respect, that he goes beyond them; not to mention the comfort and advice he, with the bowels of a tender father towards his children, affords all that come to him. On this day we celebrated together the Lord's day, and read your letter, as we do that which was heretofore written to us by Clement." He means that they read these letters of instruction in

the church after the reading of the holy scriptures, and the celebration of the divine mysteries. This primitive father says that SS. Peter and Paul, after leaving the faith at Corinth, went both into Italy, and there sealed their testimony with their blood. He in another place complains that the ministers of the devil, that is, the heretics, had adulterated his works, and corrupted them by their poison. The monstrous heresies of the first three centuries sprang mostly, not from any perverse interpretation of the scriptures, but from erroneous principles of the heathenish schools of philosophy; whence it happened that those heresies generally bordered on some superstitious notions of idolatry. St. Dionysius, to point out the source of the heretical errors, showed from what sect of philosophers each heresy took its rise. The Greeks honor St. Dionysius as a martyr on the 29th of November, because he suffered much for the faith, though he seems to have died in peace: the Latins keep his festival on this day, and style him only Confessor. Pope Innocent III. sent to the abbey of St. Denys, near Paris, the body of a saint of that name brought from Greece. The monks, who were persuaded that they were before possessed of the body of the Areopagite, take this second to be the body of St. Dionysius of Corinth, whose festival they also celebrate.

We adore the inscrutable judgments of God, and praise the excess of his mercy in calling us to his holy faith, when we see many to whom it was announced with all the reasonable proofs of conviction, reject its bright light, and resist the voice of heaven: also others who had so far despised all worldly considerations as to have embraced this divine religion, afterwards fall from this grace, and become the authors or abettors of monstrous heresies, by which they drew upon themselves the most dreadful curses. The source of their errors was originally in the disorder of their hearts, by which their understanding was misled. All those who have made shipwreck of their faith, fell because they wanted true simplicity of heart. This virtue has no affinity with worldly simplicity, which is a vice and defect, implying a want of prudence and understanding. But Christian simplicity is true wisdom and a most sublime virtue. It is a singleness of heart, by which a person both in his intention and all his desires and affections has no other object but the pure holy will of God. This is grounded in self-knowledge, and in sincere humility and ardent charity. The three main enemies which destroy it, are, an attachment to creatures without us, an inordinate love of ourselves, and dissimulation or double-dealing. This last, though most infamous and base, is a much more common vice than is generally imagined, for there are very few who are thoroughly sincere in their whole conduct towards God, their neighbor, and themselves. Perfect sincerity and an invariable uprightness is an essential part, yet only one ingredient of Christian simplicity. Nor is it enough to be also disengaged from all inordinate attachments to exterior objects: many who are free from the hurry and disturbance of things without them, nevertheless are strangers to simplicity and purity of heart, being full of themselves, and referring their thoughts and actions to themselves, taking an inordinate complacency in what concerns them, and full of anxieties and fear about what befalls, or may befall them. Simplicity of the heart, on the contrary, settles the soul in perfect interior peace: as a child is secure in the mother's arms, so is such a soul at rest in the bosom of her God, resigned to his will, and desiring only to accomplish it in all things. The inexpressible happiness and advantages of this simplicity can only be discovered by experience. This virtue disposes the heart to embrace the divine revelation when duly manifested, and removes those clouds which the passions raise, and which

so darken the understanding, that it is not able to discern the light of faith

ST. ÆDESIUS, M.

HE was brother to St. Apian, who received his crown at Cæsarea, on the 2d of April, and a native of Lycia, had been a professed philosopher, and continued to wear the cloak after his conversion to the faith. He was long a scholar of St. Pamphilus at Cæsarea. In the persecution of Galerius Maximianus he often confessed his faith before magistrates, had sanctified several dungeons, and been condemned to the mines in Palestine. Being released from thence, he went into Egypt, but there found the persecution more violent than in Palestine itself, under Hierocles, the most barbarous prefect of Egypt, for Maximinus Daia, Cæsar. This governor had also employed his pen against the faith, presuming to put the sorceries of Apollonius of Tyana upon a level with the miracles of Christ, whom Eusebius confuted by a book entitled, Against Hierocles. Ædesius being at Alexandria, and observing how outrageously the judge proceeded against the Christians, by tormenting grave men, and delivering women of singular piety, and even virgins, to the infamous purchasers of slaves, he boldly presented himself before this savage monster, rather than a man, and reproached him with his crying inhumanity, especially in exposing holy virgins to lewdness. He endured courageously the scourge, and the greatest torments which the rage of such a tyrant was capable of inventing, and was at length cast into the sea, in 306, after the same manner as his brother, who obtained his crown a little while before, as the Chaldaic acts expressly inform us, though Henschenius is of the contrary opinion. See Eusebius on the martyrs of Palestine, ch. 5, and the martyr's Chaldaic acts in Assemani, t. 2, p. 195

ST. PERPETUUS, B. C.

HE was the eighth bishop of Tours from St. Gatian, and governed that see above thirty years, from 461 to 491, when he deceased on the 8th of April. During all which time he labored by zealous sermons, many synods, and wholesome regulations, to lead souls to virtue. St. Gregory of Tours mentions his prudent ordinances, prescribing the manner of celebrating vigils before great festivals in the different churches in the city. All Fridays and Wednesdays he commanded to be observed fasts of precept, except during Easter time, from Christmas to St. Hilary's day, that is, the 14th day of January, and from St. John Baptist's day to the end of August. He added a third fast day every week, probably Monday, from St. Martin's to Christmas, which proves the antiquity of Advent. These regulations were all religiously observed one hundred and twenty years after, when St. Gregory of Tours wrote his history. St. Perpetuus had a great veneration for the saints, and respect for their relics; adorned their shrines, and enriched their churches. As there was a continual succession of miracles at the tomb of St. Martin, Perpetuus finding the church built by St. Bricius too small for the concourse of people that resorted thither, directed its enlargement, causing it to be built one hundred and fifty-five feet in length, sixty broad, and forty-five in height. When the building was finished, the good bishop solemnized the dedication of this new church, and performed the translation of the body of St. Martin, on the 4th of July, in 473. Our saint was of a senatorian family, and possessed very large estates in several provinces; but consecrated the revenues to the service of the church, and the relief of the

necessitous. He made and signed his last will, which is still extant, on the 1st of March, 475 fifteen years before his death. By it he remits all debts that were owing to him; and having bequeathed to his church his library and several farms, and settled a fund for the maintenance of lamps, and the purchase of sacred vessels, as occasion might require, he declares the poor his heirs. It begins thus: "In the name of Jesus Christ, Amen I, Perpetuus, a sinner, priest of the church of Tours, would not depart without a last will and testament, lest the poor should be neglected. . . . You, my bowels, my most beloved brethren, my crown, my joy, my lords, my children, O poor of Christ, needy, beggars, sick, widows, orphans; you I declare, name, and make my heirs. Excepting what is above disposed of, whatever I am possessed of in goods, in fields, in pasturage, in meadows, in groves, in vineyards, in dwellings, in gardens, in waters, in mills, or in gold silver, and garments, and other things, I appoint you my heirs. It is my will that as soon as possible, after my departure, they be sold, and the money divided into three parts; of which two shall be distributed among poor men, at the discretion of the priest Agrarius and count Agilo: and the third among widows and poor women, at the discretion of the virgin Dadolena," &c. He adds most pathetic exhortations to concord and piety; and bequeaths to his sister, Fidia Julia Perpetua, a little gold cross, with relics; he leaves legacies to several other friends and priests, to one a silver case of relics of saints, to others gold or silver crosses or chalices, begging of each a remembrance of him in their prayers. His ancient epitaph equals him to the great St. Martin: St. Apollinaris Sidonius calls him the true copy of the virtues of that wonderful saint. St. Perpetuus died either on the 30th of December, in 490, or on the 8th of April, 491. In the martyrologies of Florus, and some others, his festival is placed on the first of these days: but in that of Usuard, and in the Roman, on the second. See his testament published by D'Achery, Spicileg. t. 5, p. 105; also St. Gregory of Tours, Hist. b. 10, ch. 31, and De Mirac. S. Martini, b. 1, c. 6; Tillemont, : 16, p. 393; Dom. Rivet. t. 2, p. 619.

ST. WALTER, ABBOT OF ST. MARTIN'S, NEAR PONTOISE.

HE was a native of Picardy, and took the habit of St. Bennet at Rebaix in the diocese of Meaux. The counts of Amiens and Pontoise having lately founded the rich abbey of St. German, now called St. Martin's, adjoining to the walls of Pontoise, king Philip I., after a diligent search for a person equal to so important a charge, obliged Walter to take upon him the government of that house, and he was appointed the first abbot in 1060. He was always highly honored by the king, and by other great personages; but this was what his humility could not bear. To escape from the dangers of vain-glory, he often fled secretly from his monastery, but was always found and brought back again, and, to prevent his escaping, the pope sent him a strict order not to leave his abbey. There he lived in a retired small cell in great austerity, and in assiduous prayer and contemplation, never stirring out but to duties of charity or regularity, or to perform some of the meanest offices of the house. His zeal, in opposing the practice of simony, drew on him grievous persecutions: all which he bore not only with patience, but even with joy. His death happened on the 8th of April, in 1099. The bishops of Rouen, Paris, and Senlis, after a diligent scrutiny, declared several miracles wrought at his tomb authentic; and performed the translation of his re-

ics on the 4th of May. The abbot Walter Montague made a second translation in 1655, and richly decorated his chapel. St. Walter, from the first day of his conversion to his death, made it a rule every day to add some new practice of penance to his former austerities; thus to remind himself of the obligation of continually advancing in spirit towards God. His life, written by a disciple, may be read in the Bollandists, with the remarks of Henschenius, t. 1, Apr. p. 753.

B. ALBERT, PATRIARCH OF JERUSALEM,

COMPILER OF THE RULE OF THE CARMELITES.

HE was born at Castro di Gualtieri, in the diocese of Parma, and of a noble Italian family. After having laid a solid foundation of learning and piety, and acquired a great reputation by his skill in the canon and civil laws, he put on the habit of a canon regular in the monastery of Mortura in the Milanese, and, though very young, was in a short time after his profession chosen prior, and, three years after, bishop of Bobio. While his humility found excuses to decline this dignity, the church of Vercelli falling also vacant, that city had the happiness to carry him off, and see him by compulsion placed in its episcopal chair. For twenty years he never ceased to procure the advantage of the flock committed to his charge, and by humility and sanctity raised to the highest degree the splendor of the see which he adorned. He was chosen by pope Clement III., and the emperor Frederick I., surnamed Barbarossa, umpire of their differences. Henry VI., successor to Frederick, created him prince of the empire, and granted many favors to his church. He was employed by the pope in several commissions of the highest importance. In 1204 died Monachus, the eleventh Latin patriarch of Jerusalem: and the Christians in Palestine, who in their desolate condition stood extremely in need of a person whose consummate prudence, patience, and zeal, might be to them both a comfort and a support, moved by the great reputation of Albert, earnestly besought him to fill the vacant chair. Pope Innocent III. expressed great joy at their choice, being full of compassion for their situation and dangers, and called Albert to Rome, that he might receive the confirmation of his election, and the pall. The holy man obeyed the more readily, because this dignity at that time exposed him only to persecutions and afflictions, not without a prospect of martyrdom. He embarked in a Genoese vessel in 1206, and landed at Acon, in which city he resided, Jerusalem itself being in the hands of the Saracens. To his labors and persecutions he added the practice of assiduous mortification, and made prayer the chief employment of all his retired hours. His sanctity procured him the respect and veneration of the infidels themselves. Besides many other pious establishments and holy works of which he was the author, he became the legislator of the Carmelites, or White Friars. On mount Carmel lived certain anchorets, who regarded the prophet Elias as their founder and model, because he made that mountain the place of his retreat,¹ as did also Eliseus.² One Bertheld formed these anchorets into a community: and Brocard, superior of these hermits in 1205, or rather, as Papebroke proves, in 1209, addressed himself to the patriarch Albert, beseeching him to prescribe them a rule.* The holy man drew up a constitution of this or-

¹ 3 Kings xviii. 19, 20, 42.

² 1 Kings iv. 25.

* Some writers have endeavored to prove that from Elias, and his successors, the sons of the prophets, an uninterrupted succession of hermits had inhabited mount Carmel down to the time of Christ and his apostles; and that, having embraced early the Christian faith, they continued their succession to the

der, in which the friars are enjoined to abide in their cells day and night in assiduous prayer, as it becomes hermits, unless they are otherwise lawfully occupied: to fast from the feast of the Exaltation of the Cross till Easter, except on Sundays: perpetual abstinence from flesh: to employ themselves in manual labor: keep silence from Vespers till Tierce the next day, &c. But several additions were made to this rule, and mitigations introduced by commissioners appointed by Innocent IV., in 1246. The White Friars did not wear a scapular before St. Simon Stock, in 1285, and began to use a mantle and hood in 1288. This order being in its origin eremitical, hence among the barefooted Carmelites every province has a desert or solitude, usually for three or four hermits, who lead there very austere lives, but after one year return again to their convent, or go to some other desert, with the leave of superiors.

Albert was called into the West by pope Innocent III., that he might be present at the general council of Lateran which met in 1215: but before he left Palestine, he was assassinated while he assisted at a procession of the holy cross, on the feast of its Exaltation, September 14th, 1214, at Acon, by an impious wretch whom he had reprov'd and threatened for his crimes. He is honored among the saints by his order on this 8th day of April. See the memoirs collected by Papebroke, t. 1, p. 769. Also *Exhibitio Errorum quos Dan. Papebrochius suis in notis ad Acta Sanctorum commisit, per Sebast. a S. Paulo. Colonia Agrippinæ, 1693, 4to. Item, Examen Juridico-Theologicum Præambul. Sebastiani a S. Paulo ad Exhibitionem Errorum Dan. Papebrochio ab illo Imputatorum, Auctore Nic. Rayæ, cum Responsionibus Dan. Papebrochii, Antwerpæ, 1698, four vols. in 4to Helyot, Hist. des Ordres Relig. t. 1, and Stevens, Monast. Anglic. t. 1, p. 156.*

APRIL IX.

ST. MARY OF EGYPT.

From her life, commended in the seventh general council, and by St. Sophonius, but written one hundred and fifty years before him, by a grave author of the same age in which the saint lived. See Papebroke, ad diem 2. Apr. t. 1, p. 67, and Jos. Assemani Comm. in Calend. ad 1. Apr. t. 6, p. 218.

FIFTH AGE.

IN the reign of Theodosius the Younger, there lived in Palestine a holy monk and priest named Zosinus, famed for the reputation of his sanctity, and resorted to as an oracle for the direction of souls in the most perfect

twelfth or thirteenth century, when having obtained this rule they introduced their order into Europe. The learned Papebroke, a continuator of the *Acta Sanctorum* commenced by Bollandus, treated his claim to so high an antiquity as chimerical, and dated the origin of the hermits of mount Carmel only in the twelfth century. The contest grew so warm, that the affair was laid before popes Innocent X. and XI. But neither of them chose to declare whether the monuments, produced in favor of the succession aforesaid, were decisive or not. And the latter, by a brief dated 29th of November, 1698, enjoined silence on that subject for the time to come.

Alan, the fifth general of the Carmelite friars, finding Palestine a troublesome residence under the Saracens, sought to obtain for his order some foreign settlements, and soon procured convents to be founded in Cyprus and Sicily. Soon after the year 1200, certain Englishmen, who had embraced that order, were brought over from Syria by Sir John de Vasey, lord of Alnwick in Northumberland, a great baron in those days, when he returned from the holy war. He founded their first house at Alnwick, and they soon procured convents in Ailsford, London, Oxford, and other places. This order has at present thirty-eight provinces, besides the congregation of Mantua, which has fifty-four houses under a vicar-general, and the congregations of the barefooted Carmelites in Spain and Italy, which have their own generals: on which see the life of St. Theresa.

rules of a religious life. He had served God from his youth with great fervor, in the same house, for the space of three-and-fifty years, when he was tempted to think that he had attained to a state of perfection, and that no one could teach him any thing more in regard to a monastic life. God, to discover the delusion and danger of this suggestion of the proud spirit, and to convince him that we may always advance in perfection, directed him by revelation to quit his monastery for one near the Jordan, where he might learn lessons of virtue he yet was unacquainted with. Being admitted among them, it was not long before he was undeceived, and convinced, from what he saw practised there, how much he had been mistaken in the judgment he had formed of himself and his advancement in virtue. The members of this community had no more communication with the rest of mankind than if they had belonged to another world. The whole employment of their lives was manual labor, which they accompanied with prayer, and the singing of psalms. (in which heavenly exercise they spent the whole night, relieving each other by turns,) and their chief subsistence was on bread and water. It was their yearly custom, after having assisted at the divine mysteries, and received the blessed Eucharist on the first Sunday in Lent, to cross the river, and disperse themselves over the vast deserts which lie towards Arabia, to pass in perfect solitude the interval between that and Palm-Sunday; against which time they all returned again to the monastery to join in celebrating the passion and resurrection of our Lord. Some subsisted during this time on a small parcel of provision they took with them, while others lived on the herbs which grew wild; but when they came back, they never communicated to each other what they did during that time.

About the year 430, the holy man Zosimus passed over the Jordan with the rest at the usual time, endeavoring to penetrate as far as he could into the wilderness, in hopes of meeting with some hermit of still greater perfection than he had hitherto seen or conversed with, praying with great fervor as he travelled. Having advanced thus for twenty days, as he one day stopped at noon to rest himself and recite a certain number of psalms, according to custom, he saw as it were the figure of a human body. He was at first seized with fright and astonishment; and imagining it might be an illusion of the enemy, he armed himself with the sign of the cross and continued in prayer. Having finished his devotions, he plainly perceived, on turning his eyes that way, that it was somebody that appeared naked, extremely sunburnt, and with short white hair, who walked very quick, and fled from him. Zosimus, judging it was some holy anchoret, ran that way with all his speed to overtake him. He drew nearer by degrees, and when he was within hearing, he cried out to the person to stop and bless him; who answered: "Abbot Zosimus, I am a woman; throw me your mantle to cover me, that you may come near me." He, surprised to hear her call him by his name, which he was convinced she could have known only by revelation, readily complied with her request. Having covered herself with his garment she approached him, and they entered into conversation after mutual prayer: and on the holy man's conjuring her by Jesus Christ to tell him who she was, and how long, and in what manner she had lived in that desert, she said: "I ought to die with confusion and shame in telling you what I am; so horrible is the very mention of it, that you will fly from me as from a serpent: your ears will not be able to bear the recital of the crimes of which I have been guilty. I will however relate to you my ignominy, begging of you to pray for me, that God may show me mercy in the day of his terrible judgment.

'My country is Egypt. When my father and mother were still living, at

twelve years of age I went without their consent to Alexandria : I cannot think, without trembling, on the first steps by which I fell into sin, nor my disorders which followed." She then described how she lived a public prostitute seventeen years, not for interest, but to gratify an unbridled lust : she added : " I continued my wicked course till the twenty-ninth year of my age, when, perceiving several persons making towards the sea, I inquired whither they were going, and was told they were about to embark for the holy land, to celebrate at Jerusalem the feast of the Exaltation of the glorious Cross of our Saviour. I embarked with them, looking only for fresh opportunities to continue my debauches, which I repeated both during the voyage and after my arrival at Jerusalem. On the day appointed for the festival, all going to church, I mixed with the crowd to get into the church where the holy cross was shown and exposed to the veneration of the faithful ; but found myself withheld from entering the place by some secret but invisible force. This happening to me three or four times, I retired into a corner of the court, and began to consider with myself what this might proceed from ; and seriously reflecting that my criminal life might be the cause, I melted into tears. Beating therefore my sinful breast, with sighs and groans, I perceived above me a picture of the mother of God. Fixing my eyes upon it, I addressed myself to that holy virgin, begging of her, by her incomparable purity, to succor me, defiled with such a load of abominations, and to render my repentance the more acceptable to God. I besought her I might be suffered to enter the church doors to behold the sacred wood of my redemption ; promising from that moment to consecrate myself to God by a life of penance, taking her for my surety in this change of my heart. After this ardent prayer, I perceived in my soul a secret consolation under my grief ; and attempting again to enter the church, I went up with ease into the very middle of it, and had the comfort to venerate the precious wood of the glorious cross which brings life to man. Considering therefore the incomprehensible mercy of God, and his readiness to receive sinners to repentance, I cast myself on the ground, and after having kissed the pavement with tears, I arose and went to the picture of the mother of God, whom I had made the witness and surety of my engagements and resolutions. Falling there on my knees before her image, I addressed my prayers to her begging her intercession, and that she would be my guide. After my prayer, I seemed to hear this voice : ' If thou goest beyond the Jordan, thou shalt there find rest and comfort.' Then weeping, and looking on the image, I begged of the holy queen of the world that she would never abandon me. After these words, I went out in haste, bought three loaves, and asking the baker which was the gate of the city which led to the Jordan, I immediately took that road, and walked all the rest of the day, and at night arrived at the church of St. John Baptist, on the banks of the river. There I paid my devotions to God, and received the precious body of our Saviour Jesus Christ. Having eat the half of one of my loaves, I slept all night on the ground. Next morning, recommending myself to the holy Virgin, I passed the Jordan, and from that time I have carefully shunned the meeting of any human creature."

Zosimus asked how long she had lived in that desert. " It is," said she, " as near as I can judge, forty-seven years." " And what have you subsisted upon all that time ?" replied Zosimus. " The loaves I took with me," answered she, " lasted me some time : since that I have had no other food but what this wild and uncultivated solitude afforded me. My clothes being worn out, I suffered severely from the heat and the cold, with which I was often so afflicted that I was not able to stand." " And have you passed so many years," said the holy man, " without suffering much in your soul ?"

She answered: "Your question makes me tremble, by the very remembrance of my past dangers and conflicts, through the perverseness of my heart. Seventeen years I passed in most violent temptations, and almost perpetual conflicts with my inordinate desires. I was tempted to regret the flesh and fish of Egypt, and the wines which I drank in the world to excess; whereas here I often could not come at a drop of water to quench my thirst. Other desires made assaults on my mind, but, weeping and striking my breast on those occasions, I called to mind the vows I had made under the protection of the Blessed Virgin, and begged her to obtain my deliverance from the affliction and danger of such thoughts. After long weeping and bruising my body with blows, I found myself suddenly enlightened, and my mind restored to a perfect calm. Often the tyranny of my old passions seemed ready to drag me out of my desert: at those times I threw myself on the ground and watered it with my tears, raising my heart continually to the Blessed Virgin till she procured me comfort: and she has never failed to show herself my faithful protectress." Zosimus taking notice that in her discourse with him she from time to time made use of scripture phrases, asked her if she had ever applied herself to the study of the sacred books. Her answer was that she could not even read, neither had she conversed nor seen any human creature since she came into the desert till that day, that could teach her to read the holy scripture or read it to her, but "it is God," said she, "that teacheth man knowledge." Thus have I given you a full account of myself: keep what I have told you as an inviolable secret during my life, and allow me, the most miserable of sinners, a share in your prayers." She concluded with desiring him not to pass over the Jordan next Lent, according to the custom of his monastery, but to bring with him on Maunday-Thursday the body and blood of our Lord, and wait for her on the banks of the river on the side which is inhabited. Having spoken thus, and once more entreated him to pray for her, she left him. Zosimus hereupon fell on his knees, thanked God for what he had seen and heard, kissed the ground whereon she had stood, and returned by the usual time to his monastery.

The year following, on the first Sunday in Lent, he was detained at home on account of sickness, as indeed she had foretold him. On Maunday-Thursday, taking the sacred body and blood of our Lord in a small chalice, and also a little basket of figs, dates, and lentils, he went to the banks of the Jordan. At night she appeared on the other side, and making the sign of the cross over the river, she went forward, walking upon the surface of the water, as if it had been dry land, till she reached the opposite shore. Being now together, she craved his blessing, and desired him to recite the Creed and the Lord's prayer. After which she received from his hands the holy sacrament. Then lifting up her hands to heaven, she said aloud with tears: *Now thou dost dismiss thy servant, O Lord, according to thy word, in peace; because my eyes have seen my Saviour.* She begged Zosimus to pardon the trouble she had given him, and desired him to return the following Lent, to the place where he first saw her. He begged of her on his side to accept the sustenance he had brought her. But she took only a few of the lentils; and conjuring him never to forget her miseries, left him, and then went over the river as she came. Zosimus returned home, and at the very time fixed by the saint, set out in quest of her, with the view of being still further edified by her holy conversation, and of learning also her name, which he had forgot to ask. But on his arrival at the place where he had first seen her, he found her corpse stretched out on the ground, with an in

¹ Psalm xxxix. 10.

scription declaring her name, Mary, and the time of her death. Zosimos, being miraculously assisted by a lion, dug a grave, and buried her. And having recommended both himself and the whole church to the saint's intercession, he returned to his monastery, where he recounted all that he had seen and heard of this holy penitent, and continued there to serve God till his happy death, which happened in the hundredth year of his age: and it is from a relation of the monks of that community, that an author of the same century wrote her life as above related: which history is mentioned soon after by many authors, both of the Eastern and Western church. Papebroke places her conversion in 383, and her death in 421.

In the example of this holy woman, we admire the wonderful goodness and mercy of God, who raised her from the sink of the most criminal habits and the most abandoned state to the most sublime and heroic virtue. While we consider her severe penance, let us blush at the manner in which we pretend to do penance. Let her example rouse our sloth. The kingdom of heaven is only for those who do violence to themselves. Let us tremble with her at the remembrance of our baseness and sins, as often as we enter the sanctuary of the Lord, or venerate his holy cross, the instrument of our redemption. We insult him when we pretend exteriorly to pay him our homages, and at the same time dishonor him by our sloth and sinful life. God, by the miraculous visible repulse of this sinner, shows us what he does invisibly with regard to all obstinate and wilful sinners. We join the crowd of adorers at the foot of his altar; but he abhors our treacherous kisses like those of Judas. We honor his cross with our lips; but he sees our heart, and condemns its irregularities and its opposition to his holy spirit of perfect humility, meekness, self-denial, and charity. Shall we then so much fear to provoke his indignation by our unworthiness, as to keep at a distance from his holy places or mysteries? By no means. This would be irrecoverably to perish by cutting off the most essential means of salvation. Invited by the infinite goodness and mercy of God, and pressed by our own necessities and dangers, the more grievous these are, with so much greater earnestness and assiduity must we sue for pardon and grace, provided we do this in the most profound sentiments of compunction, fear, and confidence. It will be expedient often to pray with the publican at a distance from the altar, in a feeling sentiment that we ought to be treated as persons excommunicate before God and men. Sometimes we may in public prayers pronounce the words with a lower voice, as unworthy to unite our praises with others, as base sinners, whose homages ought rather to be offensive to God, who hates the sight of a heart filled with iniquity and self-love. We must at least never present ourselves before God without purifying our hearts by compunction, and, trembling, to say to ourselves, that God ought to drive us out of his holy presence with a voice of thunder: *Let the wicked man be taken away, and let him not see the glory of God.* But in these dispositions of fear and humility, we must not fail assiduously to pour forth our supplications, and sound the divine praises with our whole hearts.

THE MASSYLITAN MARTYRS IN AFRICA,

MENTIONED by Bede,¹ and famous in ancient calendars. We have a sermon preached by St. Austin on their festivals.² They suffered in Africa, and probably derived their name from Massyla, or the adjacent country, on the sea-coast.

¹ In 1 Cor. ii.

² Serm. 283, t. 5, p. 1138.

ST. EUPSYCHIUS, M.

JULIAN THE APOSTATE, in his march to Antioch, arriving at Cæsarea, the capital of Cappadocia, was exceedingly irritated to find the greatest part of the city Christians, and that they had lately demolished a temple dedicated to Fortune, being the last pagan temple remaining there: wherefore he struck it out of the list of cities, and ordered that it should resume its ancient name of Mazaca, instead of that of Cæsarea, the name with which Tiberius had honored it. He deprived the churches in the city and its territory of all that they possessed in moveables or other goods, making use of torments to oblige them to a discovery of their wealth. He caused all the clergy to be enlisted among the train-bands, under the governor of the province, which was the most contemptible, and frequently the most burdensome service, and on the lay Christians he imposed a heavy tax. Many of them he put to death, the principal of which number was St. Eupsychius, a person of noble extraction, lately married. The tyrant left an order that the Christians should be compelled to rebuild the temples; but, instead of that, they erected a church to the true God, under the title of St. Eupsychius: in which, on the 8th of April, eight years after, St. Basil celebrated the feast of this martyr, to which he invited all the bishops of Pontus, in a letter yet extant.¹

THE ROMAN CAPTIVES, MM. IN PERSIA,

IN THE YEAR OF CHRIST 362, OF SAPOR 53.

THE Persians, in an incursion into the Christian territories, took by siege the castle Bethzarbe, on the Tigris, massacred the garrison, and led away nine thousand souls into captivity. Among these were Heliodorus, a bishop, Dausas and Mariabus, ancient priests, besides many other priests, monks, and nuns. The good bishop died on the road, but first ordained Dausas bishop in his place. The canons order a bishop not to be ordained but by three bishops: but this admits a dispensation in cases of necessity. Thus Theodoret says,¹ that St. Eusebius of Samosata went about privately ordaining Catholic pastors to fill vacant sees: and St. Gregory allowed St. Austin to do the same in England.* The captives assembled daily with Dausas, who celebrated the divine mysteries. When they were arrived on the confines of Assyria, it was left to the option of three hundred of them either to adore the sun or to die. Twenty-five complied with the injunction, and were rewarded with portions of land for their apostacy. The other two hundred and seventy-five remained constant with the bishop Dausas, and were all massacred together. See the Greek Menæa, Sozomen,² and their original Chaldaic acts, published by Assemani, t. 1, p. 134.

ST. WALTRUDE, OR VAUTRUDE,

COMMONLY CALLED VAUDRU, WIDOW.

SHE was daughter to the princess St. Bertille, elder sister to St. Aldegondes, and wife to Madelgaire, count of Hainault, and one of the principal

¹ Ep. 291.

² B. 5. ch. 4.

³ B. 2, ch. 13.

* Though the canon law most severely requires three bishops to the consecration of a bishop, yet ancient and modern examples so clearly demonstrate that one is sufficient with regard to the validity of the ordination, at least when done with a dispensation, that it is a matter of surprise how Tour ely should fear it.

lords of king Dagobert's court. After bearing him two sons and two daughters, she induced him to embrace the monastic state at Haumont, near Maubeuge, taking the name of Vincent. He is honored in Flanders among the saints on the 20th of September, and called St. Vincent of Soignies. She remained two years longer in the world, devoting herself entirely to exercises of piety, under the direction of the holy abbot Saint Guislain. Being by that time disengaged from the encumbrances of the world, she received the religious veil at the hands of St. Aubert, bishop of Cambrai, in 656, and lived in a little cell, adjoining to which was a chapel in a solitary place called Castriloc, or Castleplace, now Mons. Many other ladies resorting to her, she formed a religious community, which is at present a rich royal chapter of canonesses. From her reputation and from this community arose the city of Mons, now the capital of Hainault. While her sister Aldegondes governed her great monastery at Maubeuge, Vautrude sanctified herself in her little cell by holy poverty, meekness, patience, continual fasting, and prayer. She suffered much from the slanders of men, and from severe interior trials and temptations: but God, after some years, recompensed her fidelity with a holy peace, and great spiritual consolations. On the 9th of April, 686, she went to receive the crown promised by God to those who serve him. Her relics are esteemed the most precious treasure of the great church which bears her name. She is titular patroness of Mons, and all Hainault. By the life of St. Vautrude, we should learn to despise the unjust censures of the world. It persecutes by its calunnies those by whose lives its false maxims are condemned: but it can only hurt a counterfeit virtue, as the fire consumes only the dross, but renders true gold brighter and more pure. Solid virtue is not only tried by humiliations, but gains the greatest advantage and improvement by making a good use of them. See her ancient life in Mabill. Sæc. 2. Bened. also Miræus.

ST. GAUCHER, OR GAUTIER, ABBOT IN LIMOUSIN

HE was in strict friendship with St. Stephen of Grandmont, died the 9th of April, 1130, at the age of eighty, and was canonized by Celestine III. in 1194. See Labbe, Bibl. MS. t. 2; Henschenius, &c

ST. DOTTO, ABBOT.

ONE of the isles of Orkney, in which he founded and governed a great monastery in the sixth century, bears his name to this day. In the same island stood other monasteries and churches dedicated to God under the patronage of St. Brendan. Though all the isles of Orkney are recommended for the healthfulness of the air, and longevity of the inhabitants, this of St. Dotto is remarkable above the rest on these accounts. Our saint lived near one hundred years, and with great joy repeated in his last moments: *I have rejoiced in those things which have been told me: we will go into the house of the Lord.* Ps. cxxi. See Donald Monroe, De Insulis, and bishop Lesley's nephew, De Sanctis Scotiæ.

APRIL X.

ST. BADEMUS, ABBOT, M.

From his original Syriac acts, written by St. Maruthas, published by Assemani, t. 1, p. 165. The Greek from Metaphrastes were given us by Hlenschienius, p. 828, and Ruinat, p. 680.

A. D. 376.

BADEMUS was a rich and noble citizen of Bethlapeta, in Persia, who, desiring to devote himself to the service of God, out of his estates founded a monastery near that city, which he governed with great sanctity. The purity of his soul had never been sullied by any crime, and the sweet odor of his sanctity diffused a love of virtue in the hearts of those that approached him. He watched whole nights in prayer, and passed sometimes several days together without eating: bread and water were his usual fare. He conducted his religious in the paths of perfection with sweetness, prudence, and charity. In this amiable retreat he enjoyed a calmness and happiness which the great men of the world would view with envy, did they compare with it the unquiet scenes of vice and vanity in which they live. But, to crown his virtue, God permitted him, with seven of his monks, to be apprehended by the pursuivants of king Sapor, in the thirty-sixth year of his persecution. He lay four months in a dungeon, loaded with chains; during which lingering martyrdom he was every day called out to receive a certain number of stripes. But he triumphed over his torments by the patience and joy with which he suffered them for Christ. At the same time, a Christian lord of the Persian court, named Nersan, prince of Aria, was cast into prison, because he refused to adore the sun. At first he showed some resolution; but at the sight of tortures his constancy failed him, and he promised to conform. The king, to try if his change was sincere, ordered Bademus to be brought to Lapeta, with his chains struck off, and to be introduced into the prison of Nersan, which was a chamber in the royal palace. Then his majesty sent word to Nersan, by two lords, that if with his own hand he would dispatch Bademus, he should be restored to his liberty and former dignities. The wretch accepted the condition; a sword was put into his hand, and he advanced to plunge it into the breast of the abbot. But being seized with a sudden terror, he stopped short, and remained some time without being able to lift up his arm to strike. The servant of Christ stood undaunted, and, with his eyes fixed upon him, said: "Unhappy Nersan, to what a pitch of impiety do you carry your apostacy. With joy I run to meet death; but could wish to fall by some other hand than yours: why must you be my executioner?" Nersan had neither courage to repent, nor heart to accomplish his crime. He strove, however, to harden himself, and continued with a trembling hand to aim at the sides of the martyr. Fear, shame, remorse, and respect for the martyr, whose virtue he wanted courage to imitate, made his strokes forceless and unsteady; and so great was the number of the martyr's wounds, that they stood in admiration at his invincible patience. At the same time they detested the cruelty, and despised the base cowardice of the murderer, who at last, aiming at his neck, after four strokes severed his head from the trunk. Neither did he escape the divine vengeance: for a short time after, falling into public disgrace, he perished

by the sword, after tortures, and under the maledictions of the people. Such is the treachery of the world towards those who have sacrificed their all in courting it. Though again and again deceived by it, they still listen to its false promises, and continue to serve this hard master, till their fall becomes irretrievable. The body of St. Bademus was reproachfully cast out of the city by the infidels: but was secretly carried away and interred by the Christians. His disciples were released from their chains four years afterwards, upon the death of king Sapor. St. Bademus suffered on the 10th of the moon of April, in the year 376, of king Sapor the sixty-seventh.

Monks were called Mourners by the Syrians and Persians, because by their state they devoted themselves in a particular manner to the most perfect exercises of compunction and penance, which indeed are an indispensable duty of every Christian. The name of angels was often given them over all the East, during several ages,¹ because by making heavenly contemplation and the singing of the divine praises their great and glorious employment, if they duly acquit themselves of it, they may justly be called the seraphim of the earth. The soul which loves God, is made a heaven which he inhabits, and in which she converses with him in the midst of her own substance. Though he is infinite, and the highest heavenly spirits tremble before him, and how poor and base soever we are, he invites us to converse with him, and declares that it is his delight to be with us. Shall not we look upon it as our greatest happiness and comfort to be with Him, and to enjoy the unspeakable sweetness of his presence. Oh! what ravishing delights does a soul taste which is accustomed, by a familiar habit, to converse in the heaven of her own interior with the holy persons of the adorable Trinity! Dissipated worldlings wonder how holy solitaries can pass their whole time buried in the most profound solitude and silence of creatures. But those who have had any experience of this happiness, are surprised with far greater reason how it is possible that any souls which are created to converse eternally with God, should here live in constant dissipation, seldom entertaining a devout thought of Him, whose charms and sweet conversation eternally ravishes all the blessed.

B. MECHTILDES, VIRGIN AND ABBESS.

THE two holy sisters, SS. Gertrude and Mechtildes, were countesses of Hackuborn, cousins to the emperor Frederick II., and born at Islebe, in Upper Saxony. From seven years of age Mechtildes had her education in the Benedictin monastery of Redaresdorff, or Rodersdorff, in the bishopric of Halberstade, secularized and yielded to the elector of Brandenburg at the peace of Westphalia in 1648. She lived always a stranger to the vices and vanities of the world, and from her infancy practised obedience with such cheerfulness, that she was always ready to perform every command of her superior. Though often sick, she denied herself the use of flesh-meat and wine, and studied to retrench every superfluity. She endeavored to conceal her virtues as industriously as others labor to hide their most heinous sins. She made her religious vows in the same house, and while yet young was removed to Diessen near the lake Ambre in Bavaria, where she was appointed superior of the monastery of that name, which seems to have been at that time of the order of St. Benedict, though it has long been a house of regular canonesses of St. Austin's order. It was founded in 1132 by Bertkold.

¹ See Du Cange's Glossary of the Greek Language for the middle ages.

count of Andechs, and afterwards endowed with great revenues by St. Otho, bishop of Bamberg. This monastery Mechtildes rendered a perfect school of all virtues, and knowing that a strict discipline and a steady observance of rules are the means by which religious persons are to attain to the sanctification of their souls in their state, she taught all her sisters rather to anticipate by diligence every monastic duty, than by coming one moment too late to give signs of the least sloth in the service of their heavenly king. The noble monastery of Ottilsteten, or Edelstetin, in Suabia, situated between Aurburg and Ulm, being fallen into great remissness, in order to restore becoming discipline therein, Mechtildes was commanded by the bishops of the country to repair thither, and to take upon her the direction of that house. She urged that it was enough for her to stand arraigned at the bar of Christ for the neglect of her own vineyard. But neither her tears nor those of her dear sisters could prevail. In this new situation she labored to sanctify her own soul, as if she had hitherto done nothing towards the subduing of her body in order thereto: and the happy effects of her humble endeavors and sighs for others appeared by the perfect regularity and exemplary piety which began soon to be evident in that community. None could resist the charms of her sweetness and example; for her virtue was mild to others, though austere to herself. She neither screwed up the strings of government too high, nor let them drop too low. She did not mollify the severity of the maxims of the gospel, nor the obligations of a religious state: but the manner in which she inculcated them, rendered them light and easy by the charity with which she seasoned her commands. She prohibited the enclosure of her house to secular visitants, and by her abhorrence of worldly news and discourse, banished out of her community that dangerous spirit which introduces the world into the solitude of the recluse. Her bed was a little straw, her diet most austere and slender, and her employment manual labor, prayer, and pious reading. For one superfluous word which she spoke to a sister, she immediately burst into tears, condemning herself on account of an unnecessary breach of silence; for which she punished herself with fasts and watching for several days. The perpetual fountains of her tears were nourished by the deep compunction of her heart. In the court of the emperor, to which she happened to be called on account of the affairs of her monastery, she observed all the rules of her house. Once when confined to her bed by sickness, she complained to her Redeemer, that, like an excommunicated person and altogether unworthy, she was excluded from joining her voice with her sisters in singing his praises at the midnight office: but he in a vision assured her that he was more glorified by her desire and obedience to his will than by any other sacrifice she could offer him. Some time before her death, which she foresaw, she returned to her dear monastery of Diessen, in which she departed to our Lord on the 29th of March, some time after the year 1300, before her sister St. Gertrude, who in her writings mentions the death of St. Mechtildes. Her name has never been inserted in the Roman Martyrology; but occurs in several particular calendars both on this day, on the 30th of May, and on the 29th of March. See her life compiled by Engelhard, an abbot who was acquainted with her, in Canisius, Lect. Antiq. Chatelain's Martyrologe Universel on the 30th of May.*

* Trithemius mentions another holy virgin called Mechtildes, who coming from St. Alban's to Spanheim lived there a recluse, and died in great reputation for sanctity in 1154. See Trithem. in Chron. Hirsug. ad an. 1154, ed. Freher. p. 136. Also the same Trithem. in Chron. Spanheim. on the same year. Fabricius (Bibl. Med. et infimæ ætatis, l. 12, p. 193) and some others confound Mechtildes of Spanheim with St. Mechtildes of Diessen; though the latter was born several years after the death of the former, not to mention other repugnances.

APRIL XI.

ST. LEO THE GREAT, POPE

From the councils, t. 4, this pope's works in the late Roman edition, and the historians of that age. See Tillemont, t. 15, p. 141, and Cellier, t. 14, p. 316, who chiefly follow Quesnel's collection of memoirs for his life, Op. t. 2, Diss. 1, which must be compared with, and often corrected by, the remarks of F. Cacciarì, in his Exercitationes in Opera S. Leonis, especially in those De Hæresi Pelagianâ et De Hæresi Eutylianâ.

A. D. 461.

ST. LEO, surnamed the Great, was descended of a noble Tuscan family, but born at Rome, as he himself and St. Prosper assure us.¹ The quickness of his parts, and the maturity of his judgment, appeared in the rapid progress which he made in his studies. Having rendered himself a great master in the different branches of polite literature, especially eloquence, he turned his thoughts entirely to the study of the holy scriptures and theology, to which he made the profane sciences only subservient. "God, who destined him to gain great victories over error, and to subject human wisdom to the true faith, had put into his hands the arms of science and truth," as an ancient general council says.² Being made archdeacon of the church of Rome, he had the chief direction of the most important affairs under pope Celestine, as appears from St. Prosper, a letter of St. Cyril to him, and Cassian's book against Nestorius. To his penetration and zeal it was owing afterwards that Sextus III discovered the dissimulation of Julian the Pelagian, and rejected his false repentance. It happened that Aetius and Albinus, the two generals of the emperor Valentinian III., were at variance in Gaul, and no one being so well qualified to compose their differences as the eloquent and virtuous archdeacon Leo, he was sent upon that important commission. During his absence, Sixtus III. died, in 440, and the Roman clergy cast their eyes on him for their pastor, judging that he, who for sanctity, learning, prudence, and eloquence, was the first man of his age, was the most worthy and fit to be seated in the first chair of the church. The qualifications and virtues which we admire when found single in others, were all united in him to a very great degree. This justly raised, throughout the Christian world, the highest expectations from his administration; which yet his great actions far surpassed. He was invited to Rome by a public embassy, and expected with impatience; but it was forty days before he could arrive. The joy with which he was received is not to be expressed, and he received the episcopal consecration on Sunday the 29th of September, in 440. We learn from himself what were his sentiments at the news of his exaltation. He considered a high dignity as a place where falls are most frequent, and always most dangerous; and he cried out:³ "Lord, I have heard your voice calling me, and I was afraid: I considered the work which was enjoined me, and I trembled. For what proportion is there between the burden assigned to me and my weakness, this elevation and my nothingness? What is more to be feared than exaltation without merit, the exercise of the most holy functions being intrusted to one who is buried in sin? O you who have laid upon me this heavy burden, bear it with me, I beseech you: be you my guide and my support: give me strength, you

¹ Ep. 27, ad Pulcher. c. 4.

² Serm. 2, de Assumpt. suâ. c. 1, p. 4, t. 1, ed. Rom

³ Conc. t. 4, p. 820.

who have called me to the work ; who have laid this heavy burden on my shoulders."

A heart thus empty of itself could not fail to be supported and directed by the divine grace. He was called to the government of the church in the most difficult times, and he diligently applied himself without delay to cultivate the great field committed to his care, and especially to pluck up the weeds of errors, and to root out the thorns of vices wherever they appeared. He never intermitted to preach to his people with great zeal ; which he often mentions as the most indispensable duty of pastors, and the constant practice of his predecessors.⁴ A hundred and one sermons preached by this pope on the principal festivals of the year, are still extant. He often inculcates in them the practice of holy fasting and almsdeeds, as good works which ought to be joined and support each other. We have among his works nine sermons on the fast of the tenth month, or of Ember-days in December. He says, the Church has instituted the Ember-days in the four seasons of the year to sanctify each season by a fast :⁵ also to pay to God a tribute of thanksgiving for the fruits and other blessings which we continually receive from his bounty :⁶ and to arm us constantly against the devil. He sets forth the obligation of alms, which is so great that for this alone God gives riches, and not to be hoarded up, or lavished in superfluities : and at the last day he seems in his sentence chiefly to recompense this virtue, and to punish the neglect of it, to show us how much almsdeeds are the key of heaven, and of all other graces.⁷ He says this obligation binds all persons, though it is not to be measured by what a man has, but by the heart ; for all men are bound to have the same benevolence, and desire of relieving others.⁸ That the rich are obliged to seek out the bashful poor, who are to be assisted without being put to the blush in receiving.⁹ He shows the institution of Collects or gatherings for the poor, to be derived from the apostles, and ever to have been continued in the church for the relief of the indigent.¹⁰ He surpasses himself in sentiment and eloquence whenever he speaks of the sweetness of the divine love which is displayed to us in the mystery of the incarnation of the Son of God. His one hundred and forty-one epistles are wholly employed in treating on important subjects of discipline and faith, and alone suffice to show his pastoral vigilance and immense labors in every part of the Christian world, for the advancement of piety. He brought many infidels to the faith, and took great delight in instructing them himself. His signal victories over the Manichees, Arians, Apollinarists, Nestorians, Eutychians, Novatians, and Donatists, are standing proofs of his zeal for the purity of the faith. Carthage being taken by the Vandals in 439, a great number of Manichees fled out of Africa to Rome : but there, to escape the rigor of the imperial laws against their sect, feigned themselves Catholics. They called wine the gall of the dragon, produced by the devil or their evil god : on which account they always refrained from that liquor, which they regarded as, of its own nature, unclean. To conceal themselves, they received the holy communion from the Catholic priests, but under one kind alone, which it was left to every one's discretion then to do. This affectation of the heretics passed some time unobserved, as we learn from St. Leo,¹¹ in the year 433 * But he no sooner discovered this sacrilegious abuse, than he took

⁴ Sermon 3, 7, 11.⁵ Sermon 18.⁶ Sermon 12.⁷ Sermon 8, c. 3, p. 17, and Sermon 9, c. 3, p. 20 ; Sermon 10, c. 1, p. 21.⁸ Sermon 7, item 5 and 6, 16, 39, &c.⁹ Sermon 8, p. 17.¹⁰ Sermon 10, p. 21.¹¹ Sermon 4, de Quadrag. t. 1, p. 217.

* This practice they continued, till pope Gelasius, in 496, above forty years after St. Leo's time, effectually to prevent those sacrilegious and superstitious communions of unworthy hypocrites, commanded ab

the utmost care to prevent the contagion from infecting his flock. He detected several of these heretics, and among them one whom they called their bishop, and to manifest the impiety of this sect, he assembled several bishops and priests, and the most illustrious persons of the senate and empire, and caused the elect of the Manichees, that is, those that were initiated in their mysteries, to be introduced.¹² They confessed publicly many impious tenets,* superstitions, and a crime which modesty forbids to be named.¹² St. Prosper says their books were burnt; but many of them repented, and abjured their heresy. St. Leo, in receiving them into the church, exhorted his people to pray and sigh with him for them.¹⁴ Those that remained obstinate were banished. St. Leo, about the same time, crushed Pelagianism, which began again to show its head about Aquileia.¹⁴ His watchfulness put a stop to the growing evil, both in those parts and in Rome itself, where St. Prosper detected some remains of the same leaven. For this pope, who was a true judge of merit, and drew many learned men about his person, had chosen St. Prosper of Aquitaine his secretary, to write his letters and dispatch the like business. The Priscillianist heretics reigned almost uncontrolled in Spain: only St. Turibius, bishop of Astorga, zealously opposed them. St. Leo wrote to commend his zeal, and to awake the attention of the other bishops of that country, whom he ordered to convene a council for the extirpation of the spreading cancer.¹⁶ He examined the cause of Chelidonius, bishop of Besançon, deposed by St. Hilary of Arles, and restored him to his see.¹⁷ He transferred the dignity of primate from the see of Arles to that of Vienne in Gaul, which Zosimus had formerly adjudged to Arles,¹⁸ "Out of respect," as he said, "for the blessed Trophimus, (first bishop of Arles,) from the fountain of whose preaching all the Gauls had received the streams of faith."¹⁹ The learned De Marca thinks that St. Leo did not deny the jurisdiction of Hilary over Besançon before that time, but he judged Chelidonius not to have been guilty of that which had been laid to his charge, adding, "that the sentence would have stood firm, if the things objected had been true."† St. Leo laid down this important maxim for the rule of his conduct, never to give any decision, especially to the prejudice of another, before he had examined into the affair with great caution and exactness, and most carefully taken all informations possible. He was very careful in the choice of persons whom he promoted to holy orders, as his writings show; yet the author of the *Spiritual Meadow* relates, that he heard Amos, patriarch of Jerusalem, say to

¹² Ep. 8, p. 33, and Ep. 15, c. 16, p. 71, t. 1; Serm. 15, p. 31, t. 1; Serm. 33, p. 87; Serm. 41, p. 111.

¹³ Ep. 15, ad Turib. p. 62; Serm. 15.

¹⁴ Serm. 33, Ep. 8.

¹⁵ Ep. 15.

¹⁶ Ib.

¹⁷ Ep. 9, 10.

¹⁸ See Baronius, ad an. 417.

¹⁹ Zosimus, Ep. ad ep. Gal.

to receive under both kinds: which law subsisted at Rome as long as the Manichean heresy made it necessary: but after that danger was over, this ordinance of discipline ceased by disuse.

* Dr. Lardner, in his *Credibility of the Gospel*, vol. ix., charges St. Leo with falsely accusing the Manichees of abominable practices without the least color of reason. He ought to have taken notice that though the testimony of St. Leo is alone satisfactory, we must certainly believe these heretics against themselves, for they were publicly convicted of these crimes, and openly confessed the same before the most illustrious personages of the Church and State. See Cacciari, *Exercitationes* in Op. S. Leonis M. de Manichæorum hæres., l. 2, c. 7, p. 142, c. 9, p. 154.

† A notorious slanderer has presumed to fasten upon St. Leo the censure of haughtiness and injustice in this affair: but he certainly only betrays his own malice. Hilary was present in the pope's council at Rome, together with Chelidonius; but was not able to make good his charge against him. He had also ordained another bishop to the see of Projectus, while he was living, who, being then sick, afterwards recovered. This precipitate action of Hilary was an infraction of the canons: nor does his apologist, the author of his life, offer any excuse. To satisfy the clamors of Chelidonius, Projectus, and others, and chiefly by his example to enforce the most strict observation of that important canon, the neglect of which would fill the church on every side with schisms and confusion, St. Leo deprived Hilary, of the primacy over the province of Vienne for the time to come, though he restored part of it to his successor. See *Fabre, Panegyrique et Histoire de la Ville d'Arles*, 1743. St. Leo indeed seems to have not been acquainted in the beginning with the true character of St. Hilary, and therefore to have proceeded with the greater severity: but he showed that his heart was incapable of rancor by the ample testimony which he gave to the sanctity of St. Hilary after his death, in a letter to his successor Ravennus, ep. 37, ed. *Quen.* 36, ed. Rom p. 71, t. 2.

several abbots: "Pray for me. The dreadful weight of the priesthood affrights me beyond measure, especially the charge of conferring orders. I have found it written, that the blessed pope Leo, equal to the angels, watched and prayed forty days at the tomb of St. Peter, begging through the intercession of that apostle to obtain of God the pardon of his sins. After this term, St. Peter, in a vision, said to him: Your sins are forgiven you by God, except those committed by you in conferring holy orders: of these you still remain charged to give a rigorous account."²⁰ St. Leo, with regard to those who are to be ordained ministers of the altar, lays down this rule, inserted in his words into the body of the canon law: "What is it not to lay hands upon any one suddenly, according to the precept of the apostle, but not to raise to the honor of the priesthood any who have not been thoroughly tried, or before a mature age, a competent time of trial, the merit of labor in the service of the church, and sufficient proofs given of their submission to rule, and their love of discipline and zeal for its observance."²¹

Many affairs in the churches of the East furnished this great pope with much employment, as the intrusion of Bassian into the see of Ephesus,²² &c. But above all the rest, the rising heresy of Eutyches drew his attention on that side of the world. This heresiarch had been condemned by St. Flavian in 448; yet, by the intrigues of Chrysaphius, a powerful eunuch, he prevailed with the weak emperor Theodosius II. to assemble a packed council at Ephesus, in which Dioscorus, the wicked patriarch of Alexandria, an Eutychian, and general disturber of Christian peace, took upon him to preside. This pretended synod, commonly called the Latrocinale, or cabal of Ephesus, met on the 8th of August, 449, acquitted Eutyches, and condemned St. Flavian, with a degree of malice and violence unheard of among barbarians.* The legates of Leo, who were Julius, bishop of Puzzoli, the ancient Puteoli, Renatus, a priest, Hilarius, a deacon, and Dulcitus, a notary, refused to subscribe to the unjust sentence, and opposed it with a zeal and vigor that was admired by the whole world, says Theodoret.²³ Upon the first advice of these proceedings, St. Leo declared them null and void,²⁴ and at the same time he wrote St. Flavian to encourage him, and to the emperor himself, telling him that no sacrilegious cabal ever came up to the fury of this assembly,²⁵ and conjuring him in these words: "Leave to the bishops the liberty of defending the faith: no powers or terrors of the world will ever be able to destroy it. Protect the Church, and seek to preserve its peace, that Christ may protect your empire." He adds, that he trembles to see him draw down the divine vengeance upon his own head: which had the appearance of a prediction on account of the various misfortunes which befell that prince and his sudden death: though before the latter event his eyes began to be opened. Marcian and St. Pulcheria succeeding in the empire, vigorously supported the zealous endeavors of the pope. By his authority the general council of Chalcedon, consisting of six hundred or six hundred and thirty bishops, was opened on the 8th of October, in 451. St. Leo presided by his legates, Paschasinus, bishop of Lilybæum, Lucentius,

²⁰ Prat. Spir. c. 149.

²¹ St. Leo, ep. 1, t. 2, p. 2, ed. Rom. Item Distinct. 78, 3. Quid est manus. from 1 Tim. v. 22

²² Conc. t. 4, p. 687.

²³ Theodoret, ep. 116.

²⁴ Conc. t. 4, p. 47, and Saint Leo, ep. 49 and 56, ed. Quesn. 50 and 57, ed. Rom.

²⁵ St. Leo, ep. 42, in ed. Quesn. 43, in ed. Rom. p. 187, t. 2; St. Leo ad Theodos. Imp. ep. 40, ed. Quesn. 41, ed. Rom. p. 178; Ep. ad Pulcheriam Augustam, ep. 41, ed. Quesn. 42, ed. Rom. p. 183.

* On the appeal of St. Flavian to the pope St. Leo, see Cacciari, Exercitationes in Opera S. Leonis, Dissert. de Hæresi Eutychianâ, l. 1, c. 8, p. 387, and c. 9, p. 393. Valentinianus Imp. ep. ad Theodosium Imp. Inter ep. S. Leonis, 49, p. 201, l. 2. On the appeal of Theodoret to pope Leo, Cacciari, *ibid.* and on that of Eutyches, *ibid.*

bishop of Ascoli, and Boniface, priest of Rome. In this synod the memory of St. Flavian was vindicated, and Dioscorus was convicted of having maliciously suppressed the letters of St. Leo in the Latrocinale of Ephesus, and of having presumed to excommunicate St. Leo, which attempt was made the principal cause of his deposition: for which, besides other crimes, it was also urged against him, that he had pretended to hold a general council without the authority of the pope, a thing never lawful, and never done, as was observed by the pope's legates.²⁶ For these crimes and excesses, he was by the pope's legates and the whole council declared excommunicated and deposed.²⁷ St. Leo had written to St. Flavian on the 13th of June, in 449, a long and accurate doctrinal letter, in which he clearly expounded the Catholic faith concerning the mystery of the incarnation, against the errors both of Nestorius and Eutyches. This excellent letter had been suppressed by Dioscorus, but was read by the legates at Chalcedon, and declared by the voice of that general council to be dictated by the Holy Ghost, and to be a rule throughout the universal Church. The great Theodoret having read it, blessed God for having preserved his holy faith.²⁸ St. Leo approved all things that had been done in this council relating to definitions of faith; but, being an enemy to innovations, vigorously opposed the twenty-eighth canon, framed in the absence of his legates, by which the archbishop of Constantinople was declared a patriarch,* and the first among the patriarchs of the East.²⁹ However, the eastern bishops, who usually found access to the emperor through the bishop of Constantinople, allowed him that pre-eminence, which the law of custom confirmed.³⁰ The same council declared the bishop of Jerusalem independent of Antioch, and primate of the three Palestines.³¹ In the synodal letter to St. Leo, the fathers beseech him to confirm their decrees, saying, "he had presided over them as the head over its members."³² The pope restrained his confirmation to the decrees relating to matters of faith,³³ which were received with the utmost respect imaginable by the whole Church. Theodoret was restored to his see in the council, after having anathematized Nestorius. Ibas, bishop of Edessa, who had been unjustly deposed with Theodoret in the Latrocinale of Ephesus, was likewise restored upon the same condition. The latter seems never to have been very solicitous about Nestorius, but was a warm defender of Theodorus of Mopsuestia, whom he regarded as an orthodox doctor, because he died in the communion of the Church. Ibas was accused of Nestorianism, but acquitted by Domnus, patriarch of Antioch, and a council held in that city in 448. But his letter to Maris, the Persian, was afterwards condemned in the fifth general council.

²⁶ See Marca de Concordia, Sac et Imperii. l. 5. c. 5, and Cacciari, Exercitat. in Op. S. Leonis, Dissert. de Hæresi Eutychianâ.

²⁷ Conc. t. 4, p. 424.

²⁸ St. Leo, ep. 87, 92.

²⁹ Sess. 7.

³⁰ St. Leo, ep. 87, c. 2, p. 613, ep. 92, c. 5, p. 623, &c.

²⁸ Theodoret, ep. 121.

³⁰ See Thomassin, Discipline de l'Eglise, l. 1, ch. 6.

³² Conc. t. 4, p. 633.

* The episcopal see of Byzantium was subject to the metropolitan of Heraclea in Thrace, till, in the reign of Constantine, it was honored with the metropolitanical dignity. By the second general council, held at Constantinople, a precedence was given to the archbishops of this city, before all the other bishops and patriarchs of the East, and from that time they exercised a superior jurisdiction over Thrace, Asia Minor, and Pontus: which Theodoret calls (Hist. l. 5. c. 28) three districts, consisting of twenty-eight provinces, which St. Chrysostom governed. This decree of the council of Constantinople is called by some the date of its patriarchal dignity; though it be more properly referred by others to the twenty-eighth canon of the council of Chalcedon. See Thomassin, Discipline de l'Eglise, l. 1, c. 6, p. 22. Le Quien shows that this canon was originally framed by the clergy of Constantinople, and the bishops whose situation rendered them dependent on that church: that St. Leo rejected it, and stirred up the other Oriental patriarchs and bishops to maintain the ancient discipline: that St. Proterius, patriarch of Alexandria, and all the bishops of Egypt, strenuously opposed this innovation, and so great a number among the Oriental bishops vigorously exerted their zeal against it, that the archbishops of Constantinople dropped their pretensions to this privilege till it was revived by Acacius: from which time it gradually gained ground, till at length other churches acquiesced in it. See Le Quien, Oriens Christianus de Patriarchatu Constantinopoli, anno. c. 9, t. 1, p. 40. Item, de Patr. Alexandr. t. 2, p. 338.

While the eastern empire was thus distracted by heretical factions, the western was harassed by barbarians. Attila, the Hunn, enriched with the plunder of many nations and cities, marched against Rome.* In the general consternation, Saint Leo, at the request of the whole city of Rome, went to meet Attila, in hopes of mollifying his rage, and averting the danger that threatened his country. Avienus, a man of consular dignity, and Trygetius, who had been prefect of the city, were deputed to accompany him in this embassy. They found the haughty tyrant at Ambuleium, near Ravenna, where the highway passes the river Menzo. Contrary to the expectation of every one, he received the pope with great honor, gave him a favorable audience, and, through his suggestion, concluded a treaty of peace with the empire on the condition of an annual tribute. Baronius, from a writer of the eighth century, relates, that Attila saw two venerable personages, supposed to be the apostles SS. Peter and Paul, standing on the side of the pope while he spoke. The king immediately commanded his army to forbear all hostilities, and soon after repassed the Alps, and retired beyond the Danube into Pannonia, but in his way home was seized with a violent vomiting of blood, of which he died in 453. Divisions among his children and princes destroyed the empire of the Huns.³¹ Thus fell the most haughty and furious of all the barbarian heathen kings, styled the terror of the world, and the scourge of God, whose instrument he was in punishing the sins of Christians. It was the glory of St. Leo to have checked his fury and protected Rome, when it was in no condition of defence. In 455, the friends of Aëtius (whose greatness and arrogance had given the emperor so much umbrage that he caused him to be assassinated) revenged the death of that general by the murder of Valentinian himself. His wife Eudoxia married by compulsion the tyrant Maximus who had usurped the throne: but, not brooking these affronts, she invited Genseric, the Arian Vandal king, from Africa, to come and revenge the murder of her husband. Maximus fled, but was slain by Valentinian's servants on the 12th of June, in the twenty-seventh day of his reign, in 455. Three days after, Genseric arrived, and found the gates of Rome open to receive him. St. Leo went out to meet him, and prevailed with him to restrain his troops from slaughter and burning, and to content himself with the plunder of the city. The example of St. Leo shows, that even in the worst of times, a holy pastor is the greatest comfort and support of his flock. After the departure of the Vandals with their captives, and an immense booty, St. Leo sent zealous Catholic priests and alms for the relief of the captives in Africa. He repaired the Basilics, and

³¹ Jornand. *Her. Goth.*, c. 12, 49. *Prosp. in Chron. ad an.* 452.

* The Hunns, a savage nation from that part of Scythia which now lies in Muscovy, had passed the Palus Mæotic, in 276, and made their first inroads upon the coasts of the Caspian sea, and as far as mount Taurus in the East. Almost two hundred years after this, Attila, the most powerful and barbarous of all the kings of that nation, in 433, had marched first into the East, then subject to Theodosius the younger, and having amassed a vast booty in Asia, returned into Pannonia, where he was already master of a large territory. His next expedition was directed against the western part of the empire. His army marching through Germany, drew along with it additional supplies from all the barbarous nations near which it passed, and amounted at length to the number of five hundred, Jornandes says seven hundred, thousand fighting men; all stirred up by no other motive than the hope of great spoils from the plunder of the richest countries of the empire. Entering Gaul, Attila laid in ruins Tongres, Triers, and Metz. Troyes was spared by him, at the entreaty of St. Lupus, and St. Nicasius preserved Rheims. The barbarian had just taken Orleans by storm, when Aëtius, the Roman general, came up with him, expelled him that city, and followed him to the plains of Mauriac or Châlons, which, according to Jornandes, were extended in length one hundred miles, and seventy in breadth, and seem to have comprised the whole country, known since the sixth century under the name of Champagne. Here Attila halted, and when Aëtius, with the Remans, Visigoths, and Burgundians, came up, these vast fields seemed covered with troops. In a most bloody battle, the Hunns were here discomfited. Attila, enraged at this defeat, and having repaired his losses of the former year, entered Italy by Pannonia, in 453, took and burned Aquileia, and filled the whole country with blood and desolation. Some of the inhabitants, who fled from his arms into the little islands in the shallow bays at the head of the Adriatic gulf, here laid the foundations of the city of Venice, which we find named by Cassiodorus, fifty years after this event. Attila sacked Milan, razed Pavia, and wherever he passed laid waste whole provinces. The weak emperor Valentinian III. shut himself up in Ravenna, and the Romans, in the utmost terror, expected to see the barbarian speedily before their gates. Such was the state of affairs when Leo went to meet Attila.

replaced the rich plate and ornaments of the churches which had been plundered, though some part had escaped by being concealed, especially what belonged to the churches of SS. Peter and Paul, which Baronius thinks Genseric spared, and granted to them the privilege of sanctuaries, as was done at other times. This great pope, for his humility, mildness, and charity, was revered and beloved by emperors, princes, and all ranks of people, even infidels and barbarians. He filled the holy see twenty-one years, one month, and thirteen days, dying on the 10th of November, 461. His body was interred in the church of St. Peter, and afterwards translated to another place, in the same church, on the 11th of April; on which day his name is placed in the Roman calendar. His relics were again translated with great solemnity and devotion, enclosed in a case of lead, and placed in the altar dedicated to God under his invocation, in the Vatican church, in the year 1715, as is related at length by Pope Benedict XIV.³⁵ A writer who delights in retailing slander, could not refuse this character of St. Leo: "He was," says he, "without doubt, a man of extraordinary parts, far superior to all who had governed that church before him, and scarce equalled by any since."³⁶

The writings of this great pastor are the monuments of his extraordinary genius and piety.* His thoughts are true, bright, and strong; and in every sentiment and expression we find a loftiness which raises our admiration. By it we are dazzled and surprised in every period, and while we think it impossible that the style should not sink, we are astonished always to find it swelling in the same tenor, and with equal dignity and strength. His diction is pure and elegant; his style concise, clear, and pleasing. It would sometimes appear turgid in another; but in him, where it seems to swell the highest, a natural ease and delicacy remove all appearance of affectation.

³⁵ De Canoniz. l. 4. c. 22, § 8, 9, 10; t. 4. pp. 212, 213.

³⁶ Bower, the apostate Jesuit, in his Lives of the Popes, on St. Leo, t. 2.

* Quesnel's edition of the works of St. Leo, more ample than any that had preceded, appeared at Paris in 1675, was condemned by the Roman inquisition in 1676, which prohibition was inserted in the Roman Index, in 1682, p. 277. This oratorian in several of the summaries, in many passages in the sixteen dissertations which he subjoined, and in some unwarrantable alterations of the text itself of St. Leo, is clearly convicted of dealing unfairly, in order to favor his own erroneous doctrine, and to weaken certain proofs of the authority of the holy see. The editor gave a second edition, with some critical amendments, (though not in the most essential points,) at Lyons, in 1675. Savini, a printer at Venice, gave a new edition of the works of SS. Leo and Maximus, in 1741, with most of Quesnel's notes and dissertations; but by supine carelessness has printed the text extremely incorrect. Polei, another printer at Venice, published, in 1748, another edition of SS. Leo and Maximus, with the summaries of Quesnel, without his dissertations: the text is printed from Quesnel's edition, with all its faults. The falsifications of Quesnel in this edition are complained of, and several proved upon him by Baluze, Not. et Observ. ad Con. Calced. by Antelmi, John Salinas, Coutant, &c. The collection of canons to which Quesnel has prefixed the false title of the Ancient Code of Canons of the Roman Church, (Op. S. Leonis, t. 2. p. 1.) is evidently a private compilation of canons of different ages and countries of a modern date, as Coutant (in Collect. Pontif. Romanor. Epistol. Præfat. Gener. p. 57) and others have demonstrated. The church of Rome made use of the code of canons of the universal Church, which Quesnel endeavored to confine to the eastern churches. This consisted of the canons of the four first general councils, and of the councils of Ancyra, Gangres, Neocæsaria, Antioch, and Laodicea. It was augmented by the addition of the fifty canons called of the apostles, those of Sardica, and several others, made by Dionysius the Little, about the year 520. Pope Adrian I. sent a copy to Charlemagne, telling him that the church of Rome had used this code for three hundred years. Baluze (Dissert. de Thelensi Concilio) shows that Quesnel omitted certain passages, because he thought them too favorable to the see of Rome. In the council of Telepte, (a city in Byzacena,) Quesnel foisted in the name of Telseze, for Telepte, that he might forge some argument to reject it with the Epistola Tractatoria Syriici Papæ per Antioch. See Baluze and Cacciari in t. 2. Op. St. Leonis, p. 55. But enough on Quesnel's edition of the works of St. Leo.

F. Cacciari, a Carmelite friar, printed the same at Rome, with notes, in two volumes fol. anno 1753. The sermons of this holy pope are contained in the first, being one hundred and one in number: of which Quesnel had only given us ninety-six. In the second we have one hundred and forty-five letters of St. Leo, besides several others of emperors and other eminent persons relating to St. Leo's affairs. Quesnel had only published one hundred and forty-one letters of this pope. They are most interesting both for Church history, and for many important dogmatical decrees and rules of discipline which they contain. F. Cacciari gave us, in 1751, Exercitationes in Opera S. Leonis, M. in folio, consisting of several dissertations on the heresies of the Manichæans, Priscillianists, Pelagians, and Eutychians. Theologians and the whole church stand much indebted to him for his labors; but the value of the present would have been enhanced if the style had been closer, and less scholastic, and the expressions on some occasions more genteel. A French translation of the sermons of St. Leo was published by Abbé Bellegarde, at Paris in 1701.

and study, and show it to be the pure effort of a surprising genius and lofty natural eloquence. But the dress with which he clothes his thoughts, is much less to be considered than the subjects themselves of which he treats, in which the most consummate piety and skill in theology equally raise admiration, instruct and edify his readers in the learned and pious sermons, and doctrinal letters which compose his works. His unwearied zeal and unshaken steadiness against vice and error, though armed with all the power of a world leagued with the devils against the truth, procured the church infinite advantages and victories over the reigning novelties of that age; and his writings are an armory against all succeeding heresies. He fully and clearly explains the whole mystery of the incarnation; he proves,³⁷ against the Eutychians, that Christ had a true body, because his body is really received in the holy eucharist. He laments as the greatest of spiritual evils, that at Alexandria, during the violences exercised by the Eutychians, the oblation of the sacrifice, and the benediction of christ had been interrupted.³⁸ He is very explicit on the supremacy of St. Peter,³⁹ and on that of his successors.⁴⁰ He often recommends himself to the prayers of the saints reigning in heaven, especially of St. Peter, and exhorts others to place great confidence in their powerful intercession.⁴¹ He honors their relics and festivals;⁴² and testifies that their churches were adorned with lights.⁴³ He calls the fast of Lent an apostolical tradition, also that of the Ember-days, Whitsun-eve, &c.⁴⁴ He adds, that the church retained the fast of Ember-days in December from the Jewish practice before Christ. Pope Benedict XIV., in a decree by which he commands St. Leo to be honored with the mass peculiar to doctors, dated in 1744, bestows on him due praises for his eminent learning and sanctity.⁴⁵

According to the observation of this holy doctor⁴⁶ it is a fundamental maxim of our holy religion, that the only true and valuable riches consist in that blessed poverty of spirit which Christ teaches us to look upon as the first and main step to all happiness. This is a profound and sincere humility of heart, and a perfect disengagement from all inordinate love of earthly goods. By this rule, those who are exalted above others by their rank, learning, or other abilities, differ not by these advantages from the poorest in the eyes of God: only poverty of spirit makes the distinction, and shows which is truly the greatest. Of this courageous poverty the apostles and primitive Christians set us the most illustrious example. "What is greater than this their humility? What is richer than this their poverty?" By imitating this spirit we enter into the possession of the riches of Christ. And we shall improve our share in all these spiritual treasures of grace, love, peace, and all virtues, in proportion as we shall advance in this spirit. St. Leo puts us in mind, in another place,⁴⁷ that in putting on this spirit, which is no other than that of Christ, or the new man, consists that newness of life in which we are bound to walk according to the spirit of Christ; which delivers us from the power of darkness, and transfers us into the kingdom of the Son of God; which raises our love and desires of heavenly goods, and extinguishes in us the concupiscence of the flesh. We put on this spirit by baptism, and we strengthen ourselves in it by being fed with the body of Christ.

³⁷ Ep. 46. c. 2. p. 260, ed. Quesn. Ep. 47, p. 133, ed. Rom. Vide etiam Sermon 6, de Jejunio Septimi Mensis, &c.

³⁸ Ep. 125, ad Leon. Imper., c. 5, p. 337, ed. Quesn.; Ep. 129, ed. Rom. p. 435.

³⁹ Sermon 2, p. 52, ed. Quesn., pp. 5, 6, ed. Rom., &c.

⁴⁰ Ep. 89, 93, 4, 5, 10, ed. Quesn. 91, 95, 4, 5, 10, ed. Rom.

⁴¹ Sermon 4, c. 5, p. 13; Sermon 3, p. 11; Sermon 34, c. 4, p. 91, 83, ed. Quesn. 87, ed. Rom. See also Sermon 15, p. 32; Sermon 18, p. 39; Sermon 41, p. 112; Sermon 76, ed. Quesn. 78, ed. Rom. p. 250; Sermon 80, ed. Quesn. 72, ed. Rom. p. 238; Sermon 81, ed. Quesn. 83, ed. Rom. p. 240, and in several other sermons on the saints.

⁴² Ep. 59, ed. Quesn. 60, ed. Rom. t. 2, p. 245, &c.

⁴³ Sermon 100, in Cathedra S. Petri, c. 2, p. 286.

⁴⁴ Sermon 46, de Quadragesima, p. 125; Sermon 77, ed. Quesn. 79, ed. Rom., p. 230.

⁴⁵ Bened. XIV. Constit. Militantis Ecclesie.

⁴⁶ Sermon 96, ed. Quesn. 99, ed. Rom. p. 279.

⁴⁷ Sermon 43, c. 7, p. 180, ed. Rom.

‘For what is the fruit of our partaking of the body and blood of Christ, but that we may pass into that which we receive; and that in whom we are dead, and buried, and raised again, (in the newness of our spirit and life,) we may bear him both in spirit and in our flesh through all things.’ Next to frequent devout communion, the assiduous meditation on the life of Christ is the most powerful means of learning the true spirit of his divine virtues, particularly of that humility of which his whole life was the most astonishing model, and which is the summary of his holy precepts.⁴⁸ St. Leo, by his tender devotion to our Redeemer, and the zeal with which he defended the mystery of his incarnation, was penetrated with his spirit of poverty and humility; from whence sprang that ardent charity, that admirable greatness of soul, and that invincible courage which were so conspicuous in all his actions.

ST. ANTIPAS, M.

CALLED by Christ his faithful witness, Apoc. xi. 13. He suffered at Pergamus; where his tomb was famed for miracles in after ages. See Papebroke, p. 4; Tillemont, t. 2, p. 130.

ST. GUTHLAKE, HERMIT,

AND PATRON OF THE ABBEY OF CROYLAND.*

HE was a nobleman, and in his youth served in the armies of Ethelred, king of Mercia: but the grace of God making daily stronger impressions on his heart, in the twenty-fourth year of his age he reflected how dangerous a thing it is to the soul to serve in wars which too often have no other motive than the passions of men and the vanities of the world, and resolved to consecrate the remainder of his life totally to the service of the King of kings. He passed two years in the monastery of Repandun, studying to transcribe the virtues and mortifications of all the brethren into the copy of his own life. After this novitiate in the exercises of an ascetic life, with the consent of his superior, in 699, with two companions, he passed in a fisher's boat into the isle of Croyland, on the festival of St. Bartholomew, whom he chose for his patron, and, by having recourse to his intercession, he obtained of God many singular favors. Here he suffered violent temptations and assaults, not unlike those which St. Athanasius relates of St. Antony: he also met with severe interior trials, but likewise received frequent extraordinary favors and consolations from God. Hedda, bishop of Dorchester, visiting him, ordained him a priest. The prince Ethelbald, then an exile, often resorted to him, and the saint foretold him the crown of the Mercians, to which he was called after the death of king Coelred, in 719. The saint, foreknowing the time of his death, sent for his sister Pega,† who lived a recluse in another part of the fens, four leagues off to the west. He sick-

⁴⁸ Serm. 36, c. 3, p. 95, ib.

* Called in the English Saxon language Guthlacer of Crowthland.

† St. Pega is honored on the 8th of January. Her cell, near Peakirk, stood at the extremity of a high ground, which juts out into the fenny level, where is the chapel of St. Pega's monastery. Here passed Caradike, so called from Carausius. It was projected by Agricola, and perfected by Severus, to carry corn in boats for the army in the North. It was conducted from Peterborough into the Trent at Torksey, below Burton, whence the navigation was carried on by natural rivers to York. Carausius repaired it, and continued it on the borders of the fenny level as far as Cambridge, which he built and called Granta. This place was the head of the navigation, and Carausius instituted the great fair when the fleet of boats set out with corn and other provisions, which is still kept, with many of the ancient Roman customs, under the name of Stourbridge fair. See Stukeley's Medallie History of Carausius, t. 1, p. 172, &c., l. 2, c. 5 p. 130.

ened of a fever, and on the seventh day of his illness, during which he had said mass every morning, and on that day by way of viaticum, he sweetly slept in our Lord, on the 11th of April, 714, being forty-seven years old, of which he had passed fifteen in this island. See his life written by Felix monk of Jarrow, a contemporary author, from the relation of Bertelin, the companion of the saint's retirement, with the notes of Henschenius; * Mabilon, Acta Bened. t. 3, p. 263, n. 1. See also his short English-Saxon life, Bibl. Cotton. Julius, A. X.

ST. MACCAI, ABBOT.

A DISCIPLE of St. Patrick, who flourished in the isle of Bute, in Scotland, and was there honored after his death. See Bp. Lesley's nephew, De Vitis Sanctor. Scot. p. 235.

ST. AID, OF EACHARAIDH,

ABBOT in Ireland, titular saint of a parish church, an ancient abbey, and a great number of chapels in that island. See Colgan MSS. ad 11 Apr.

* Ingolphus, the great and learned abbot of Croyland, who died in 1109, wrote a book. On the life and miracles of St. Guthlake, which is not now extant. His accurate history of the abbey of Croyland, from the year 664 to 1091, was published by Sir Henry Saville, but far more complete and correct by Thomas Gale, in 1684. In it he relates, p. 16, that in the year 851, Ceolnoth, archbishop of Canterbury, by having recourse to the intercession of St. Guthlake, was miraculously cured of a palsy, after his recovery had been despaired of. This miracle the archbishop attested in a council of bishops and noblemen, in presence of king Bertulf: upon which occasion, all that were present bound themselves by oath to perform a pilgrimage to the shrine of the saint at Croyland. After this miracle, great numbers seized with the same distemper recovered their health, by resorting thither from all parts of the kingdom to implore the divine succor through the intercession of his servant. Ethelbald, coming to the crown, had founded there a monastery. He had caused great stakes and piles of oak to be driven into the ground in this swampy place and the quagmire to be filled up with earth brought from the country called Upland, eight miles distant. This foundation being laid, he erected a church of stone, with a sumptuous monastery. This building was utterly destroyed by the Danes in 870; of all the monks and domestics, only one boy escaping to give the world an account of this massacre and devastation; in which the bodies of Cissa, priest and hermit, St. Egbat, St. Tatwin, St. Bettelina, St. Etheldrith, and others, were reduced to ashes. Some few monks still chose their residence there among the ruins, till Turketil, the pious chancellor to king Edred, in 946, rebuilt the abbey. This great man was cousin-german to three brothers who were all successively kings—Athelstan, Edmund, and Edred—being son of Ethelward, younger brother to their father Edward the Elder. To all these three kings he had been chief minister at home, and generalissimo in all their wars abroad, and had often vanquished the Danes and other enemies. When Analah had rebelled and usurped the kingdom of Northumberland, with a numerous army of Danes, Norwegians, Scots, Picts, and Cumbrians, mostly idolaters, and put king Athelstan to flight at Brunford in Northumberland, Turketil rescued him out of danger by defeating the enemy with his Londoners and Mercians, and killing Constantine, king of the Scots. The emperor Henry, Hugh, king of France, and Lewis, prince of Aquitaine, sent ambassadors with letters of congratulation for this victory, and rich presents of spices, jewels, horses, gold vessels, a part of the true cross, and of the crown of thorns in rich cases, the sword of Constantine the Great, in the hilt of which was one of the nails with which Christ was crucified, &c. Turketil was afterwards sent by king Athelstan to conduct his four royal sisters to their nuptials; the two first to Cologne, to the emperor Henry, where one married his son Otho, the other one of his princes: the third he accompanied to king Hugh, whose son she married; and the fourth was given in marriage to Lewis, prince of Aquitaine. The chancellor was enriched by these princes with many precious relics and other presents; all which he afterwards bestowed on the abbey of Croyland. Having long served his country, and subdued all its enemies, he earnestly begged of king Edred leave to resign his honors. The king, started at the proposal, threw himself at his feet, entreating him not to forsake him. Turketil, seeing his sovereign at his feet, cast himself on the ground, and only rose to lift up the king: but adjuring him by the apostle St. Paul, (to whom the religious prince bore a singular devotion,) he at length extorted his consent. Immediately he dispatched a crier to proclaim through all the streets of London, that whoever had any demands upon Turketil, he should repair to him on a day, and at a place by him assigned, and he should be paid: and that if any one thought he had ever been injured by him, upon his complaint, he should receive full satisfaction for all damages, and threefold over and above. This he amply executed: then made over sixty of his manors to the king, and six to the monastery of Croyland. Being accompanied thither by the king, he there took the monastic habit, and was made abbot in 948. He restored the house to the greatest splendor; and, having served God in it twenty-seven years, died of a fever in 975, in the sixty-eighth year of his age. It was his usual saying, which he often repeated to his monks: "Preserve well the fire of your charity, and the fervor of your devotion." Croyland, pronounced Crouland, signifies a desert fenny land. The monks, with incredible industry, rendered it fruitful, joined the island to the continent, and raised several stupendous works about it.

APRIL XII.

ST SABAS THE GOTH, M.

From his authentic acts contained in a letter, written by the church of Gothia to that of Cappadocia, of which St. Basil was then the chief light; and penned, in all appearance, by St. Ascholius, bishop of Thessalonica, at that time subject to the Goths.

A. D. 372.

THE faith of Christ erected its trophies not only over the pride and sophistry of the heathen philosophers, and the united power of the Roman empire, but also over the kings of barbarous infidel nations; who, though in every other thing the contrast of the Romans, and enemies to their name, yet vied with them in the rage with which they sought, by every human stratagem, and every invention of cruelty, to depress the cross of Christ: by which the finger of God was more visible in the propagation of his faith. Even among the Goths, his name was glorified by the blood of martyrs. Athanaric, king of the Goths,* in the year 370, according to St. Jerom, raised a violent persecution against the Christians among them. The Greeks commemorate fifty-one martyrs who suffered in that nation. The two most illustrious are SS. Nicetas and Sabas. This latter was by birth a Goth, converted to the faith in his youth, and a faithful imitator of the obedience, mildness, humility, and other virtues of the apostles. He was affable to all men, yet with dignity; a lover of truth, an enemy to all dissimulation or disguise, intrepid, modest, of few words, and a lover of peace; yet zealous and active. To sing the divine praises in the church, and to adorn the altars was his great delight. He was so scrupulously chaste, that he shunned all

* That barbarous people, which swarmed originally from Gothland in Sweden, passed first into Pomerania, where Tacitus places them; thence to the borders of the Palus Maotis, where Caracalla checked their inroads by a victory over them in 215. Yet they extended themselves along the Danube, and into Thrace and Greece, and by their furious incursions were to the Roman empire the most troublesome swarm of the whole northern hive, till they overthrew the empire of the West, erecting on its ruins the kingdoms of the Ostrogoths, or eastern Goths, in Italy, and of the Visigoths, or west-born Goths, in the southern parts of France and in Spain. The Goths began to receive the light of the faith about the reign of Valerian, from certain priests and other captives whom in their inroads they had carried away out of Galatia and Cappadocia, and who, by healing their sick and preaching the gospel, converted several among them, as Sozomen (b. 2, c. 6) and Philostorgius (b. 2, c. 5) relate. Hence St. Basil (ep. 338, p. 330) says, that the seeds of the gospel among the Goths were brought from Cappadocia by the blessed Eutychius, a man of eminent virtue, who, by the power of the Holy Ghost and his gifts, had softened the hearts of those barbarians. St. Cyril of Jerusalem, (Cat. 16, n. 22,) in 343, mentions the Goths and Sarmatians among the Christians, who had bishops, priests, monks, holy virgins, and martyrs. In the council of Nice, among the subscriptions, we find that of Theophilus, bishop of Gothia. Ulphilas succeeded Theophilus, and after his example, adhered to the council of Nice and the Catholic faith, as Socrates (b. 2, c. 42) and Sozomen (b. 6, c. 37) expressly affirm; "which was the faith of his ancestors," says Theodoret, (b. 4, c. 33.) He taught the Goths to write, invented their alphabet, and translated the Bible into their language. In the year 374, St. Basil (ep. 164, p. 254) still commended the faith of the Goths. But Ulphilas being sent to Constantinople, in 376, to beg of the emperor Valens certain lands in Thrace, was gained over by Eudoxius and other crafty Arians, to embrace their heresy, and pervert the faith of his countrymen, as Sozomen (b. 6, c. 37) and Theodoret (b. 4, c. 33) testify. Athanaric, king of the Thervingian Goths, who bordered on the empire, raised a bloody persecution against the Christians in 370. Fritigernes, king of the western Goths, was at war with Athanaric, and being the weaker, in order to engage the emperor Valens to succor him, embraced the Christian religion and the Arian heresy at the same time, by the means of Ulphilas. But the church, under the persecutor Athanaric, remained yet untaunted; and both the Latin and Greek church has always venerated the martyrs that suffered under him. Moreover, the acts of St. Sabas were addressed to the churches of Cappadocia, of which St. Basil was the metropolitan; and seem drawn up by St. Ascholius, bishop of Thessalonica, a prelate closely linked with St. Athanasius, as St. Basil assures us, (ep. 154, p. 243.) who also praised St. Ascholius (ep. 164, p. 254) for propagating the faith among barbarous nations, while Christian princes sought by Arianism, to destroy it. He also says, that one coming from those parts preached up against the Arians the purity of the faith professed there, (ep. 161, p. 254.) St. Ambrose extols their faith and zeal against Arianism, together with their martyrdom, (in c. 2, Lucæ, p. 1294.) So does Theodoret, (Hist. b. 4, c. 28, 30, 33.) St. Austin says, that the king of the Goths persecuted the Christians with wonderful cruelty, when there were none but Catholics in Cæthia, (de civ. Dei, l. 18, c. 52.) This remark seemed necessary to correct the mistake of certain modern English writers, who pretend that the Goths embraced Christianity and Arianism at the same time.

conversation with women, except what was indispensable. He often spent whole days and nights in prayer, and devoted his whole life to the exercises of penance: flying vain-glory, and by words and example inducing others to a love of virtue, he burned with an ardent desire in all things to glorify Jesus Christ. The princes and magistrates of Gothia began, in 370, to persecute the Christians, by compelling them to eat meats which had been sacrificed to idols, out of a superstitious motive, as if they were sanctified. Some heathens who had Christian relations, desiring to save them, prevailed upon the king's officers to present them common meats which had not been offered to the idols. Sabas condemned this impious collusion, and not only refused to eat such meats, but protested aloud that whoever should eat them would be no longer a Christian, having by that scandalous compliance renounced his faith. Thus he hindered many from falling into that snare of the devil, but displeased others, who banished him from his town, though they some time after recalled him home. The next year the persecution was renewed, and a commissary of the king arrived at St. Sabas's town in search of Christians. Some of the inhabitants offered to swear on the victims that there were no Christians in the place. Sabas appeared, and stopping up to those who were going to take that oath, said: "Let no man swear for me: for I am a Christian." Notwithstanding this, the commissary ordered the oath to be tendered. Therefore the principal men of the city hid the other Christians, and then swore there was but one Christian in their town. The commissary commanded that he should appear. Sabas boldly presented himself. The commissary asked the bystanders what wealth he had: and being told he had nothing besides the clothes on his back, the commissary despised him, saying: "Such a fellow can do us neither good nor harm."

The persecution was renewed with much greater fury in 372, before Easter. Sabas considered how he could celebrate that solemnity, and for this purpose set out to go to a priest named Goutica, in another city. Being on the road, he was admonished by God to return, and keep the festival with the priest Sansala. He did so, and on the third night after, Atharidus, son of one that enjoyed a petty sovereignty in that country, entered the town, and with an armed troop suddenly broke into the lodgings of Sansala, surprised him asleep, bound him, and threw him on a cart. They pulled Sabas out of bed without suffering him to put on his clothes, and dragged him, naked as he was, over thorns and briers, forcing him along with whips and staves. When it was day, Sabas said to his persecutors: "Have not you dragged me, quite naked, over rough and thorny grounds? Observe whether my feet are wounded, or whether the blows you gave me have made any impression on my body:" and indeed they could not perceive any the least marks. The persecutors being enraged, for want of a rack, took the axletree of a cart, laid it upon his neck, and stretching out his hands, fastened them to each end. They fastened another in like manner to his feet, and in this situation they tormented him a considerable part of the following night. When they were gone to rest, the woman of the house in which they lodged untied him: but he would not make his escape, and spent the remainder of that night in helping the woman to dress victuals for the family. The next day Atharidus commanded his hands to be tied, and caused him to be hung upon a beam of the house, and soon after ordered his servants to carry him and the priest certain meats that had been offered to idols, which they refused to eat, and Sabas said: "This pernicious meat is impure and profane, as is Atharidus himself who sent it." One of the slaves of Atharidus, incensed at these words, struck the point of his javelin against the saint's breast with such violence, that all present believed he

had been killed. But St. Sabas said : " Do you think you have slain me ? Know, that I felt no more pain than if the javelin had been a lock of wool." Atharidus, being informed of these particulars, gave orders that he should be put to death. Wherefore, having dismissed the priest Sansala, his companion, they carried away St. Sabas in order to throw him into the Musæus.* The martyr, filled with joy in the Holy Ghost, blessed and praised God without ceasing for thinking him worthy to suffer for his sake. Being come to the river side, the officers said one to another : " Why don't we let this man go ? He is innocent, and Atharidus will never know any thing of the matter." St. Sabas, overhearing them, asked them why they trifled, and were so dilatory in obeying their orders ? " I see," said he, " what you cannot : I see persons on the other side of the river ready to receive my soul, and conduct it to the seat of glory : they only wait the moment in which it will leave my body." Hereupon they threw him into the river, praising God to the last ; and by the means of the axletree they had fastened about his neck, they strangled him in the water. He therefore suffered martyrdom, say the acts, by water and wood, the symbols of baptism and the cross ; which happened on the 12th of April, Valentinian and Valens being emperors, in 372. After this the executioners drew his body out of the water, and left it unburied : but the Christians of the place guarded it from birds and beasts of prey. Junius Soranus, duke of Scythia, a man who feared God, carried off the body, which he sent into his own country, Cappadocia. With these relics was sent a letter from the church of Gothia to that of Cappadocia, which contains an account of the martyrdom of St. Sabas, and concludes thus : " Wherefore offering up the holy sacrifice on the day whereon the martyr was crowned, impart this to our brethren, that the Lord may be praised throughout the Catholic and Apostolic Church for thus glorifying his servants." Thus the acts, which were sent to the church of Cappadocia, together with the relics of St. Sabas.† Both the Greek and Latin Martyrologies mention this martyr.

The martyrs despised torments and death, because the immense joys of heaven were always before their eyes. If they made a due impression upon our souls, we should never be slothful in the practice of virtue. When an ancient monk complained of being weary of living in close solitude, his abbot said to him : " This weariness clearly proves, that you have neither the joys of heaven nor the eternal torments of the damned before your eyes : otherwise, no sloth or discouragement could ever seize your soul." St. Austin gives the following advice : " Not only think of the road through which thou art travelling, but take care never to lose sight of the blessed country in which thou art shortly to arrive. Thou meetest here with passing sufferings, but wilt soon enjoy everlasting rest. In order to labor with constancy and cheerfulness, consider the reward. The laborer would faint in the vineyard, if he was not cheered by the thought of what he is to receive. When thou lookest up at the recompense, every thing thou doest or sufferest will appear light, and no more than a shadow : it bears no manner of proportion with what thou art to receive for it. Thou wilt wonder that so much is given for such trifling pains."¹

¹ S. Aug. Conc. 2, in Ps. 36.

* A river in Wallachia, now called Mussovo, which falls into the Danube a little below Rebnik.

† It is supposed that this letter was penned by St. Aschollus, bishop of Thessalonica, the capital of Macedonia : for St. Basil, (ep. 164, p. 284,) writing to St. Aschollus, thanks him for his account of the persecution, and of the martyr's triumph by water and wood. And again, (ep. 165, p. 256,) thanks him for the body of the martyr he had sent him, probably by the commission of duke Soranus, a relation of St. Basil, who had written to him (e. 155, p. 244, ed. Ben.) begging him to enrich his country with the relics of some martyrs in that persecut.on.

ST. ZENO, BISHOP OF VERONA, CONFESSOR.

From his life, compiled from his writings and other monuments, by Peter and Jerom Ballerini, two learned priests of Verona, and brothers, in their third dissertation in the excellent edition they gave of this father's works, p. 109. See also the marquis Scipio Maffei, *Historiæ Diplomaticæ Monumenta*, at the end, p. 329. Also the same author, *Veronæ Illustratæ*, par. II. The history of the translation of his relics by an anonymous monk; and *Serie Chronologica dei Vescov di Verona*, par Biancolini, a Verona 1761, 4to.

A. D. 380.

THIS holy prelate is styled a martyr by St. Gregory the Great,¹ and in several martyrologies. But was honored only with the title of confessor, in the ancient missal of Verona, before the time of Lewis Lippoman, bishop of that city, in 1548:* and it appears, from the manner in which St. Ambrose, who was his contemporary, writing to Syagrius, our saint's successor, speaks of his happy death, and extols his eminent sanctity, that he did not die by the sword.² Living in the days of Constantius, Julian, and Valens, he might deserve the title of martyr, by sharing in the persecutions carried on by those princes. Hence, in some calendars he is styled martyr, in others confessor.

The marquis Scipio Maffei, and some others, pretend from his name that he was a Grecian: but the Ballerini show, from the natural easiness, and the sharpness and conciseness of his style, that he was by birth, or at least by education, a Latin, and an African; which is confirmed from his panegyric on St. Arcadius, a martyr of Mauritania. From the African martyr called Zeno, it is clear this name was there in use. Our saint seems to have been made bishop of Verona in the year 362, in the reign of Julian the Apostate. We learn, from several of his sermons, that he baptized every year a great number of idolaters, and that he exerted himself with great zeal and success against the Arians, whose party had been exceedingly strengthened in those parts by the favor of the emperor Constantius, and the artifices of the ringleaders of that sect, Ursacius and Valens, and particularly of Auxentius, who held the see of Milan, into which the heretics had intruded him, for twenty years, till 374. He also opposed himself, as a strong bulwark, against the errors of the Pelagians. The church of Verona was purged by his zealous labors and holy prayers, in a great measure, both of heresy and of idols. His flock being grown exceeding numerous, he found it necessary to build a great church, in which he was liberally assisted by the voluntary contributions of the rich citizens.³ In this church he mentions a cross of wood erected, as it were, to defend the doors.⁴ By the precepts and example of this good pastor, the people were so liberal in their alms, that their houses were always open to poor strangers, and none of their own country had occasion even to ask for relief, so plentiful were the necessities of all prevented.⁵ And he congratulates them upon the interest which they accumulate in heaven by money bestowed on the poor, by which they not only subdue avarice, but convert its treasures to the highest advantage, and without exciting envy. "For what can be richer than a man to whom God

¹ Dial. l. 3, c. 19.

³ St. Zeno, l. 1, Tr. 14, p. 103.

⁵ L. 1, Tr. 10, p. 83.

² St. Ambros. ep. 5, ad Syagrium.

⁴ Ib. p. 106.

* Hence some have distinguished two Saint Zenos, bishops of Verona, the first a martyr, about the reign of Gallien: the other an illustrious father of the fourth century. But Onuphrius, in his exact history of the bishops of Verona, mentions but one of that name, the predecessor of Syagrius, in the fourth century: in which the Ballerini, and all judicious critics, now agree.

is pleased to acknowledge himself debtor?" After the battle of Adrianople, in 378, in which the Goths defeated Valens, with a greater slaughter of the Romans than had ever been known since the battle of Cannæ, the barbarians made in the neighboring provinces of Illyricum and Thrace an incredible number of captives.⁶ It seems to have been on this occasion, that the charities of the inhabitants of Verona were dispersed like fruitful seeds through the remotest provinces, and by them many were ransomed from slavery, many rescued from cruel deaths, many freed from hard labor.⁷ St. Zeno himself lived in great poverty.⁸ He makes frequent mention of the clergy which he trained up to the service of the altar, and the priests his fellow-laborers, to whom a retribution was allotted at Easter, according to every one's necessities and functions.⁹ He speaks of the ordinations¹⁰ which he performed at Easter: * also the solemn reconciliation of penitents, which was another function of that holy time.¹¹ St. Ambrose mentions,¹² at Verona, virgins consecrated to God by St. Zeno, who wore the sacred veil, and lived in their own houses in the city; and others who lived in a monastery, of which he seems to have been both the founder and director, before any were established by St. Ambrose at Milan. Love-feasts, or agapes, were originally established on the festivals of martyrs in their cemeteries, which, by the degeneracy of manners, were at length converted into occasions of intemperance and vanity. St. Zeno inveighed warmly against this abuse.¹³ Nor can we doubt but he was one of the principal amongst the bishops of Italy, who, by their zeal and eloquence, entirely banished out of their dioceses a custom which gave occasion to such an abuse, for which St. Austin gave them due praise.¹⁴ St. Zeno extended his charity to the faithful departed, and condemned severely the intemperate grief of those who interrupted by their lamentations the divine sacrifices and public office of the church for their deceased friends, † which the priests performed by apostolic tradition at the death and funerals of those who slept in Christ. St. Zeno received the crown of his labors by a happy death, in 380, on the 12th of April, on which day he is commemorated in the Roman Martyrology. He is honored at Verona with two other festivals, that of the translation of his relics on the 21st of May, and that of his episcopal consecration, and also of the dedication of his new church in the reign of Pepin, king of Italy, on the 6th of December. The first church which bore his name was built over his tomb, on the banks of the river Adige, without the walls of the city. St. Gregory the Great relates the following miracle, which happened two centuries after the death of the saint, and which he learned from John the Patrician, who was an eye-witness, with king Autharis and count Pronulphus.¹⁵ In the year 589, at the same time that the Tiber overflowed a considerable quarter of Rome, and the flood overtopped the walls, the waters of the Adige, which falls from the mountains with excessive rapidity,

⁶ Ammian. Marcellin.; Zozimus, l. 4, c. 31; St. Ambros. de Offic. l. 2, c. 15 and 28

⁷ lb. p. 82.

⁹ L. 2, Tr. 50, de Pascha. 6, p. 261.

¹¹ lb. p. 162.

¹³ S. Zeno, l. 1, Tr. 15, p. 115. Vide Annot. 18, ib. and S. Ambr. 1, de Elia et Jejun. c. 17, n. 62.

¹⁴ S. Aug. ep. 22, Item ep. 29 and Conf. l. 6, c. 2.

¹⁵ S. Greg. M. Dial. l. 3, c. 19.

⁸ L. 2, Tr. 14, p. 251.

¹⁰ lb.

¹² S. Ambros. ep. 5, ad Syagrium.

* From the omission of Easter, in the enumeration of the times for conferring holy Orders, by Gelasius, ep. 9, ad Episc. per Brutius et Lucanium, c. 11, by pope Zachary, in the Roman council, in 743, &c., some have pretended, with Quesnel (in Op. S. Leonis, diss. 3, n. 5, et not. in ep. 11) and Mabillon, (Musæ Ital. l. 2, p. 104.) that anciently Easter was not one of the times for conferring holy Orders. But that it was so at Verona, and doubtless in many other churches, is clear from St. Zeno, l. 2, Tr. 49, Pascha 5, p. 261. The reconciliation of penitents was performed on Maunday Thursday, according to the Sacramentaries of Gelasius, &c., but on Good-Friday at Milan, as appears from S. Ambrose, ep. 20, ad Marcellin. n. 56, imitated afterwards in Spain, and in some churches in France. See Martenne, l. 2, de Antiquis. Eccles. Ritibus, l. 1, c. 6, art. 5.

† Solemnia ipsa divina quibus a Sacerdotibus Dei quiescentes conferrantur consueverunt, profanis aliisque diebus inutiliter rumpit. S. Zeno, l. 1, Tr. 16, p. 126.

threatened to drown great part of the city of Verona. The people flocked in crowds to the church of their holy patron Zeno: the waters seemed to respect its doors, they gradually swelled as high as the windows, yet the flood never broke into the church, but stood like a firm wall, as when the Israelites passed the Jordan; and the people remained there twenty-four hours in prayer, till the water subsided within the banks of the channel. This prodigy had as many witnesses as there were inhabitants of Verona. The devotion of the people to St. Zeno was much increased by this and other miracles; and, in the reign of Pepin, king of Italy, son of Charlemagne, and brother of Louis Débonnaire, Rotaldus, bishop of Verona, translated his relics into a new spacious church, built under his invocation in 865, where they are kept with singular veneration in a subterraneous chapel.*

St. Zeno is chiefly known to us by his sufferings for the faith. Persecutions and humiliations for Christ are not a chastisement, but a recompense, and the portion of his most faithful servants. Happy are they who know their value, and bear them at least with patience and resignation; but more happy they who, with the martyrs and all the saints, suffer them with a holy joy and exultation. From his own feeling sentiments, and perfect practice of patience, St. Zeno composed his excellent sermon on that virtue, which he closes with this pathetic prayer and eulogium: "How earnestly do I desire, if I were able, to celebrate thee, O Patience, queen of all things! but by my life and manners more than by my words. For thou restest in thy own action and council more than in discourses, and in perfecting rather than in multiplying virtues. Thou art the support of virginity, the secure harbor of widowhood, the guide and directress of the married state, the unanimity of friendship, the comfort and joy of slavery, to which thou art often liberty. By thee, poverty enjoys all, because, content with itself, it bears all. By thee, the prophets were advanced in virtue, and the apostles united to Christ. Thou art the daily crown and mother of the martyrs. Thou art the bulwark of faith, the fruit of hope, and the friend of charity. Thou conductest all the people and all divine virtues, and dishevelled hairs bound up into one knot, for ornament and honor. Happy, eternally happy, is he who shall always possess thee in his soul."¹⁶ In the following discourse, he speaks no less pathetically on humility: but surpasses himself in his sermon or charity, or divine love. "O Charity! how tender, how rich, how powerful art thou! He who possesseth not thee, hath nothing. Thou couldst change God into man. Thou hast overcome death, by teaching a God to die,"¹⁷ &c.

¹⁶ St. Zeno. l. 1, Tract. 6, de Patientiâ. p. 63.

¹⁷ L. 1, tr. 2. de Charitate.

* The fire and spirit of the good African writers are so remarkable in the sermons of St. Zeno, that Gaspar Barthius calls him the Christian Apuleius. One hundred and twenty-seven sermons were printed under his name at Venice, in 1508, at Verona in 1586, and in the Libraries of the Fathers. In the MS. copies, as in that which Hincmar gave to the monastery of St. Remigius at Rheims, the title of St. Zeno's works belonged only to the first part, and others of different authors were added without their names or a different title. Hence Dupin, Tillemont, Ceillier, t. 3, p. 362, and others, have been led into several mistakes about the writings of St. Zeno, which are corrected, and all the difficulties cleared up, by the two learned editors of the new excellent edition, published at Verona, in folio, in 1739, and dedicated to cardinal Passionei. Here, according to the ancient MSS. these sermons are called Tractatus, which title was given in that age to familiar short discourses made to the people. They are divided into two books; the first of which contains sixteen Tractatus, or sermons, the second seventy-seven, much shorter. Many points of morality and discipline, as well as articles of our faith, are illustrated in these discourses. It appears, from l. 2, tr. 35, p. 234, that it was the custom at that time to plunge the whole body in the water in baptism, and that the water was warmed; for which purpose, the editors observe that the popes Innocent I. and Sextus III. had adorned the great baptistry at Rome with two silver stags with cocks. St. Zeno is the only author who mentions the custom of giving a medal to every one that was baptized. See the Ballezini, Annot. lib. p. 233, et in l. 1, Tractat. 14, p. 108. The spurious discourses are thrown into an appendix and consist of two sermons of Potamius, a Greek bishop, mentioned in a letter written to St. Athanasius, published by Luke D'Acheri in his Spicilegium, t. 3, p. 299. Five others are St. Hilary's, who was contemporary with St. Zeno, and four are a free translation from St. Basil's, probably made by Rufin of Aquileia.

ST. JULIUS, POPE.

HE was a Roman, and chosen pope on the 6th of February, in 337. The Arian bishops in the East sent to him three deputies to accuse St. Athanasius, the zealous patriarch of Alexandria. These informations, as the order of justice required, Julius imparted to Athanasius, who thereupon sent his deputies to Rome; when, upon an impartial hearing, the advocates of the heretics were confounded, and silenced, upon every article of their accusation. The Arians then demanded a council, and the pope assembled one in Rome, in 341, at which appeared St. Athanasius, Marcellus of Ancyra, and other orthodox prelates, who entreated the pope that he would cite their adversaries to appear. Julius accordingly sent them an order to repair to Rome within a limited time. They, instead of obeying, held a pretended council at Antioch, in 341, in which they presumed to appoint one Gregory, an impious Arian, bishop of Alexandria, detained the pope's legates beyond the time mentioned for their appearance; and then wrote to his holiness, alleging a pretended impossibility of their appearing, on account of the Persian war and other impediments. The pope easily saw through these pretences, and, in a council at Rome, examined the cause of St. Athanasius, declared him innocent of the things laid to his charge by the Arians, and confirmed him in his see. He also acquitted Marcellus of Ancyra, upon his orthodox profession of faith. "Julius, by virtue of the prerogative of his see, sent the bishops into the East, with letters full of vigor, restoring to each of them his see," says Socrates.¹ "For, because the care of all belonged to him, by the dignity of his see, he restored to every one his church," as Sozomen writes.² He drew up and sent by count Gabian, to the Oriental Eusebian bishops, who had first demanded a council, and then refused to appear in it, an excellent letter, which Tillemont calls one of the finest monuments of ecclesiastical antiquity. In it we admire an extraordinary genius, and solid judgment, but far more an apostolic vigor and resolution, tempered with charity and meekness. "If," says he, "they (Athanasius and Marcellus) had been guilty, ye should have written to us all, that judgment might have been given by all: for they were bishops and churches that suffered, and these not common churches, but the same that the apostles themselves had governed. Why did they not write to us especially concerning the church of Alexandria? Are you ignorant, that it is the custom to write to us immediately, and that the decision ought to come from hence? In case therefore that the bishop of that see lay under any suspicions, ye ought to have written to our church. But now, without having sent us any information on the subject, and having acted just as ye thought proper, ye require of us to approve your measures, without sending us any account of the reasons of your proceedings. These are not the ordinances of Paul, this is not the tradition of our fathers; this is an unprecedented sort of conduct. I declare to you what we have learned from the blessed apostle Peter, and I believe it so well known to everybody, that I should not have mentioned it, had not this happened."³ Finding the Eusebians still obstinate, he moved Constantius, emperor of the West, to demand the concurrence of his brother Constantine in the assembling of a general council at Sardica, in Illyricum. This was opened in May, 347,* and was a general synod, as

¹ Socr. b. 2, c. 15

² Soz. b. 3, c. 7; Fleury, l. 12, Hist. n. 20, l. 3, p. 310.

³ See this letter inserted entire by St. Athanasius in his Apology, p. 141.

* See Mansi in Suppl. Concil. l. 1, where he shows, in a particular Dissertation, that the council of Sardica was not held in 347, as most modern historians imagine, but in 344, and recites the history of it from three letters which he first published.

Baronius and Natalis Alexander demonstrate ; but is joined as an appendix to the council of Nice, because it only confirmed its decrees of faith. This council declared St. Athanasius and Marcellus of Ancyra orthodox and innocent, deposed certain Arian bishops, and framed twenty-one canons of discipline. The first of these forbids the translation of bishops ; for, if frequently made, it opens a door to let ambition and covetousness into the sanctuary, of which Eusebius of Nicomedia was a scandalous instance. The third, fourth, and seventh agree, that any bishop deposed by a synod in his province, has a right to appeal to the bishop of Rome. St. Julius saw fifteen years, two months, and six days, dying on the 12th of April, 352. See St. Athanasius, *Hist. Arianorum ad Monachos*, t. 1, p. 349, et *Apolog. contra Arianos*. pp. 142, 199 ; Tillemont, t. 7, p. 278 ; Fleury, t. 3 ; Ceillier, t. 4, p. 484. See also the letter of Julius to Prodocius, with remarks ; and his letter to the church of Alexandria, with the notes of Muratori, &c., in the second tome of the new complete edition of the Councils, printed at Venice in 1759.

ST. VICTOR, OF BRAGA, M.

THIS city was a populous resort of the Romans ; on which account it was watered with the blood of many martyrs in the persecution of Dioclesian. The names only of SS. Victor, Sylvester, Cucufas, Susana, and Torquatus, have reached us. Their triumphs are honored in that church, and recorded by Vasæus in his chronicle, and other Spanish historians. St. Victor, who is mentioned in the Roman Martyrology on the 12th of April, was a catechumen, who, refusing to sacrifice to idols, was condemned to lose his head, and baptized in his own blood. See F. Thomas ab Incarnatione. *Hist. Portug. Sæc. 4, c. 6, p. 218.*

APRIL XIII.

ST. HERMENEGILD, MARTYR.

From St. Gregory the Great, *Dial. b. 3, c. 31.* St. Gregory of Tours, *Hist. b. 5, c. 39, and b. 9, c. 16.* Mariana, *Hist. b. 5, c. 12.* Flores, *Espana Sagrada, t. 5 c. 2, p. 200.* Henschenius, t. 2, Apr. p. 134.

A. D. 586.

LEVIGILD, or LEOVIGILD, the Goth,* king of Spain, had two sons by his first wife, Theodosia, namely, Hermenegild and Recared. These he educated in the Arian heresy, which he himself professed, but married Hermenegild, the eldest, to Ingondes, a zealous Catholic, and daughter to Sigebert, king of Austrasia, in France. The grandees had hitherto disposed of their crown by election, but Levigild, to secure it to his posterity, associated his two sons with him in his sovereignty, and allotted to each a portion of his dominions to inure them to government, and Seville fell to the lot of the eldest. Ingondes had much to suffer from Gosvint, a bigoted Arian, whom

* This name in original Gothic manuscripts is constantly written Lluvigild, as Flores observes. He began his reign in the year of our Lord 568, of the Spanish æra 606, and put S. Hermenegild to death in the eighteenth year of his reign, as is clear from an old chronicle published by Flores, *Espana Sagrada, t. 2 p. 199.*

Levigild had married after the death of Theodosia ; but, in spite of all her cruel treatment, she adhered strictly to the Catholic faith. And such was the force of her example, and of the instructions and exhortations of St. Leander, bishop of Seville, that the prince became a convert ; and, taking the opportunity of his father's absence, abjured his heresy, and was received into the church by the imposition of hands, and the unction of chrism on the forehead. Levigild, who was already exasperated against his son, upon the first appearance of his change, being now informed of his open profession of the Catholic faith, in a transport of rage divested him of the title of king, and resolved to deprive him of his possessions, his princess, and even his life, unless he returned to his former sentiments. Hermenegild, looking upon himself as a sovereign prince, resolved to stand upon his defence, and was supported by all the Catholics in Spain ; but they were by much too weak to defend him against the Arians. The prince therefore sent St. Leander to Constantinople, to solicit Tiberius for succors. But he dying soon after, and his successor, Maurice, being obliged to employ all his forces to defend his own dominions against the Persians, who had made many irruptions into the imperial territories, no succors were to be obtained. Hermenegild implored next the assistance of the Roman generals, who were with a small army in that part of Spain, on the coast of the Mediterranean, of which the empire of Constantinople still retained possession. They engaged themselves by oath to protect him, and received his wife Ingondes and infant son for hostages ; but, being corrupted by Levigild's money, they basely betrayed him. Levigild held his son besieged in Seville above a year, till Hermenegild, no longer able to defend himself in his capital, fled secretly to join the Roman camp ; but being informed of their treachery, he went to Cordova, and thence to Osseto, a very strong place, in which there was a church, held in particular veneration over all Spain. He shut himself up in this fortress with three hundred chosen men ; but the place was taken and burnt by Levigild. The prince sought a refuge in a church at the foot of the altar ; and the Arian king, not presuming to violate that sacred place, permitted his second son, Recared, then an Arian, to go to him, and to promise him pardon, in case he submitted himself and asked forgiveness. Hermenegild believed his father sincere, and going out threw himself at his feet. Levigild embraced him, and renewed his fair promises, with a thousand caresses, till he had got him into his own camp. He then ordered him to be stripped of his royal robes, loaded with chains, and conducted prisoner to the tower of Seville, in 586, when the saint had reigned two years, as Flores proves from one of his coins, and other monuments.

There he again employed all manner of threats and promises to draw him back to his heresy, and hoping to overcome his constancy, caused him to be confined in a most frightful dungeon, and treated with all sorts of cruelty. The martyr repeated always what he had before written to his father : " I confess your goodness to me has been extreme. I will preserve to my dying breath the respect, duty, and tenderness which I owe you ; but is it possible that you should desire me to prefer worldly greatness to my salvation ? I value the crown as nothing ; I am ready to lose sceptre and life too, rather than abandon the divine truth." The prison was to him a school of virtue. He clothed himself in sackcloth, and added other voluntary austerities to the hardships of his confinement, and, with fervent prayers, begged of God to vouchsafe him the strength and assistance which was necessary to support him in his combat for the truth. The solemnity of Easter being come, the perfidious father sent to him an Arian bishop in the night, offering to take him into favor, if he received the communion from the hand of that prelate, but Hermenegild rejected the proposal with indignation, reproaching

the messenger with the impiety of his sect, as if he had been at full liberty. The bishop returning to the Arian king with this account, the furious father, seeing the faith of his son proof against all his endeavors to pervert him, sent soldiers out of hand to dispatch him. They entered the prison, and found the saint fearless and ready to receive the stroke of death, which they instantly inflicted on him, cleaving his head with an axe, whereby his brains were scattered on the floor. St. Gregory the Great attributes to the merits of this martyr the conversion of his brother, king Recared, and of the whole kingdom of the Visigoths in Spain. Levigild was stung with remorse for his crime, and though by God's secret but just judgment he was not himself converted, yet on his death-bed he recommended his son Recared to St. Leander, desiring him to instruct him in the same manner as he had done his brother Hermenegild, that is, to make him a Catholic. This saint received the crown of martyrdom on Easter Eve, the 13th of April. His body remains at Seville. St. Gregory of Tours observes, that whatever guilt this holy king and martyr incurred by taking up arms against his father, this at least was expiated by his heroic virtue and death. Before St. Hermenegild declared himself a Catholic, the persecution was raised with great violence against the Goths, who embraced the orthodox faith of the Trinity, and many lost their goods, many were banished, and several died of hunger, or by violence. St. Gregory of Tours ascribes not only the death of St. Hermenegild, but also this whole persecution, chiefly to the instigation of Gosvint.

St. Hermenegild began then to be truly a king, says St. Gregory the Great, when he became a martyr. From his first conversion to the true faith, it was his main study to square his life by the most holy maxims of the gospel. Yet, perhaps, while he lived amidst the hurry, flatteries, and pomp of a throne, his virtue was for some time imperfect, and his heart was not perfectly crucified to the world. But humiliations and sufferings for Christ, which the saint bore with the heroic courage, the fidelity, and perfect charity of the martyrs, entirely broke all secret ties of his affections to the earth, and rendered him already a martyr in the disposition of his soul, before he attained to that glorious crown. Christ founded all the glory of his humanity and that of his spiritual kingdom, the salvation of the universe, and all the other great designs of his sacred incarnation, upon the meanness of his poor and abject life, and his ignominious sufferings and death. This same conduct he held in his apostles and all his saints. Their highest exaltation in his grace and glory was built upon their most profound humility, and the most perfect crucifixion of their hearts to the world and themselves; the foundation of which was most frequently laid by the greatest exterior as well as interior humiliations. How sweet, how glorious were the advantages of which, by this means, they became possessed, even in this life! God making their souls his kingdom, and by his grace and holy charity reigning sovereignly in all their affections. *Thou hast made us a kingdom to our God, and we shall reign*, say all pious souls to Christ, penetrated with gratitude for his inexpressible mercy and goodness, with esteem for his grace and love alone, and with a contempt of all earthly things. They are truly kings, depending on God alone, being in all things, with inexpressible joy, subject to him only, and to all creatures, purely for his sake; enjoying a perfect liberty, despising equally the frowns and the flatteries of the world, ever united to God. The riches of this interior kingdom, which they possess in Christ are incomprehensible, as St. Paul assures us. They consist in his grace, light, science of divine things, true wisdom, and sublime sentiments of his love and all virtues. In this kingdom, souls are so replenished with the ful-

ness of God, as St. Paul expresses it, that they can desire no other goods. This is to be truly rich. Joy and pleasure are possessed in this kingdom. The solid delight, sweetness, comfort, and peace, which a soul relishes in it, surpass all the heart can desire, or the understanding conceive. Lastly all worldly splendor is less than a dream or shadow, if compared to the dignity, glory, and honor of this happy state. Thus was St. Hermenegild a great king in his chains. We also are invited to the same kingdom.

ST. GUINUCH, B. C. IN SCOTLAND.

By his prayers and counsels, he was many years the support both of the church and state, among the Scots, in the ninth century, in the reign of Kenneth II., &c. The Aberdeen breviary and Henschenius place him under king Enos. He died about the year 838. See Major, l. 2, c. 14. Camerarius in Menologio Scotico, King, &c.

SAINT CARADOC, PRIEST AND HERMIT.

HE was a Welsh nobleman, native of Brecknockshire, who after he had received a liberal education, enjoyed the confidence of Rees, or Resus, prince of South-Wales, and held an honorable place in his court. The prince one day, on account of two greyhounds which were lost, fell into such a fury against Caradoc as to threaten his life. Caradoc, from this disgrace and check, learned the inconstancy and uncertainty of worldly honors and the best founded hopes, and resolved to dedicate himself altogether to the service of the King of kings, whose promises can never fail, and whose rewards are eternal. Upon the spot he made the sacrifice of himself to God, by a vow of perpetual continency, and of embracing a religious life. Repairing to Landaff, he received from the bishop the clerical tonsure, and for some time served God in the church of St. Theliau. Being desirous of finding a closer solitude, he afterwards spent some years in a little hut, which he built himself, near an abandoned church of St. Kined, in the country in which he made his prayer. The reputation of his sanctity filled the whole country, and the archbishop of Menevia, or St. David's, calling him to that town, promoted him to priestly orders. The saint hence retired, with certain devout companions, to the isle of Ary. Certain pirates from Norway, who often infested these coasts, carried them off prisoners, but, fearing the judgments of God, safely set them on shore again the next day. However, the archbishop of Menevia assigned the saint another habitation in the monastery of St. Hismael, commonly called Ysam, in the country of Ross, or Pembroke-shire. Henry I., king of England, having subdued the southern Welsh, sent a colony of Flemings into the country of Ross, who drove the old Britons out of their possessions. The saint and his monastery suffered much from the oppressions of these new inhabitants, especially of Richard Tankard, a powerful Englishman among them. This nobleman was, after some time, struck by God with a dangerous illness, and having recourse to St. Caradoc, was, by his prayers, restored to his health. From this time the saint and his monastery found him a benefactor and protector. St. Caradoc died on Low-Sunday, the 13th of April, in the year 1124, and was buried with great honor in the church of St. David's. We are assured that his tomb was illustrated by miracles, and his body was found whole and incorrupt several years after, when it was translated with great solemnity. See his life, writ

ten by Giraldus Cambrensis, the famous bishop of St. David's, near his time extant in Capgrave: also William of Malmesbury, &c.

APRIL XIV.

SS. TIBURTIUS, VALERIAN, AND MAXIMUS, MM.

See the acts of St. Cecily, and the remarks of Henschenus, ad 14 Aprills, t. 2, pp. 203, 220.

A. D. 229.

THESE holy martyrs have always been held in singular veneration in the church, as appears from the ancient calendar of Fronto, the sacramentary of St. Gregory, St. Jerom's Martyrology, that of Thomasius, &c. Valerian was espoused to St. Cecily, and converted by her to the faith; and with her he became the instrument of the conversion of his brother Tiburtius. Maximus, the officer appointed to attend their execution, was brought to the faith by the example of their piety; and received with them the crown of martyrdom, in the year 229. The theatre of their triumph seems to have been Rome, though some have imagined they suffered in Sicily. They were interred in the burying-place of Prætextatus, which, from them, took the name of Tiburtius. It was contiguous to that of Calixtus. In that place pope Gregory III. repaired their monument in 740; and Adrian I. built a church under their patronage. But pope Paschal translated the remains of these martyrs, of St. Cecily, and the popes SS. Urban and Lucius, into the city, where the celebrated church of St. Cecily stands. These relics were found in it in 1599, and visited by the order of Clement VIII., and approved genuine by the cardinals Baronius and Sfondrate. The Greeks vie with the Latins in their devotion to these martyrs.

Most agreeable to the holy angels was this pious family, converted to God by the zeal and example of St. Cecily, who frequently assembled to sing together, with heavenly purity and fervor, the divine praises. We shall also draw upon ourselves the protection, constant favor, and tender attention of the heavenly spirits, if we faithfully imitate the same angelical exercise. Mortification, temperance, humility, meekness, purity of mind and body, continual sighs toward heaven, prayer, accompanied with tears and vehement heavenly desires, disengagement of the heart from the world, a pure and assiduous attention to God and to his holy will, and a perfect union by the most sincere fraternal charity, are virtues and exercises infinitely pleasing to them. The angels of peace are infinitely delighted to see the same perfect intelligence and union, which makes an essential part of their bliss in heaven, reign among us on earth, and that we have all but one heart and one soul. Happy are those holy souls which have renounced the world, in order more perfectly to form in their hearts the spirit of these virtues, in which they cease not, day and night, to attend to the divine praises, and consecrate themselves to Jesus Christ, by employing their whole life in this divine exercise. Their profession is a prelude to, or rather a kind of anticipation of, the bliss of heaven. The state of the blessed indeed surpasses it in certain high privileges and advantages. First, They praise God with far greater love and esteem, because they see and know him much more clearly

and as he is in himself. Secondly, They praise him with more joy, because they possess him fully. Thirdly, Their praises have neither end nor interruption. Yet our present state has also its advantages. First, If our praises are mingled with tears, compunction, watchfulness, and conflicts, they merit a continual immense increase of grace, love, and bliss for eternity. Secondly, Our praises cost labor, difficulty, and pain: they are a purgatory of love; those of the blessed the reward and the sovereign bliss. Thirdly, We praise God in a place where he is little loved and little known: we celebrate his glory in an enemy's country, amidst the contradiction of sinners. This obliges us to acquit ourselves of this duty with the utmost fidelity and fervor. A second motive to excite us to assiduity in this exercise is, that it associates us already to the angels and saints, and makes the earth a paradise: it is also, next to the sacraments, the most powerful means of our sanctification and salvation. With what delight do the holy angels attend and join us in it! With what awe and fervor, with what purity of heart, ardent love, and profound sentiments of humility, adoration, and all virtues, ought we in such holy invisible company to perform this most sacred action! We should go to it penetrated with fear and respect, as if we were admitted into the sanctuary of heaven itself, and mingled in its glorious choirs. We ought to behave at it as if we were in paradise, with the utmost modesty, in silence, annihilating ourselves in profound adoration with the seraphim, and pronouncing every word with interior sentiment and relish. From prayer we must come as if we were just descended from heaven, with an earnest desire of speedily returning thither, bearing God in our souls, all animated and inflamed by him, and preserving that spirit of devotion with which his presence filled us at prayer.

SS. CARPUS, B. OF THYATIRA, IN ASIA MINOR,

PAPYLUS HIS DEACON, AND AGATHODORUS THEIR SERVANT, MM.

IN the persecution of Decius, in 251, they were apprehended and brought before Valerius, governor of Lesser Asia, who resided sometimes at Thyatira, sometimes at Sardis. The martyrs suffered much in dungeons in both those cities, and underwent three severe examinations; in the third, to intimidate the masters, Agathodorus was, in their presence, scourged to death with bull's sinews. When the proconsul went to Pergamus, which city was the birthplace both of the bishop and his deacon, the two saints were dragged thither, and first the bishop, then the deacon, was beaten with knotty clubs, their sides burnt with torches, and the wounds rubbed over with salt. Some days after they were laid on iron spikes, their sides were again torn, and at length both were consumed by the flames, together with Agathonice, a sister of Papylus. See their acts, quoted by Eusebius, b. 4, c. 15; Tillemont, t. 3, p. 346.

SS. ANTONY, JOHN, AND EUSTACHIUS, MM.

THEY were three noblemen of Lithuania, and the two first brothers, commonly called in that country, Kukley, Mihley, and Nizilo. They were all three chamberlains to Olgerd, the great duke of Lithuania, who governed that country from the year 1329 to 1381,¹ and was father of the famous Jagello. They also attended on the great duchess, and were worshippers of

¹ See the history of his reign, by Albertus Wijuk Kojalowicz, Hist. Lithuan. l. 2.

fire, according to the idolatrous superstition of that country, till they had the happiness to be converted to the Christian faith, and baptized by a priest called Nestorius. For refusing to eat forbidden meats on fast-days, they were cast into prison, and, after many trials, put to death by order of Olgerd, the great duke; John, the eldest of them, on the 24th of April, his brother Antony on the 14th of June, Eustachius, who was then young, on the 13th of December. This last had suffered many other torments before his execution, having been beaten with clubs, had his legs broken, and the hair and skin of his head violently torn off, because he would not suffer his hair to be shaved, according to the custom of the heathens. They suffered at Vilna, about the year 1342, and were buried in the church of the Holy Trinity, of the Russian-Greek rite, united in communion to the Roman Catholic church. Their bodies still remain in that church, which is served by Basilian monks; but their heads were translated to the cathedral. The great oak tree on which they were hanged had long been the usual place of execution of malefactors; but, after their martyrdom, the Christians obtained a grant of it from the prince, and built a church upon the spot. These martyrs were ordered to be honored among the saints by Alexius, patriarch of Kiow, of the Catholic communion. Their feast is kept at Vilna on the 14th of April, and they are regarded as the particular patrons of that city. See Kulcinus, in Specim. p. 12, and Albertus Wijuk Kojalowicz, in his *Miscellanea rerum ad statum Eccles. in magno Lithuanie Ducatu pertinentium*. Henschenius, t. 2, Apr. p. 265. Jos. Assemani, in *Kalend. Univ.* t. 6, p. 254, ad 14 Apr.

S'T. BENEZET, OR LITTLE BENNET,

PATRON OF AVIGNON.

HE kept his mother's sheep in the country, being devoted to the practices of piety beyond his age; when, moved by charity to save the lives of many poor persons, who were frequently drowned in passing the Rhone, and being inspired by God, he undertook to build a bridge over that rapid river at Avignon. He obtained the approbation of the bishop, proved his mission by miracles, and began the work in 1177, which he directed during seven years. He died when the difficulty of the undertaking was over, in 1184. This is attested by public monuments drawn up at that time, and still preserved at Avignon, where the story is in everybody's mouth. His body was buried upon the bridge itself, which was not completely finished till four years after his decease, the structure whereof was attended with miracles, from the first laying the foundations till it was completed in 1188. Other miracles, wrought after this at his tomb, induced the city to build a chapel upon the bridge, in which his body lay near five hundred years: but, in 1669, a great part of the bridge falling down, through the impetuosity of the waters, the coffin was taken up, and being opened, in 1670, in presence of the grand vicar, during the vacancy of the archiepiscopal see, it was found entire, without the least sign of corruption; even the bowels were perfectly sound, and the color of the eyes lively and sprightly, though, through the dampness of the situation, the iron bars about it were much damaged with rust. The body was found in the same condition by the archbishop of Avignon, in 1674, when, accompanied by the bishop of Orange, and a great concourse of nobility, he performed the translation of it, with great pomp, into the church of the Celestines, (a house of royal foundation,) who had obtained of Louis XIV. the honor to be intrusted with the custody of his relics, till such time as the bridge and chapel should be rebuilt. See

the description of this pompous translation in the Bollandists, April, t. 2, pp 958, 959, and Papebroke's remarks on his life, p. 255.

B. LIDWINA, COMMONLY CALLED LYDWID, V.,

WAS born at Schiedham, or Squidam, in Holland, near the mouth of the Meuse, in 1350. From seven years of age, she conceived an extraordinary devotion to the Blessed Virgin; and, when she was sent abroad by her mother on an errand, would go to the church to salute the Mother of God, by a Hail Mary, before her image there. At twelve years of age she made a vow of virginity. At fifteen, amusing herself with skating with her companions, according to the custom of that country, she fell on rough broken pieces of ice, and broke a rib. From this hurt, accompanied with an inward bruise, and from a great imposthume which was formed in the womb, she suffered extremely, taking very little nourishment, and struggling night and day under great pains. An ulcer also consumed her lungs, and she sometimes vomited up great quantities of purulent matter. She had also three exterior ulcers, besides a complication of other distempers from the inward bruises, which brought on a dropsy, under which she labored nineteen years; for the last seven years, she was not able to stir herself in bed, nor even to move any part of her body, except her head and left arm. When moved by others, she was bound with cloths to keep the parts of her body together, so much was it torn and emaciated. She lived a considerable time almost without either nourishment or sleep, and had many sores on her face, legs, and other parts, like scorbutic inflammations and ulcers. For the thirty last years of her life, she never quitted her bed. The three or four first years of her sickness she was obliged to use violence, and to make continual efforts to maintain her soul constantly in the perfect sentiments of patience and resignation. After this term, by the advice of her confessarius, the devout John Pot, she employed herself continually in meditating on our Saviour's sacred passion, which she divided into seven parts, to correspond to the seven canonical hours of prayer; in which she occupied herself day and night. By this practice and meditation, she soon found all her bitterness and affliction converted into sweetness and consolation, and her soul so much changed, that she prayed God would rather increase her pains, together with her patience, than suffer them to abate. She was even ingenious, by private mortifications, to add to her sufferings, in which she found a hidden manna. She lay on a poor straw bed, like a true sister of the suffering Lazarus, yet would strive to make it more uneasy to her under her other pains. Whatever was given her in alms, above the little which served for her own support, she distributed among the poor, not suffering any of her family, though indigent, to partake of it. After the death of her pious parents, she gave to the poor all the goods they bequeathed to her. Before she had, by constantly meditating on our Lord's passion, by assiduous prayer and self-denial, acquired a love and relish of the cross, patience was more difficult to her, and less perfect: but when filled with the Spirit of Christ, she found a comfort in her pains, and it appeared how God had, in his tender mercy, visited her only to purify her heart to himself, and to fill it with his graces. She spoke of God with such unction, that her words softened and converted hardened sinners. Her patience was recompensed a hundredfold in this world by the extraordinary spiritual consolations with which she was often favored and by the grace of the Holy Ghost, accompanied with a wonderful gift of miracles, and many divine revelations. She sometimes had trials of spiritual dryness, but these served only more perfectly to purify her soul, and

prepare her for sweeter visits of her heavenly Comforter. The holy sacrament of the eucharist was, above all other means, her principal strength, comfort, and happiness on earth; it renewed in her breast the burning flame of divine love, and nourished in her a continual source of tears and compunction. Her humility made her desire nothing so much as obscurity, and to be unknown and contemned by all men. After a severe martyrdom of thirty-eight years, in painful sickness, she was called to a crown of glory on Easter-Tuesday, the 14th of April, 1433, being fifty-three years old. God honored her by miracles, to some of which Thomas à Kempis was an eyewitness. The chapel in which her body lay, in a marble tomb, in the parish church of Schiedham, begun to bear her name in 1434; and her father's house, in which she died, was, after her death, converted into a monastery of Gray Sisters, of the third order of St. Francis. The Calvinists demolished the above-mentioned chapel; but changed the monastery into a hospital for orphans. Her relics soon after were conveyed to Brussels, and enshrined in the collegiate church of St. Gudula. The infanta Isabella procured a partition of them to be made, and placed one moiety in the church of the Carmelite nuns, of which she was the foundress. She was never beatified; but a mass on the B. Trinity was sung in her chapel at Schiedham on her festival, with a panegyric on the holy virgin. See her life compiled by John Gerlac, her cousin, and John Walter, her confessor: and by John Brugman, provincial of the Franciscans, who were all personally acquainted with her. Also from her life, abridged by Thomas à Kempis. See Papebroke the Bollandist, 14th April, t. 2, p. 287; Molanus. &c

APRIL XV.

ST. PETER GONZALES, C.,

COMMONLY CALLED ST. TELM, OR ELM, PATRON OF MARINERS.

From Bzovius ad an. 1246; the monuments collected by the Bollandists on the 14th of April, t. 2, p. 287. See F. Touron, *Hommes illust.* t. 1, p. 49.

A. D. 1246.

THE best historians place the birth of St. Peter Gonzales, in Latin Gonsalvus, in the year 1190, at Astorga, in the kingdom of Leon, in Spain, where he was descended of an illustrious family. His wonderful progress in his studies showed him endowed with an extraordinary quickness of parts, and he embraced an ecclesiastical state, though at that time a stranger to the spirit of disengagement and humility which ought essentially to accompany it. His uncle, the bishop of Astorga, charmed with his capacity, preferred him to a canonry, and shortly after to the deanery of his chapter. The young dean, free indeed from vice, but full of the spirit of the world, took possession of his dignity with great pomp, but in the midst of his pride, happened, by a false step of his prancing horse, to fall into a sink. This was the moment in which God was pleased to strike his heart. This humiliation made the young gentleman enter into himself, and with remorse to condemn his own vanity, and fondness of applause, which deserved a much worse disgrace. Opening his heart to these sentiments of grace, without taking advice from flesh and blood, he retired to Palencia, to learn the will

of God in solitude, fasting, and prayer. To fight against pride and self-love, he labored strenuously to put off the old man by mortification and humility and became quickly a new man in Christ, recollected, penitent, meek, and humble. The better to secure his victory over the world and himself, he entered the austere order of St. Dominick. The world pursued him into his retreat. Its wise men left no stone unturned to make him return to his dignity : but he was guided by better lights, and baffled all their suggestions. Having made his vows, and strengthened his soul in the spirit of humility and penance, by the exercises of holy retirement and obedience, he was ordered by his superiors to employ his talents in the ministry of the divine word, to which he consecrated the remainder of his life, to the great advantage of innumerable souls. After he had passed the best part of the night in holy meditations, or in singing the praises of God, he spent the whole day in instructing the faithful : his words, always animated with a burning charity, and supported by example, produced in his hearers the perfect sentiments with which he endeavored to inspire them. The greatest libertines melted into tears at his sermons, and cast themselves at his feet in a spirit of compunction and penance. The number of conversions which God wrought by his ministry in the kingdom of Leon and Castile, especially in the diocese of Palencia, made king Ferdinand III., though always taken up in his wars with the Saracens, desirous to see him ; and so much was he taken with the man of God, that he would have him always near his person, both in the court and in the field. He would have him always be present at his discourses, whether made to the generals, courtiers, or soldiers ; and the holy man, by his prayers and exhortations, reformed the corrupt manners both of the troops and court. His example gave the greatest weight to his words ; for he lived in the court as he would have done in a cloister, with the same austerities, the same recollection, the same practices of humility, and other virtues. Yet some slaves of pleasure hardened themselves against his zeal, and occasioned him many sufferings. A courtesan was told by some of the nobility, that, if she heard Gonzales preach, she would change her life. She impudently answered : " If I had the liberty to speak to him in private, he could no more resist my charms than so many others." The lords, out of a malicious curiosity, promised her a great sum if she could draw him into sin. She went to the saint, and, that she might speak to him alone, said she wanted to consult him on a secret affair of importance. When others were gone out, she fell on her knees, and, shedding forced tears, pretended she desired to change her life, and began to make a sham confession to him of her sins, but had nothing else in view than to insnare the servant of God, and at last, throwing off all disguise, said all that the devil prompted her in order to seduce him. But her artifices only served to make his triumph the more glorious. Stepping into another room, where there was a fire, and wrapping himself in his cloak, he threw himself upon the burning coals, and then called upon her to come, and see where he waited for her. She, amazed to see him not burn, cast herself on the ground, confessing her crimes aloud, and suddenly became a true penitent, as they did also who had employed her. The saint accompanied Ferdinand, king of Leon and Castile, in all his expeditions against the Moors, particularly in the siege and taking of Cordova, in 1236, which, from the year 718, had ever been the chief seat of the Moorish dominions in Spain. Gonzales had a great share in the conquests and temporal advantages of this prince, by his prudent counsels and prayers, and by the good order which he prevailed with the officers and soldiers to observe. The conquest of Cordova opened a new field to the zeal of Gonzales. He moderated the ardor of the conquerors, saved the honor of the virgins and the lives of many enemies

and purified the mosques, converting them into churches : in all which he was seconded by king Ferdinand III., surnamed the Saint. The great mosque of Cordova, the most famous of all Spain, became the cathedral church : and whereas the Moors, when they conquered Compostella, two hundred and sixty years before, had carried away the bells and ornaments on the backs of Christians, and placed them in this mosque, king Ferdinand compelled the infidels to carry them back themselves in the same manner to Compostella.

Gonzales burned with so ardent a desire to preach the great truths of our holy religion to the poor and the peasants, that no entreaties or solicitations could retain him any longer at court. Galicia, and the rest of the coast, were the chief theatres of his pious labors the latter years of his life. Neither mountains, nor places of the most difficult access in Asuria, and other parts, nor the ignorance and brutality of the people, could daunt his courage. Under these fatigues, prayer was his refreshment. He appeared everywhere as a new apostle. But the success of his ministry was the most surprising in the diocese of Compostella and Tuy, in which also he wrought many miracles. At Bayona in Galicia, the number of his auditors having obliged him to preach in a great plain, in the open fields, and a violent storm arising with wind, thunder, and lightning, his whole audience began to be very uneasy, and thought to prevent the worst by flying. The holy preacher prevailed upon them to stay, and by prayer appeased the tempest. All places round about them were deluged ; but not a drop fell on the auditory. The saint had a particular zeal to instruct the poor in the country, and the sailors, whom he sought on their vessels, and among whom he finished his mortal course. He foretold his death on Palm-Sunday, and desiring to die in the arms of his brethren at Compostella, set out from Tuy thither, but, growing worse on the road, returned to the former place on foot ; so unwilling was he to remit any thing in his penitential life. Luke, the famous bishop of Tuy, his great admirer and friend, attended him to his last breath ; buried him honorably in his cathedral, and in his last will gave directions for his own body to be laid near the remains of this servant of God. They are now exposed to public veneration, in the same church, in a magnificent silver shrine, and have been honored with many miracles. Some place his death on the 15th, and others on the 14th of April, in 1246. Pope Innocent IV. beatified him eight years after, in 1254, and granted an office to his order in Spain, which was extended to the city of Tuy, though he has not been solemnly canonized. Pope Benedict XIV. approved his office for the whole Order of St. Dominick. The Spanish and Portuguese mariners invoke his intercession in storms, and by it have often received sensible marks of the divine succor. They call him corruptly St. Telm, or Elmo, which Papebroke and Baillet derive originally from St. Erasmus, who was implored, anciently, as a patron by sailors, in the Mediterranean.

If we look into the lives of all holy preachers and pastors, especially that of our Divine model, the Prince of pastors and Saint of saints, we shall find that the essential spirit of this state is that of interior recollection and devotion, by which the soul is constantly united to God. This is only learned by an apprenticeship of retirement, and is founded in rooted habits of humility, compunction, and prayer. Great learning is indeed necessary for the discharge of the pastoral duties ; but this, and all exterior talents, must be directed and made spiritual by the interior spirit and intention, or they will be pernicious to the pastor, if not also to those whom he ought to direct. For fear of the dangers and abuse of human qualifications, some have chose in some measure to despise them, hoping thus more securely to find God in solitude, penance, and contemplation. This cannot be allowed

to those who are destined to share in pastoral functions. But for such to place any confidence in human industry or abilities, would be still a far more fatal disorder. It is from true interior charity, zeal, compunction, devotion, and humility, that they must derive all their power, and be made instrumental in promoting the divine honor, and the sanctification of souls. The pastor must be interiorly filled with the spirit of God and his pure love, that this holy disposition may animate all he says or does exteriorly. To entertain this interior spirit, self-denial, humility, perfect obedience, a contempt of the world, assiduous prayer, and constant recollection, must be his perpetual study. Those clergymen who pass their lives in dissipation, and whose thoughts and hearts are always wandering abroad, are undoubtedly strangers to the essential spirit of their state.

SS. BASILISSA AND ANASTASIA, MM.

THESE two noble women were disciples of the apostles SS. Peter and Paul at Rome, and were beheaded by the order of Nero, as the Roman and Greek Martyrologies testify.

ST. PATERNUS, BISHOP OF AVRANCHES, C.

CALLED BY THE FRENCH PATIER, PAIR, AND FOIX.

HE was born at Poitiers, about the year 482. His father, Patranus, with the consent of his wife, went into Ireland, where he ended his days in holy solitude. Paternus, fired by his example, embraced young a monastic life in the abbey of Anson, called, in succeeding ages, Marnes, and at present, from the name of a holy abbot of that house, St. Jovin des Marnes, in the diocese of Poitiers. After some time, burning with a desire of attaining to the perfection of Christian virtue, he passed over to Wales, and in Cardiganshire founded a monastery called Llan-patern-vaur, or the church of the great Paternus. He made a visit to his father in Ireland: but being called back to his monastery of Anson, he soon after retired with St. Scubilion, a monk of that house, and embraced an austere anchoretical life in the forest of Scicy, in the diocese of Coutances, near the sea, having first obtained leave of the bishop and of the lord of the place. This desert, which was then of a great extent, but has been since gradually gained upon by the sea, was anciently in great request among the Druids. St. Pair converted to the faith the idolaters of that and many neighboring parts, as far as Bayeux, and prevailed with them to demolish a pagan temple in this desert, which was held in great veneration by the ancient Gauls. St. Senier, called in Latin Senator, St. Gaud, and St. Aroastes, holy priests, were his fellow hermits in this wilderness, and his fellow-laborers in these missions. St. Pair, in his old age, was consecrated bishop of Avranches by Germanus, bishop of Rouen. The church of Avranches was exceedingly propagated in the reign of Clovis or his children, by St. Severus, the second bishop of the see, who built the famous abbey which still bears his name, in the diocese of Coutances, and is honored at Rouen on the 1st of February, at Avranches on the 7th of July. St. Pair governed his diocese thirteen years, and died about the year 550, on the same day with St. Scubilion. Both were buried in the same monument, in the oratory of Scicy, now the parish church of St. Pair, a village much frequented by pilgrims, near Granville, on the seacoast. In the same oratory was interred St. Senator, or Senier, the suc-

cessor of St. Pair in the see of Avranches, who died in 563, and is honored on the 18th of September. The church* is still enriched with the greatest part of these relics, and those of St. Gaud, except those of St. Severus and St. Senier, which have been translated to the cathedral at Rouen, and portions of St. Senier's are at St. Magloire's and St. Victor's at Paris. St. Pair is titular saint of a great number of churches in those parts. See his life in Mabillon, sæc. 2, Ben. p. 1103; Gallia Christ. Nova, t. 11, p. 471; Fleury, l. 33, t. 7. The abridgment of his life by Rouault, curate of St. Pair's, printed in 1734, stands in need of a critical hand.

ST. MUNDE, ABBOT.

SEVERAL churches bear the name of this saint in Argyleshire in Scotland, in which he was formerly honored as principal patron, and which he edified by the shining light of his example, and by his zealous preaching in the tenth century. He governed there a great monastery, founded several others in that province, and left behind him many great models of Christian perfection. His excellent maxims, relating to the most tender and universal fraternal charity, meekness, the love of silence and retiredness, and a constant attention to the divine presence, were handed down to posterity as sacred oracles. St. Munde died in a happy old age, in 962. See King, Hunter the Dominican, *De Viris Illustr. Scotiæ*, &c.

ST. RUADHAN, ABBOT.

THIS saint was born in the western part of Leinster. Having built the monastery of Lothraen, he assembled in it one hundred and fifty fervent monks, with whom he divided his time between the exercises of prayer and manual labor, which he also sanctified by prayer. He was advanced to the episcopal dignity, and was called one of the twelve apostles of Ireland. He died in 584. See the Register of Kilkenny, and Colgan, in MSS.

APRIL XVI.

EIGHTEEN MARTYRS OF SARAGOSSA,

AND ST. ENCRATIS, OR ENGRATIA, V. M.

From Prudentius de Cor. hymn. 4. See Vasens Belga in Chron. Hisp. Breviarium Eborense a Resendio recognitum, an. 1569

A. D. 304.

ST. OPTATUS, and seventeen other holy men,† received the crown of martyrdom on the same day, at Saragossa, under the cruel governor Dacian, in

* Near th's oratory stood the ancient monastery of Seicy, which Richard I., duke of Normandy, united to that of St. Michael on Mount Tumba, which he founded in 966, upon the spot where before stood a collegiate church of canons, built in 709, by St. Aubert, bishop of Avranches. It is called St. Michael's on the Tomb, or at the Tombs, because two mountains are called Tombs, from their resemblance to the rising or covering of graves. On one of these, three hundred feet high, which the tide makes an island at high water, stands this famous monastery, enriched with many precious relics, and resorted to by a great number of pilgrims. See a curious description of this place in Dom. Beaunier's *Recueil general des Eveches, Abbayes, &c.*, p. 725. t. 2.

† Their names, according to Prudentius, are: Optatus, Lupercus, Martial, Successus Urban, Quintilian Julius, Publius, Fronto, Felix, Cecilianus, Evotius, Primitivus, Apodemus, and four others of the name Saturninus.

the persecution of Dioclesian, in 804. Two others, Caius and Crementius, died of their torments after a second conflict, as Prudentius relates.

The same venerable author describes, in no less elegant verse, the triumph of St. Enocratis, or Engratia, virgin. She was a native of Portugal. Her father had promised her in marriage to a man of quality in Rousillon, but, fearing the dangers, and despising the vanities of the world, and resolving to preserve her virginity, in order to appear more agreeable to her heavenly spouse, and serve him without hinderance, she fled privately to Saragossa, where the persecution was hottest, under the eyes of Dacian. She even reproached him with his barbarities, upon which he ordered her to be long tormented in the most inhuman manner: her sides were torn with iron hooks, and one of her breasts was cut off, so that the inner parts of her chest were exposed to view, and part of her liver pulled out. In this condition she was sent back to prison, being still alive, and died by the mortifying of her wounds, in 304. The relics of all these martyrs were found at Saragossa in 1389. Prudentius recommended himself to their intercession, and exhorts the city, through their prayers, to implore the pardon of their sins, with him, that they might follow them to glory.*

The martyrs, by a singular happiness and grace, were made perfect holocausts of divine love. Every Christian must offer himself a perpetual sacrifice to God, and by an active submission to his will, a constant fidelity to his law, and a total consecration of all his affections, devote to him all the faculties of his soul and body, all the motions of his heart, all the actions and moments of his life, and this with the most ardent, unabated love, and the most vehement desire of being altogether his. Can we consider that our most amiable and loving God, after having conferred upon us numberless other benefits, has, with infinite love, given us himself, by becoming man, making himself a bleeding victim for our redemption, and in the holy eucharist remaining always with us, to be our constant sacrifice of adoration and propitiation, and to be our spiritual food, comfort, and strength; lastly, by being the eternal spouse of our souls? Can we, I say, consider that our infinite God has so many ways, out of love, made himself all ours, and not be transported with admiration and love, and cry out with inexpressible ardor: *My beloved is mine, and I am his.* Yes, I will from this moment dedicate myself entirely to him. Why am not I ready to die of grief and compunction that I ever lived one moment not wholly to him! Oh! my soul, base, mean, sinful, and unworthy as thou art, the return which by thy love and sacrifice thou makest to thy infinite God, bears no proportion, and is on innumerable other titles a debt, and thy sovereign exaltation and happiness. It is an effect of his boundless mercy that he accepts thy oblation, and so earnestly sues for it by bidding thee give him thy heart. Set at least no bounds to the ardor with which thou makest it the only desire of thy heart, and thy only endeavor to be wholly his, by faithfully corresponding to his grace, and by making thy heart an altar on which thou never ceasest to offer all thy affections and powers to him, and to his greater glory, and to become a pure victim to burn and be entirely consumed with the fire of divine love. In union with the divine victim, the spotless lamb, who offers himself on our altars and in heaven for us, our sacrifice, however unworthy and imperfect, will find acceptance; but for it to be presented with, and by

* Hæc sub altari sita sempiterno
Lapsibus nostris veniam precatur
Turba.

Sterne te totam, generosa sanctis
Civitas mecum tumulis: delinde
Mox resurgentes animas et artus
Tota sequeris.

Hymn. 4.

what is so holy, what is sanctity itself, with what purity, with what fervor ought it to be made!

ST. TURIBIUS, BISHOP OF ASTORGA,

A ZEALOUS maintainer of ecclesiastical discipline, and defender of the faith against the Priscillianist heresy in Spain; in which his endeavors were seconded by St. Leo the Great, as appears by his letter to St. Turibius.¹ His predecessor, Dictinius, had the misfortune to fall into the heresy of the Priscillianists; but was never deposed, as Quesnel mistakes. His death happened about the year 420, as is clear from St. Austin.² St. Turibius died about the year 460, and is named in the Roman Martyrology on this day. See Baronius, Gerves, and Cacciari, Exercitat. in Op. S. Leon. Diss. 2, de Hæresi Priscill. c. 13, 14, p. 250, &c.

ST. FRUCTUOSUS, ARCHBISHOP OF BRAGA, C.

HE was a prince of the royal blood of the Visigoth kings in Spain; but, from his youth, desired to consecrate his life to the divine service in a holy retreat beyond the reach of that whirlpool of business, faction, pleasure, and sin, called the world. After the death of his parents, he found himself at large, and at full liberty to dispose of himself according to his desire. He therefore procured himself to be instructed in the sacred sciences, in the great school which the bishop of Palencia had established for the education of his clergy. He sold the greatest part of his estate, and bestowed the whole price upon the poor, and with the rest founded several monasteries, especially a great one on his estate upon the mountains near Vierzo, under the title of SS. Justin and Pastor, martyrs of Complutum, or Alcala; whence he called this abbey Complutum. He put on the monastic habit, and governed this house as abbot till he saw it settled in good order. He then appointed another abbot, and retired into a wilderness, where he led a most austere life, clothed with the skins of beasts, in imitation of the ancient hermits. He afterwards founded several other monasteries, and a great nunnery called None, because nine miles from the sea. We have two monastic rules compiled by him, the one called Of Complutum, the other the common rule. He was consecrated bishop of Duma, near Braga, and, in 656, archbishop of Braga. His innocence and virtue were no security from the shafts of envy; but he overcame injuries by meekness and patience: and died laid on ashes before the altar, as he desired, on the 16th of April, 665. His body now rests at Compostella. See his life written by a contemporary author in Mabillon, sæc. 2; Ben. Bulteau, Hist. de l'Ordre de St. Benoit. t. 1, and Henschenius, Apr. t. 2, p. 430.

ST. DRUON, OR DRUGO, RECLUSE.

PATRON OF SHEPHERDS.

HE was nobly born, at Epinoy in Flanders, but his father died before his birth, and his mother in childbed. From his infancy, he was remarkable

¹ St. Leo, ep. 15, ad Turibium Asturicensem, p. 62. t. 2, ed. Rom. and a letter of St. Turibius, ib. p. 73.

² St. Ang. 1, Contra Mendacium ad Consentium, c. 3, t. 6. See Francisci Gervessii Diss. de Priscillianista v. 65; Cacciari, Exercit. in S. Leone, Diss. 2, de Priscill. c. 8, pp. 234, 235.

for piety and devotion, and at twenty years of age distributed his money and goods among the poor, and renounced his estates in favor of the next heirs, that he might be at liberty to serve Christ in poverty and penance. Being thus disengaged from the world, clad in a ragged, poor garment, over a hair-shirt, he set out, like Abraham, leaving his friends and country, and, after having visited several holy places, hired himself shepherd to a virtuous lady, named Elizabeth de la Haire, at Sebourg, two leagues from Valenciennes. The retirement and abjection of this state were most agreeable to him, on account of the opportunities with which they furnished him of perpetual prayer, and the exercises of penance and humility. Happy would servants be, did they consider and make use of the great advantages to virtue which Providence puts into their hands, by daily opportunities of most heroic acts of obedience, self-denial, humility, patience, meekness, penance, and all other virtues. The saints thought they purchased such opportunities cheap at any rate; yet many lose them, nay, by sloth, impatience, avarice, or other vices, pervert them into occasions of sin. Six years Druon kept sheep, in great obscurity, and as the last among the menial servants; but his humility, modesty, meekness, charity, and eminent spirit of devotion and prayer, in spite of his disguise, gained him the esteem and affection of everybody, particularly of his mistress. Many made him presents: but these he bestowed on the poor, with whatever he could privately retrench from himself. To fly the danger of applause, at length he left his place, and visited Rome nine times, and often many other places of devotion; making these pilgrimages not journeys of sloth, curiosity, and dissipation, but exercises of uninterrupted prayer and penance. He returned from time to time to Sebourg; where, when a rupture put an end to his pilgrimages, he at length pitched his tent for the remainder of his life. He built himself a narrow cell against the wall of the church, that he might at all times adore God as it were at the foot of his altars. Here he lived a recluse for the space of forty-five years, his food being barley-bread made with a lie of ashes, and his drink warm water. To disguise this part of his mortifications, he called this diet a medicine for his distemper. In this voluntary prison he lived in assiduous prayer and manual labor to the eighty-fourth year of his age, dying in 1186, on the 16th of April, on which day his name occurs in the Roman Martyrology. His relics remain in the church of St. Martin at Sebourg. See his life in Papebroke, p. 441, Miræus, &c.

ST. JOACHIM OF SIENNA, C.

OF THE ORDER OF SERVITES.

HE was a native of Sienna, of the noble family of Pelacani. No sooner had he attained to the use of reason, than he discovered a happy inclination to piety. He seemed to have sucked in with his mother's milk a singular devotion to the Blessed Virgin; and it was his greatest pleasure in his childhood to pray before her image or altar, and to repeat often, and in all places, the angelical salutation, Ave Maria. His charity for the poor was not less extraordinary than his devotion. He stripped himself to clothe and relieve them: whatever was given him for his pocket he bestowed in alms. Moreover, he never ceased to solicit his parents in favor of the distressed. His father one day checked him, and told him that prudence ought to set bounds to his liberality, or he would reduce his whole family to poverty. The compassionate youth modestly replied: "You have taught

me that an alms is given to Jesus Christ, in the persons of the poor: can we refuse him any thing? And what is the advantage of riches, but that they be employed in purchasing treasures in heaven?" The father wept for joy to hear such generous sentiments of virtue from one of so tender an age, and so dear to him. He sometimes caught his little son at his devotions at midnight, for which he secretly rose from his bed while others slept. The saint, at fourteen years of age, received the religious habit from the hands of St. Philip Beniti, in 1272, and, out of devotion to the mother of God, took the name of Joachim. Such was his fervor, from the first day he entered the convent, that the most advanced looked upon him as a perfect model. All virtues were in him most conspicuous; but none more admirable than the spirit of prayer, and an extraordinary humility and love of abjection. He strenuously resisted the utmost endeavors that could be used to promote him to the priesthood: which dignity he always looked upon with trembling. To serve at mass was the height of his ambition: and he often assisted at that adorable sacrifice in raptures of devotion. The meanest and most painful offices and drudgery of the house were his great delight: for true humility is never more pleased than in humiliations and obscurity, as pride finds its pleasure in public and great actions, which attract the eyes of others. The whole life of this saint seemed a continual study to conceal himself from men, and to lie hid from the world: but the more he fled the esteem of others, the more it followed him. Seeing himself too much respected and honored at Sienna, he earnestly entreated his general to remove him to some remote house of the order, where he hoped to remain unknown. Arezzo was allotted him: but as soon as his departure was known, the whole city of Sienna was in a tumult, till, to appease the people, he was recalled into his own country, of which he continued to his death the glory, and, by his prayers and example, the support and comfort. God honored him with miracles both before and after his death, which happened on the 16th of April, in the year 1305, of his age the forty-seventh. The popes Paul V. and Urban VIII. granted to his order the license of celebrating his festival with an office. See his life written by Attavanti, a priest of the same order at Florence: also Giani's Annals, &c.

ST. MANS, OR MAGNUS, B. M

IN the reign of Duncan, king of Scotland, an army of savage pagan Norwegians, under Hacon, ravaged the isles of Orkney. To stop the butchery of the inhabitants, Mans, the zealous bishop, met the barbarians, and when they threatened him with death, boldly replied: "I am ready to die a thousand times over for the cause of God and his flock: but in his name, I command you to spare his people." Commending his soul to his Redeemer, through the intercession of the Virgin Mary, St. Palladius, and St. Servanus, patron of that diocese, he presented his head to be struck off by the executioner. He suffered in the year 1104, in the isle of Eglis, one of the Orcades, and was buried in the same. His tomb became famous for the reputation of miracles, and the devotion of pilgrims. See Hunter, *de Viris Illustr. Scotiæ*; Lesley, *Descr Scot.* p. 40; King's ancient hymn in his honor, &c.

APRIL X^{VI}.

ST. ANICETUS, POPE, MARTYR

See Eusebius, b. 5, c. 24. Tillemont, t. 2, p. 442

SECOND AGE.

HE succeeded St. Pius in the latter part of the reign of Antoninus Pius, at about eight years, from 165 to 173, and is styled a martyr in the Roman and other Martyrologies: if he did not shed his blood for the faith, he at least purchased the title of martyr by great sufferings and dangers. He received a visit from St. Polycarp, and tolerated the custom of the Asiatics in celebrating Easter on the 14th day of the first moon after the vernal equinox, with the Jews. His vigilance protected his flock from the wiles of the heretics, Valentine and Marcion, instruments whom the devil sent to Rome, seeking to corrupt the faith in the capital of the world. Marcion, in Pontus, after having embraced a state of continency, fell into a crime with a young virgin; for which he was excommunicated by the bishop, who was his own father. He came to Rome, in hopes to be there received into the communion of the church, but was rejected, till he had made satisfaction, by penance, to his own bishop. Upon which he commenced heresiarch, as Tertullian and St. Epiphanius relate. He professed himself a Stoic philosopher, and seems to have been a priest. Joining the heresiarch Cerdo, who was come out of Syria to Rome, in the time of pope Hyginus, he established two gods, or first principles, the one, the author of all good; the other, of all evil: also of the Jewish law, and of the Old Testament: which he maintained to be contrary to the New. Tertullian informs us¹ that he repented, and was promised at Rome to be again received into the church, on condition that he brought back all those souls which he had perverted. This he was laboring to effect when he died, though some understand this circumstance of his master Cerdo. He left many unhappy followers of his errors at Rome, in Egypt, Palestine, Syria, Persia, and Cyprus.*

The thirty-six first bishops of Rome, down to Liberius, and, this one excepted, all the popes to Symmachus, the fifty-second, in 498, are honored among the saints; and out of two hundred and forty-eight popes, from St. Peter to Clement XIII., seventy-eight are named in the Roman Martyrology. In the primitive ages, the spirit of fervor and perfect sanctity, which is now a-days so rarely to be found in the very sanctuaries of virtue, and in the world seems in most places scarce so much as known, was conspicuous in most of the faithful, and especially in their pastors. The whole tenor of their lives, both in retirement and in their public actions, breathed it in such a manner as to render them the miracles of the world, angels on earth, living copies of their divine Redeemer, the odor of whose virtues and holy law and religion they spread on every side. Indeed, what could be more amiable, what more admirable, than the perfect simplicity, candor, and sincerity; the profound humility, invincible patience and meekness; the tender charity,

¹ Præscr. c. 30.

* The liberality of pope Clement VIII. in giving the body of St. Anicetus, found in the Catacombs, to the domestic chapel of the prince of Atemps at Rome, induced Jerome Angela, prince of Atemps, to write his *Vita Aniceti, Papæ et Martyris*.

even toward their enemies and persecutors; the piety, compunction, and heavenly zeal, which animated all their words and their whole conduct, and which, by fervent exercise under sufferings and persecutions, were carried to the most heroic degree of perfection? By often repeating in our prayers sacred protestations of our love of God, we easily impose upon ourselves, and fancy that his love reigns in our affections. But by relapsing so frequently into impatience, vanity, pride, or other sins, we give the lie to ourselves. For it is impossible for the will to fall so easily and so suddenly from the sovereign degree of sincere love. If, after making the most solemn protestations of inviolable friendship and affection for a fellow-creature, we should have no sooner turned our backs, but should revile and contemn him, without having received any provocation or affront from him, and this habitually, would not the whole world justly call our protestations hypocrisy, and our pretended friendship a mockery? Let us by this rule judge if our love of God be sovereign, so long as our inconstancy betrays the insincerity of our hearts.

ST. STEPHEN, ABBOT OF CITEAUX, C.

From the *Exordium of Citeaux*: the *Annals of that Order* by Manriquez: the *short ancient Life of St. Stephen*, published by Henriquez in his *Fasciculus*, printed at Brussels in 1624, and by Henschenius, 17 Apr. 1, 2, p. 497; also from the *Little Exordium of Citeaux*, and the *Exordium Magnum Cisterc.* both in the first tome of Teissier's *Bibliotheca Patrum Cisterc.* See De Visch's *Bibliotheca Cisterciensis, or History of the Writers of this Order*, in 4to. printed in 1656. Le Nain, *Hist. de l'Ordre de Citeaux*, t. 1, Stephens, *Monast. Anglic.* t. 2; *Britannia Sancta.* and *Hist. Littéraire de la France*, t. 11, p. 213.

A. D 1134.

ST. STEPHEN HARDING was an Englishman of an honorable family, and heir to a plentiful estate. He had his education in the monastery of Sherbourne, in Dorsetshire, and there laid a very solid foundation of literature and sincere piety. A cheerfulness in his countenance always showed the inward joy of his soul, and a calm which no passions seemed ever to disturb. Out of a desire of learning more perfectly the means of Christian perfection, he, with one devout companion, travelled into Scotland, and afterwards to Paris, and to Rome. They every day recited together the whole psalter, and passed the rest of their time on the road in strict silence, occupied in holy meditation and private prayer. Stephen, in his return, heard at Lyons of the great austerity and sanctity of the poor Benedictin monastery of Molesme, lately founded by St. Robert, in 1075, in the diocese of Langres. Charmed with the perpetual recollection and humility of this house, he made choice of it to accomplish there the sacrifice of himself to God. Such was the extreme poverty of this place, that the monks, for want of bread, were often obliged to live on the wild herbs of the wilderness. The compassion and veneration of the neighborhood at length supplied their wants to profusion: but, with plenty and riches, a spirit of relaxation and self-love crept in, and drew many aside from their duty. St. Robert, Alberic his prior, and Stephen, seeing the evil too obstinate to admit a cure, left the house; but upon the complaint of the monks, were called back again; Robert, by an order of the pope, the other two by the diocesan. Stephen was then made superior. The monks had promised a reformation of their sloth and irregularities; but their hearts not being changed, they soon relapsed. They would keep more clothes than the rule allowed; did not work so long as it prescribed, and did not prostrate to strangers, nor wash their feet when they came to their house. St. Stephen made frequent remonstrances to them on the subject of their remissness. He was sensible that as the public tranquillity and safety of the state depend on the ready observance and strict execution of the laws, so much more do the perfection

and sanctification of a religious state consist in the most scrupulous fidelity in complying with all its rules. These are the pillars of the structure: he who shakes and undermines them throws down the whole edifice, and roots up the very foundations. Moreover, in the service of God, nothing is small: true love is faithful, and never contemns or wilfully fails in the least circumstance or duty, in which the will of God is pointed out. Gerson observes, how difficult a matter it is to restore the spirit of discipline when it is once decayed, and that, of the two, it is more easy to found a new order. From whence arises his just remark, how grievous the scandal and crime must be of those who, by their example and tepidity, first open a gap to the least habitual irregularity in a religious order or house.

Seeing no hopes of a sufficient reformation, St. Robert appointed another abbot at Molesme, and with B. Alberic, St. Stephen, and other fervent monks, they being twenty-one in number, with the permission of Hugh, archbishop of Lyons, and legate of the holy see, retired to Citeaux, a marshy wilderness, five leagues from Dijon. The viscount of Beaune gave them the ground, and Eudes, afterwards duke of Burgundy, built them a little church, which was dedicated under the patronage of the Blessed Virgin, as all the churches of this order from that time have been. The monks with their own hands cut down trees, and built themselves a monastery of wood, and in it made a new profession of the rule of St. Bennet, which they bound themselves to observe in its utmost severity. This solemn act they performed on St. Bennet's day, 1098: which is regarded as the date of the Cistercian order. After a year and some months St. Robert was recalled to Molesme, and B. Alberic chosen the second abbot of Citeaux. These holy men, with their rigorous silence, recollection, and humility, appeared to strangers, by their very countenances, as angels on earth, particularly to two legates of pope Paschal II., who, paying them a visit, could not be satiated with fixing their eyes on their faces; which, though emaciated with extreme austerities, breathed an amiable peace and inward joy, with a heavenly air resulting from their assiduous humble conversation with God, by which they seemed transformed into citizens of heaven. Alberic obtained from Paschal II. the confirmation of his order, in 1100, and compiled several statutes to enforce the strict observance of the rule of Saint Bennet, according to the letter. Hugh, duke of Burgundy, after a reign of three years, becoming a monk at Cluni, resigned his principality to his brother Eudes, who was the founder of Citeaux, and who, charmed with the virtue of these monks, came to live in their neighborhood, and lies buried in their church with several of his successors. He was great-grandson to Robert, the first duke of Burgundy, son to Robert, king of France, and brother to king Henry I. The second son of duke Endes, named Henry, made his religious profession under B. Alberic, and died holily at Citeaux. B. Alberic finished his course on sackcloth and ashes, on the 26th of January, 1109, and St. Stephen was chosen the third abbot.* The order seemed then in great danger of failing: it was the astonishment of the universe, but had appeared so austere, that hitherto scarce any had the courage to embrace that institute. St. Stephen, who had been the greatest assistant to his two predecessors in the foundation, carried its rule to the highest perfection, and propagated the order exceedingly, so as to be regarded as the principal among its founders, as Le Nau observes.

It was his first care to secure, by the best fences, the essential spirit of solitude and poverty. For this purpose, the frequent visits of strangers were prevented, and only the duke of Burgundy permitted to enter. He

* B. Alberic is honored with an office on the 26th of January, by the Cistercian order in Italy, by a grant of the Congregation of Sacred Rites. See Bened. XIV. de Canon. l. 1, c. 17. n. 17, p. 100

also was entreated not to keep his court in the monastery on holydays, as he had been accustomed to do. Gold and silver crosses were banished out of the church, and a cross of painted wood, and iron candlesticks were made use of: no gold chalices were allowed, but only silver gilt; the vestments, stoles, and maniples, &c., were made of common cloth and fringes, without gold or silver. The intention of this rule was, that every object might serve to entertain the spirit of poverty in this austere order. The founder, with this holy view, would have poverty to reign even in the church, where yet he required the utmost neatness and decency, by which this plainness and simplicity appeared with a majesty well becoming religion and the house of God. If riches are to be displayed, this is to be done in the first place to the honor of Him who bestowed them, as God himself was pleased to show in the temple built by king Solomon. Upon this consideration, the monks of Cluni used rich ornaments in the service of the church. But a very contrary spirit moved some of that family afterwards to censure this rule of the Cistercians, which St. Bernard justified by his apology. Let not him that eateth, despise him that eateth not.¹ And many saints have thought a neat simplicity and plainness, even in their churches, more suitable to that spirit of extraordinary austerity and poverty which they professed. The Cistercian monks allotted several hours in the day to manual labor, copying books, or sacred studies. St. Stephen, who was a most learned man, wrote in 1109, being assisted by his fellow monks, a very correct copy of the Latin Bible, which he made for the use of the monks, having collated it with innumerable manuscripts, and consulted many learned Jews on the Hebrew text.* But God was pleased to visit him with trials, that his virtue might be approved when put to the test. The duke of Burgundy and his court were much offended at being shut out of the monastery, and withdrew their charities and protection: by which means the monks, who were not able totally to subsist by their labor, in their barren woods and swampy ground, were reduced to extreme want: in which pressing necessity St. Stephen went out to beg a little bread from door to door: yet refused to receive any from a simoniacal priest. For though this order allows not begging abroad, as contrary to its essential retirement, such a case of extreme necessity must be excepted, as Le Nain observes. The saint and his holy monks rejoiced in this their poverty, and in the hardships and sufferings which they felt under it; but were comforted by frequent sensible marks of the divine protection. This trial succeeded by another. In the two years 1111 and 1112, sickness swept away the greater part of this small community. St. Stephen feared he should leave no successors to inherit, not worldly riches, but his poverty and penance; and many presumed to infer that their institute was too severe, and not agreeable to heaven. St. Stephen, with many tears, recommended to God his little flock, and after repeated assurances of his protection, had the consolation to receive at once into his community, St. Bernard, with thirty gentlemen; whose example was followed by many others. St. Stephen then founded other monasteries, which he peopled with his monks; as La Ferté, in the diocese of Challons, in 1113; Pontigni, near Auxerre, in 1114; Clairvaux, in 1115, for several friends of St. Bernard, who was appointed the first abbot; and Morimond, in the diocese of Langres. St. Stephen held the first general chapter in 1116. Cardinal Guy, archbishop of Vienne, legate of the holy see, in 1117, made a visit to Cîteaux, carried St. Stephen to his diocese, and founded there, in a valley, the abbey of Bonne-

¹ Rom. xiv. 3, 6.

* This most valuable MS. copy of the Bible is preserved at Cîteaux, in four volumes in folio. *Marquez* in his *Annals*, and *Henriquez* in his *Fasciculus*, give us a short pathetic discourse on the death of *B. Alberic*, ascribed by many to St. Stephen, and not unworthy his pen.

vaux. He was afterwards pope, under the name of Calixtus II., and dying in 1124, ordered his heart to be carried to Citeaux, and put into the hands of St. Stephen. It lies behind the high altar, in the old church. St. Stephen lived to found himself thirteen abbeys, and to see above a hundred founded by monks of his order under his direction. In order to maintain strict discipline and perfect charity, he established frequent visitations to be made of every monastery, and instituted general chapters. The annalist of this order thinks he was the first author of general chapters; nor do we find any mention of them before his time. The assemblies of abbots, sometimes made in the reigns of Charlemagne and Louis le Débonnaire, &c., were kinds of extraordinary synods; not regular chapters. St. Stephen held the first general chapter of his order in 1116; the second in 1119. In this latter he published several statutes called the Charte of Charity, confirmed the same year by Calixtus II.* He caused afterwards a collection of sacred ceremonies and customs to be drawn up, under the name of the Usages of Citeaux, and a short history of the beginning of the order to be written, called the Exordium of Citeaux. The holy founder made a journey into Flanders in 1125; in which he visited the abbey of St. Vast, at Arras, where he was received by the abbot Henry and his community, as if he had been an angel from heaven; and the most sacred league of spiritual friendship was made between them, of which several monuments are preserved in the library of Citeaux, described by Mabillon. In 1128, he and St. Bernard assisted at the council of Troyes, being summoned to it by the bishop of Albano, legate of the apostolic see. In 1132, St. Stephen waited on pope Innocent II., who was come into France. The bishop of Paris, the archbishop of Sens, and other prelates, besought the mediation of St. Stephen with the king of France and with the pope, in affairs of the greatest importance. The Cistercian monks came over also into England in the time of St. Stephen. The extreme austerity and sanctity of the professors of this order, which did not admit any relaxation in its discipline for two hundred years after its institution, were a subject of astonishment and edification to the whole world, as is described at large by Oderic Vitalis, St. Peter, abbot of Cluni, William of St. Thierry, William of Malmsbury, Peter, abbot of Celles, Stephen,

* St. Robert, in the foundation of Citeaux, proposed to himself, and prescribed to his companions, nothing else but the reformation of the order of St. Bennet, and the observance of his rule to the letter, as Benedict XIV. takes notice, (de Canoniz. l. 1, c. 13, n. 17, p. 101.) nor did the legate grant him leave for his removal and new establishment with any other view or on any other condition. (Exordium Magn. l. 1, c. 12, Hist. Lit. Fr. t. 11, p. 225.) St. Stephen in the Charte, or Charter of Charity, prescribes the rule of St. Bennet to be observed to the letter, in all his monasteries, as it was kept at Citeaux, (c. 1.) It is ordained that the abbot of Citeaux shall visit all the monasteries of the order, as the superior of the abbots themselves, and shall take proper measures with the abbot of each house for the reformation of all abuses, (c. 4.) Upon this rule the grand Council at Paris decreed, in the year 1761, that the abbot of Citeaux could not establish in the four first abbeys of the order, and their filiations or dependencies, the reformation which he attempted, without the free consent of the four abbots of those houses. St. Stephen orders other abbots to perform every year the visitation of all the houses subject to them. (c. 8.) And appoints the four first abbots of the order, viz., of La Ferté, Pontigni, Clairvaux, and Morimund, to visit every year, in person, the abbey of Citeaux, (c. 8.) and to take care of its administration upon the death of an abbot, and assemble the abbots of the filiations of Citeaux, and some others, to choose a new abbot, (c. 19.) If any abbot busies himself too much in temporal affairs, or falls into any other irregularity, he is to be accused, to confess his fault, and be punished in the next general chapter, (c. 19.) If any abbot commits or allows any transgression against the rule, he is to be reprimanded by the abbot of Citeaux, and if obstinate, to be deposed by him, (c. 23.) and in like manner the abbot of Citeaux by the four first abbots, (c. 27, 28, 29, 30.)

The Usages of Citeaux, Liber Usuum, were compiled about the same time, and according to Bala, Pits Passavin, and Seguin, by St. Stephen; though Bito, Pratero, and Henriquez are of opinion they were compiled by St. Bernard. In it all the regular observances of Citeaux are committed to writing in five parts, which comprise one hundred and eighty chapters. B. Alberic had before published certain regulations for this order in 1101, assisted principally by St. Stephen, who was at that time prior under the abbot Alberic. The Usages were approved by the holy see, at or about the same time with the Charte of Charity, and were probably published in the same general chapter. At least they were mentioned among the acts of the general chapters compiled by Rainard, the fourth abbot of Citeaux, in 1134. These have always made the code of this order: the best edition is that in the Nomastricon Cisterciense, published at Paris in 1664, by F. Julian Paris.

The Exordium Parvum, or Short History of the Origin of Citeaux, was composed by St. Stephen's order, by some of his first companions. This most edifying golden book, as it is justly called by the annalist of the order, is inserted by F. Teßsler, in the Bibliotheca Patrum Cisterciensium, which he published in three volumes in folio, in 1660. We have in the same place the Exordium Magnum Cisterciense, or larger history of the beginning of this order, compiled near one hundred years later, in the thirteenth century.

bishop of Tournay, cardinal James of Vitry, pope Innocent III., &c., who mention, with amazement, their rigorous silence, their abstinence from flesh-meat, and, for the most part, from fish, eggs, milk, and cheese; their lying on straw, long watchings from midnight till morning, and austere fasts; their bread as hard as the earth itself; their hard labor in cultivating desert lands to produce the pulse and herbs on which they subsisted; their piety, devotion, and tears, in singing the divine office; the cheerfulness of their countenances breathing a holy joy in pale and mortified faces; the poverty of their houses; the lowliness of their buildings, &c.

The saint having assembled the chapter of his order in 1133. when all the other business was dispatched, alleging his great age, infirmities, and incapacity, begged most earnestly to be discharged from his office of general, that he might in holy solitude have leisure to prepare himself to appear at the judgment-seat of Christ. All were afflicted, but durst not oppose his desire. The chapter chose one Guy; but the saint discovering him unworthy of such a charge, in a few days he was deposed, and Raynard, a holy disciple of St. Bernard, created general. St. Stephen did not long survive the election of Raynard. Twenty neighboring abbots of his order assembled at Citeaux, to attend at his death. While he was in his agony, he heard many whispering that, after so virtuous and penitential a life, he could have nothing to fear in dying: at this he said to them, trembling: "I assure you that I go to God in fear and trembling. If my baseness should be found to have ever done any good, even in this I fear, lest I should not have preserved that grace with the humility and care I ought." He passed to immortal glory on the 28th of March, 1134, and was interred in the tomb of B. Alberic, in which also many of his successors lie buried, in the cloister, near the door of the church.* His order keeps his festival on the 15th of July, as of the first class, with an octave, and with greater solemnity than those of St. Robert or St. Bernard, having always looked upon him as the principal of its founders. The Roman Martyrology honors him on the 17th of April, supposed to be the day on which he was canonized, of which mention is made by Benedict XIV.²

ST. SIMEON, BISHOP OF C'ESIPHON,

AND HIS COMPANIONS, MARTYRS.

From their genuine acts, published by Assemani, Acta Mart. Orient. t. 1, p. 1; Sozom. b. 2, c. 8, 9, 10, &c.

A. D. 341.

THIS holy primate of the church of Persia, was its most illustrious champion in the great persecution of Sapor II., surnamed the longlived.† The haughtiness of this prince appears from his letter to Constantine the

* De Canoniz. l. 1, c. 13, n. 17, l. 1, p. 100.

* A description of this saint's tomb, and of those of several dukes of Burgundy, and other great and holy men interred in this church, is given in Descript. Historiques des principaux Monumens de l'Abbaye de Cisteaux, in the Mémoires de l'Acad. des Inscript. t. 9, p. 193.

† King Hormisdas dying, left his queen with child, and the infant in the womb was immediately proclaimed king by the Magians, who went so far as to crown it, yet unborn, by placing the diadem for that purpose upon the mother. Thus Sapor was born king in 310, and lived seventy years, dying in 380; and the beginning of his reign was dated in 309, some months before his birth. He was the ninth king of the Sasanite, or fourth dynasty of the Persian kings, founded by Artaxerxes, a Persian, who defeated and slew Artabanus, king of Parthia, in whom ended the Parthian empire, in the year of Christ 223, of the Greeks or the Seleucians 534, the third of the emperor Alexander. St. Maruthas, in the acts of the martyrs, with the Persians of his time, computes the years from this epoch: thus he says the great persecution was begun in the thirty-first year of king Sapor, and the hundred and seventeenth of the Persian empire, i. e. of the reign of the Sasanite, or last dynasty, which held that empire four hundred and eighty years, till the rise of the Mahometan kingdom.

Great, preserved by Ammianus Marcellinus, in which he styles himself king of kings, partner with the stars, brother of the sun and moon, and says, "That whereas in valor and virtue he surpassed all his predecessors, he ought to have demanded the largest extent of empire that any of them had possessed. Nevertheless, though their dominions had formerly reached as far as Macedonia, he contented himself with insisting only on the restitution of the eastern parts, which had been usurped by the Romans." It was as much out of hatred of the Roman name, as of the faith, that this haughty tyrant vented his rage on the Christians of his empire in three bloody persecutions. The first he raised in the eighteenth year of his reign, of Christ 327, in which were crowned Jonas, Barachisius, and others, mentioned on the 29th of March: the second in his thirtieth year, in which died SS. Sapor, Isaac, &c., whom we commemorate on the 20th of November; and the third, of all others the most cruel, in his thirty-first year. This was continued with the utmost rage, during the last forty years of his reign. Sozomen writes,² that the names of sixteen thousand who were crowned by it, were upon record; but adds, with St. Maruthas, that those whose names were not known on earth, were innumerable.* Of these glorious martyrs, St. Simeon and his companions were the most illustrious.

St. Simeon was surnamed Barsaboe, signifying the son of a fuller, from the trade of his father, according to the custom of the Orientals. He was a disciple of Papa, bishop of Ctesiphon, and by him made his coadjutor, in 314; from which time he sat twenty-six years and some months; some time with Papa, afterwards alone. The council of Nice declared the bishop of Ctesiphon metropolitan of all Persia, which happened in St. Simeon's time: for he assisted at that council, not in person, but by his priest, who was afterwards his successor, and named Sciadhustes, as Ebedjesus and St. Maruthas testify.† The Chaldaic acts of the martyrdom of St. Simeon, written by St. Maruthas, give us the following account of his triumph.

* B. 1^o. c. 5.

² Soz. b. 2. c. 15.

* The Christian faith was planted in the Parthian empire by the apostles. St. Ambrose, (in Ps. 45.) St. Paulinus, (earn. 26.) &c., testify that St. Matthew preached to the Ethiopians, and afterwards to the Parthians, Persians, and Medes. Eusebius and Theodorus the Studite say, that St. Bartholomew also preached in India and Persia. Some are of opinion, from St. John's epistle being inscribed to the Parthians, that they had been, in part, his conquest to Christ. The Chaldeans and Persians all agree that St. Thomas the Apostle, and Thaddæus, one of the seventy-two disciples, with his two disciples, Maris and Agheus, were the principal apostles of the East, and to them they ascribe the foundation of the see of Seleucia and Ctesiphon. Their testimonies may be seen in Assemani's Bibliotheca Orientalis, t. 3, par. 2, p. 4. Eusebius shows that there were many Christians in Persia in the second century.

† Seleucia, called by the Syrians Selik, was built by Seleucus Nicator, or his son, and so called from him. Ctesiphon was situated on the opposite eastern bank of the Tigris, built by the Parthians in a most fruitful plain, separated from Seleucia by the river, though Strabo, &c. make the distance three miles. They were the two capital cities of Assyria and the Persian empire, during the reigns of the Arsacide kings, the ruins of whose palace long subsisted there. The archiepiscopal see of Seleucia and Ctesiphon enjoyed the right of primacy over all the churches in Persia, and the first general council of Nice decreed that it should be the first in rank and dignity after the great patriarchates, as is mentioned in the Arabic canons, (can. Arabic. 29 alias 33.) and as the Orientals assure us. St. Simeon is said to have been the first archbishop to whom the title of Catholics of Persia was given. (See Steph. Evod. Assemani, p. 4.) Seleucia and Ctesiphon having been destroyed in the wars, in 762, Abdalla Abngiapharus Almansores, the second of the Abbacel caliphs, built Bagdad, or new Babylon, on the western bank of the Tigris, about the place where Seleucia had stood. The Nestorian patriarch, who pretends to succeed the ancient Catholics of Seleucia, resides at Bagdad. (See Steph. Evod. Assemani, p. 38.) Old Babylon stood on the Euphrates, probably on a channel diverging to the Tigris. The distance between the Tigris and Euphrates where nearest, about Seleucia and Babylon, was above two hundred furlongs, according to Strabo, l. 16, near the mouths of the two rivers, twenty-five Roman miles, according to Pliny, l. 6, c. 27.

Susa, the capital of the old Persian kings, lay to the east from Seleucia, according to Pliny, l. 6, c. 27, four hundred and fifty Roman miles; from Ecbatana, capital of Media, where the ancient kings of Persia passed the summer, as the winter at Susa, (see Cellarius, t. 2, p. 668, ad Lipsiens 1732.) also four hundred and fifty Roman miles; from whence twenty to the Portæ Caspiæ or Streights in the Caspian mountains, (separating Media from Parthia.) From Susa to the Persian gulf Pliny counts two hundred and fifty furlongs. Herodotus (l. 5) counts from Sardes to Susa four hundred and fifty parasangs, (each of thirty furlongs,) or thirteen thousand five hundred furlongs, and from Ephesus to Sardes five hundred and forty furlongs, that is, from Ephesus to Susa, fourteen thousand and forty furlongs.

N. B. Pliny informs us that the Persian parasang was not always of the same measure; and the same is to be said of the Parthian schenus. Hasius proves that in Xenophon the parasangs are in such a proportion that thirty-three measured a degree on the equator, that is, sixty modern Italian, or seventy-five old Roman miles. As eight furlongs made a Roman mile, De l'Isle counts six hundred in a degree, or say only two Roman miles. A German mile comprises four Italian, or five old Roman miles, or forty furlongs.

In the hundred and seventeenth year of the kingdom of the Persians, the thirty-first of Sapor, the king of kings, of Christ the three hundred and fortieth, king Sapor, resolving to abolish the Christian religion, decreed, that whoever embraced it should be made a slave, and oppressed the Christians with insupportable taxes. St. Simeon wrote to him a letter, with that courage which nothing but a truly apostolic spirit could dictate. And to the threats of the king against him and his people, he answered: "As Jesus willingly offered himself to death for the whole world, and by dying redeemed it, why shall I be afraid to lay down my life for a people, with the care of whose salvation I am charged? I desire not to live, unless I may continue unspotted and undefiled. God forbid that I should purchase life at the hazard of those souls for which Jesus died. I am not so slothful as to fear to walk in his steps, to tread the path of his passion, and to share in the communion of his sacrifice. As to your threats against my people, they do not want for courage to die for their salvation." The king, receiving this answer, trembled with wrath, and immediately dictated a decree, commanding all priests and deacons to be put to death, the churches to be levelled with the ground, and the sacred vessels to be converted to profane uses. He added: "And let Simeon, the leader of wicked men, who despises my royal majesty, worships only the God of Cæsar, and despises my divinity, be brought and arraigned before me." The Jews, naturally enemies to the Christians, seeing the circumstances favorable to their malice, said to the king: "If you, O king, write to Cæsar, he will take no notice of your letter: but at a poor line from Simeon he will arise, adore, and embrace it with both hands, and command all things contained in it to be instantly put in execution." Simeon, pursuant to the king's orders, was apprehended and bound in chains with two others of the twelve priests of his church, Abdhaicla and Hananias. As he was led through his native city Susa, he begged he might not pass by a great Christian church lately converted into a Jewish synagogue by the authority of the Magians,* lest the very sight should make him fall into a swoon. Being hurried on by the guards in great haste, they made a long journey in a very few days, and arrived at Ledan, the capital of the Huzites, or, as it is called by the Latins, the province of Uxia, upon the river Oxios, to the East, adjoining to the province of Susa. The governor had no sooner informed the king that the leader of the Christians was brought thither, than Simeon was ordered to appear before him. The holy bishop refusing to prostrate himself according to the Persian custom, the king asked why he did not adore him as he had formerly been accustomed to do. Simeon answered: "Because I was never before brought to you bound, and with the view of compelling me to deny the true God." The Magians told the king that Simeon ought to be put to death as a conspirator against his throne. Simeon said to them: "Impious men, are not you content to have corrupted the kingdom? Must you endeavor to draw us Christians also into your wickedness?" The king, then putting on a milder countenance, said: "Take my advice, Simeon, who wish you well: adore the deity of the sun: nothing can be more for your own and your whole people's advantage." Simeon answered: "I would not adore you, O king; and you far excel the sun, being endued with rea-

One furlong contained six hundred and twenty-five Roman, or six hundred Grecian feet, i. e. five hundred and seventy-one Paris feet. The confusion found in the mensurations of roads in Pliny, Diodorus, &c., is thought by Hასius to proceed from a great difference in the old furlong, of which he thinks a degree contained one thousand one hundred. F. Hardouin, in his notes on Pliny, (l. 6. c. 27.) takes notice, that a Persian parasang was of sixty, or of thirty or forty furlongs; and that there was as great a difference in the Egyptian schoenus.

* The Magians had always a great sway in the Persian government, till the Mahometans possessed themselves of that empire, who put many of them to death, and abolished their sect in the cities, though some still remain in the mountains and in Caramania. The word in Chaldaic signifies mediators. They were philosophers, much addicted to the folly of judiciary astrology and divinations.

son. We Christians have no Lord but Christ, who was crucified." "If you adored a living God," said the king, "I would excuse your folly; but you give the title of God to a man who expired on an ignominious tree. Lay aside that madness, and adore the sun, by whose divinity all things subsist. If you do this, riches, honors, and the greatest dignities of my kingdom shall be yours." Simeon replied: "That sun mourned at the death of Christ its Lord and the Creator of men, who rose again glorious, and ascended into heaven. Your honors tempt not me, who know much greater are prepared for me in heaven, with which you are unacquainted." The king said: "Spare your own life, and the lives of an infinite multitude, who, I am resolved, shall all die, if you are obstinate." Simeon boldly answered: "Were you to commit such a crime, you would find cause to repent of it on the day when you will be called upon to give an account of all your actions; you will then know the heinousness of your offence. I resign to your pleasure this miserable short life." Then the king said: "Though you have no compassion for yourself, I pity at least your followers, and will endeavor to cure them of their folly, by the severity of your punishment." Simeon answered: "You will learn by experience that Christians will not lose their lives in God, for the sake of living here with you; nor would we exchange the eternal name we have received from Christ, for the diadem which you wear." The king said: "If you will not honor me before my nobles, nor adore me with this sun, the deity of all the East, I will to-morrow cause the beauty of your face, and the venerable comeliness of your body, to be disfigured by blows, and stained with your blood." Simeon replied: "You make the sun and yourself equally gods, but you are greater than the sun. If you disfigure this body, it has a repairer who will raise it again, and restore with interest this beauty which he created, and which is now despicable." The king then commanded he should be kept in close confinement till the next day. It is remarked that St. Simeon was exceeding comely in his person, and venerable and graceful in his aspect.

There sat at the palace gate, as Simeon was led through it, an old eunuch, in the highest favor with the king, who had been trained up by him from his infancy. He was then the first nobleman in the whole kingdom, and the Arzabades, that is, the keeper of the king's chamber, or the lord high chamberlain: his name was Guhsctiazades, which in Chaldaic signifies nobleman. Sozomen calls him Usthazanes. He was a Christian, but fearing his master's displeasure, had some time before publicly adored the sun. This minister seeing the saint pass by, as he was led back to prison, rose up and prostrated himself before him. But the bishop, having been informed that he had been guilty of an outward act of idolatry, reprimanded him sharply for it, and turned away from him. This touched the eunuch to the quick, who entering into a sense of the enormity of his crime, burst into loud cries and many tears, filling the court with his lamentations, saying to himself: "If Simeon's aversion and rebuke be so grievous to me, how shall I be able to bear the anger and indignation of God, whom I have basely denied!" Whereupon, hastening home, he threw off his rich garments, and put on black for mourning, according to the Persian custom, still in use, under any affliction. In this dress he returned, and sat in grief at the palace gate in his usual place. The king being informed of it, sent to inquire why he mourned, while his sovereign enjoyed his crown and health. He answered, that it was for a double fault, the renouncing the true God by adoring the sun, and the imposing on the emperor by an insincere act of worship, acting therein contrary to the dictates of his reason and conscience. The king, enraged thereat, said: "I will soon rid you of this mad grief, if you continue

obstinate in your present opinion." Guhsciatzades replied: "I call to witness the Lord of heaven and earth, that I will never more obey you in this nor repeat that of which I heartily repent. I am a Christian, and will never more be guilty of so base a perfidy against the true God to please man." The king said: "I pity your old age: I grieve to think you should lose the merit of your long services to my father and to myself. I beg you, lay aside the opinions of wicked men, that you may not perish together with them." The eunuch answered: "Know, O king, that I will never abandon God, and pay divine worship to creatures." "Do I then worship creatures?" said the king. "Yes," said the nobleman, "even creatures destitute of reason and life." Hereupon the king commanded him to be put to the torture, but at the request of the nobility changed his mind, and gave orders for his immediate execution. As he was led out to be beheaded he sent a faithful eunuch to the king, begging, as the last and only favor for all his past services, that a crier might proclaim before him, that he was not put to death for any crime, but purely for being a Christian. This he desired, that he might repair the scandal which his apostacy had given. The king the more readily assented to the proposal, because he thought it would the more effectually deter his subjects from a religion which he punished with death even in a faithful domestic, and a kind of foster-father: not considering how much so great an example would encourage them. The holy old man was beheaded on Maundy-Thursday, the thirteenth lunar day in April. St. Simeon being informed in his dungeon of the martyrdom of Guhsciatzades, gave most hearty thanks to God for his triumph, and earnestly begged his own might be hastened, crying out: "O happy day, which will call me to execution! It will free me from all dangers and miseries, and present me with my long desired crown: it will end all my sorrows, and wipe away all my tears." While he poured forth his soul in languishing sighs and long prayer, with his hands lifted up to heaven, the two priests who had been apprehended with him, saw and admired his countenance most beautiful and shining, expressing the inward joy of his soul, and his longing hope and desires. Maundy-Thursday night the saint spent in prayer, crying out: "Hear me, O Jesus, though most undeserving and unworthy, grant that I may drink this cup on this day, and at the hour of your passion. May all know that Simeon was obedient to his Lord, and was sacrificed with him."

Simeon being brought to the bar the next day, it being Good-Friday, and refusing, as before, to adore the king, he said to him: "Simeon, what is the result of this night's deliberation? Do you accept of my mercy, or do you persist in disobeying me, and choose death? Adore the sun but for once, and never adore it again, unless you please. On that condition, I promise you all liberty, security, and protection." Simeon replied: "I will never be guilty of such a crime and scandal." The king said: "I call to remembrance our former friendship: on which account I wished you well, and have given you signal proofs of my lenity: but you contemn my benevolence. Impute therefore all to yourself." Simeon said: "Flatter me not: why am not I speedily sacrificed? The table is ready prepared for me, and the happy hour of my banquet calls me." The king, turning to his nobles, said: "Behold the wonderful dignity of his countenance, and the venerable majesty of his person. I have seen many countries, but never beheld so graceful a face, and such comely limbs. Yet see the madness of the man, he is obstinately bent on dying for his error." To this they all answered him: "O king, your wisdom cannot so much admire the beauty of his body, as not to regard more the minds which he has corrupted." Then the king condemned him to be beheaded, and he was immediately conducted to execution. A hundred other Christians were led out to suffer with him: among

whom were five bishops, some priests and deacons, the rest were of the inferior clergy. The chief judge said to them: "If any one of you will adore the sun, the great god, let him step forth: his life shall be granted him." But not one of them accepted life at this rate, all crying out: "Our faith in God teaches us to contemn your torments, your swords cannot cut off our firm hopes of our resurrection. Your pretended deity we will never adore." The officers accordingly began to dispatch them, while St. Simeon, standing in the midst of them, continued exhorting them to constancy in the assured hope of a happy resurrection. After the hundred martyrs were executed, St. Simeon also received himself the stroke of the axe, together with his two companions, Abdhaicla and Hananias. The latter, as he was putting off his clothes, was seized with a violent but involuntary trembling; which being observed by Phusikius, or Phasic, who had been a few days before created by the king the Karugabarus, or prefect of the king's workmen, cried out: "Hananias, banish all fear: shut your eyes one moment, and you will behold the light of Christ." He had no sooner said this, than he was seized and carried before the king, who reproached him as ungrateful for the honor lately conferred upon him. Phusikius answered: "I could desire to exchange my life for their death. I renounce this your honor, full of cares and trouble, and beg their death, than which nothing can be more happy." Then the king said: "Do you despise your dignity, and prefer death? Are you a lunatic?" Phusikius answered: "I am a Christian; and, by a most certain hope in God, I prefer their death to your honors." The king being enraged, said to his attendants: "This man must not die by any common death;" and commanded that the back of his neck should be cut through into his mouth, and his tongue plucked out by the roots through the wound. This was executed with extreme cruelty and Phusikius expired the same hour. He had a daughter who had consecrated her virginity to God, who was also apprehended, and crowned with a no less glorious martyrdom in 341. St. Simeon and all this troop are mentioned with most honorable encomiums in the Roman, and all the Eastern martyrologies. St. Maruthas translated the relics of St. Simeon, and deposited them in the church of his own episcopal city, which from thence took the name of Martyropolis. St. Simeon suffered on the 17th of April, in 341, the second year of the great persecution, and is named in the Roman Martyrology on the 21st of this month: but is honored in the Greek Menæa on the 17th, and in the menology of the emperor Basil on the 14th of this month.

APRIL XVIII.

SAINT APOLLONIUS THE APOLOGIST, M.

From Eusebius, Hist. b. 5, c. 21; St Jerom. Cat. c. 42; Tertull. Apol.

A. D. 186.

MARCUS AURELIUS had persecuted the Christians from principle, being a bigoted pagan: but his son Commodus, who, in 180, succeeded him in the empire, after some time, though a vicious man, showed himself favorable to them out of regard to Marcia, a lady whom he had honored with the title of

empress, and who was an admirer of the faith. During this calm, the number of the faithful was exceedingly increased, and many persons of the first rank enlisted themselves under the banner of the cross, of which number was Apollonius, a Roman senator. He was a person very well versed both in philosophy and the holy scripture. In the midst of the peace which the church enjoyed, he was publicly accused of Christianity by one of his own slaves, named Severus, before Perennis, prefect of the Prætorium. The slave was immediately condemned by the prefect to have his legs broke, and to be put to death, in consequence of an edict of Marcus Aurelius, who, without repealing the former laws against convicted Christians, ordered by it that their accusers should be put to death. The slave being executed, pursuant to the sentence already mentioned, the same judge sent an order to his master, St. Apollonius, to renounce his religion as he valued his life and fortune. The saint courageously rejected such ignominious terms of safety, wherefore Perennis referred him to the judgment of the Roman senate, commanding him to give an account of his faith to that body. The martyr hereupon composed an excellent discourse, but which has not reached our times, in vindication of the Christian religion, and spoke it in a full senate. St. Jerom, who had perused it, did not know whether more to admire the eloquence, or the profound learning, both sacred and profane, of its illustrious author: who, persisting in his refusal to comply with the condition, was condemned by a decree of the senate, and beheaded, about the year 186 of Commodus the sixth.*

It is the prerogative of the Christian religion to inspire men with such resolution, and form them to such heroism, that they rejoice to sacrifice their life to truth. This is not the bare force and exertion of nature, but the undoubted power of the Almighty, whose strength is thus made perfect in weakness. Every Christian ought to be an apologist for his religion by the sanctity of his manners. Such would be the force of universal good example, that no libertine or infidel could withstand it. But by the scandal and irregularity of our manners, we fight against Christ, and draw a reproach upon his most holy religion. Thus, through us, are his name and faith blasphemed among the Gentiles. The primitive Christians converted the world by the sanctity of their example; and, by the spirit of every heroic and divine virtue which their actions breathed, spread the good odor of Christ on all sides: but we, by a monstrous inconsistency between our lives and our faith, scandalize the weak among the faithful, strengthen the obstinacy of

* It seems a strange inconsistency, that Marcus Aurelius should be the author of such an edict as was before mentioned. But no less glaringly absurd and unjust was the answer of Trajan to Pliny the Younger, that Christians ought not to be sought after, yet that they were to be condemned, if accused: which Tertullian justly confutes by a keen raillery, and this dilemma: "If they are criminal, why are they not sought after? if innocent, why are they punished?" (Apol. c. 2.) It is certain that Marcus Aurelius, with all his philosophical virtues and princely qualities, did not love the Christians; as is clear from unquestionable authority, even from his own book. And, besides a tincture of superstition and philosophic phrensy, a mixture of weakness was blended in his character, notwithstanding the boasted cry of his wisdom. And it was certainly to act out of character, and more like a pedant than a prince, for a Roman emperor, in his old age, to trudge with his book like a schoolboy, to the house of Sextus the philosopher, to learn his lesson. After his miraculous victory in Germany, in 174, he published an edict in favor of the Christians: but his boon was not complete. Commodus did not persecute them, yet would not protect them against the senate, which, in general, was never favorable to Christianity; and some emperors, who were mildly inclined, seemed to have oppressed the Christians only to gain the esteem of that respectable body. It is again objected by some to this history of St. Apollonius, that no slave would have exposed him self to certain death by accusing his master. But this the informer did not expect would be his fate. He might be ignorant of such an edict, or persuaded he had nothing to fear from it: and the hope of liberty, the encouragement of some powerful pagan, and other such motives, might prompt him to perpetrate this villainy. He doubtless hoped to make his court to some persons; for men in power are often fond of informers. The perjuries and villainies of those miscreants had rendered them odious at Rome. Tacitus, the historian, calls them, *genus hominum publico exitio repertum, et paucis nunquam satis coercitum*. Titus, Nerva, and Trajan, had made severe edicts against that tribe. St. Cyprian, when asked at his trial the names of the priests at Carthage, answered, that the civil laws justly condemned delators. A slave that accused his master by the Roman laws was liable to be put to death. See Cod. l. x. tit. xi. and the notes. In the present case, the senate might condemn St. Apollonius by the rescript of Trajan to Pliny, or other former

laws: yet punish the slave, not to encourage such base informers.

infidels, and turnish them with arms against that very religion which we profess. "Either change thy faith, or change thy manners," said an ancient father.

SAINT GALDIN, ARCHBISHOP OF MILAN, C.

HE was born at Milan, of the most illustrious house of the Vavassors of La Scala, famous in the history of Italy. Innocence and virtue were the ornaments of his youth, and prepared him for the ministry of the altar. Being promoted to holy orders, he was, by the archbishop, made his chancellor and archdeacon, and from that time began to bear the chief weight of the episcopal charge, which was at no time more heavy or difficult. Pope Adrian IV., an Englishman, died in 1159, and Alexander III., a person eminent for his skill in theology and in the canon law, was chosen to succeed him; but five cardinals presumed to form a schism in favor of Octavian, under the name of Victor. The emperor Frederick I., surnamed from the color of his beard and hair, *Ænobarbus*, and by the Italians, *Barbarossa*, a prince who sullied the reputation which several victories and great natural parts had acquired him by many acts of tyranny, carried on an unjust quarrel with several popes successively; seizing the revenues of vacant ecclesiastical benefices, usurping the investiture and nomination of bishops, and openly making a simoniacal traffic of all that was sacred. It is not, therefore, strange, that such a prince should declare himself the patron and protector of a schism which had been raised only by his faction and interest in Rome. The city of Milan offended him in 1150, by claiming an exclusive right of choosing its own magistrates; and still more the year following, by openly acknowledging Alexander III. for true pope. The emperor, highly incensed, sat down before it with a great army, in 1161; and, after a siege of ten months, in 1162, compelled it to surrender at discretion. In revenge, he razed the town, filled up the ditches, levelled the walls and houses with the ground, and caused salt to be sown upon the place, as a mark that this city was condemned never more to be rebuilt. The bodies of the three kings which he found there in the church of St. Eustorgius, he ordered to be removed to Cologne on this occasion. The archbishop Hubert dying in 1166, Galdin, though absent, was pitched upon for his successor; and the pope, who consecrated him with his own hands, created him cardinal and legate of the holy see. The new pastor made it his first care to comfort and encourage his distressed flock; and, wherever he was able, to exert his influence to abolish the schism, in which he effectually succeeded throughout all Lombardy. The Lombard cities had unanimously entered into a common league to rebuild Milan. When the walls and moats were finished, the inhabitants, with great joy, returned into their city on the 27th of April, 1167. The emperor again marched against it, but was defeated by the Milanese; and seeing Lombardy, Venice, the kingdom of Sicily, and all Italy united in an obstinate league against him, he agreed to hold a conference with the pope at Venice, in which he abjured the schism, and made his peace with the church in 1177.* The distracted state of the common-

* That Alexander III. set his foot on the neck of the emperor Frederick, in the porch of St. Mark's church, in Venice, on this occasion, is a notorious forgery, as Baronius, Natalis Alexander, (in Sec. 12. art. 9, in Alex. III.) and all other judicious historians demonstrate, from the silence of all contemporary writers, as of Romuald, archbishop of Salerno, who wrote the history of Alexander, and of this very transaction, at which he himself was present, both in the council of Venice and at the abolition of the emperor: also of Matthew Paris, William of Tyre, and Roger Howeden. Nor is the story consistent with reason, or with the singular meekness of Alexander, who, when the second antipope, John of Strume, called Calixtus III., had renounced the schism, in 1178, always treated him with the greatest humanity and honor, and entertained him at his own table. At Venice, indeed, among the great exploits of the commonwealth, are exquisitely painted, in the senate-house, this pretended humiliation of Frederick, and the

wealth did not hinder *ST* saint from attending diligently to his pastoral duties. He preached assiduously, assisted the poor, who had always the first place in his heart, and made it his study to prevent all their wants, spiritual and corporal. By humility, he always appeared as the last in his flock, and by charity he looked upon the burdens and miseries of every one as his own. He sought out the miserable amidst the most squalid scenes of wretchedness, and afforded them all necessary relief. But the spiritual necessities of the people, both general and particular, challenged his principal attention. He restored discipline, extinguished all the factions of the schismatics, and zealously confuted the heretics, called Cathari, a kind of Manichees, who had been left in Lombardy from the dregs of the impious army of the emperor Frederick. Assiduous prayer was the chief means by which the saint drew down the dew of the divine benediction, both upon his own soul and upon his labors. As Moses descended from the mountain, on which he had conversed with God, with his face shining, so that others were not able to fix their eyes upon it: so this holy man appeared in his public functions, and announced the divine word, inflamed by prayer, with an ardor and charity which seemed heavenly, and both struck and attracted the most obstinate. On the last day of his life, though too weak to say mass, he mounted the pulpit at the gospel, and preached with great vigor a long and pathetic sermon: but towards the close fell into a swoon, and about the end of the mass expired in the pulpit, on the 18th of April, 1176. All lamented in him the loss of a father, but found him still an advocate in heaven, as many miracles attested. He is honored in the ancient missals and breviaries of Milan, and in the Roman Martyrology. See his two authentic lives with the notes of Henschenius, Apr. t. 2, p. 593.

ST. LASERIAN, BY SOME CALLED MOLAISRE,

BISHOP OF LEIGHLIN, IN IRELAND.

LASERIAN was son of Cairel and Blitha, persons of great distinction, who intrusted his education, from his infancy, to the abbot St. Murin. He afterwards travelled to Rome in the days of pope Gregory the Great, by whom he is said to have been ordained priest. Soon after his return to Ireland, he visited Leighlin, a place situated a mile and a half westward of the river Barrow, where St. Goban was then abbot, who, resigning to him his abbacy, built a little cell for himself and a small number of monks. A great synod being soon after assembled there, in the White Fields, St. Laserian strenuously maintained the Catholic time of celebrating Easter against St. Munnú. This council was held in March, 630. But St. Laserian not being able to satisfy in it all his opponents, took another journey to Rome, where pope Honorius ordained him bishop, without allotting him any particular see, and made him his legate in Ireland. Nor was his commission fruitless: for, after his return, the time of observing Easter was reformed in the south parts of Ireland. St. Laserian died on the 18th of April, 638, and was buried in his own church which he had founded. In a synod held at Dublin, in 1330, the feasts of St. Patrick, St. Laserian, St. Bridget, St. Canic, and St. Edan, are enumerated among the double festivals through the province of Dublin. St. Laserian was the first bishop of Old Leighlin, now a village. New Leighlin stands on the eastern bank of the river Barrow. See Ware, p. 54, and Colgan's MSS. on the 18th of April.

great naval victory over his son Otho, and the triumph of the Lombard cities over his land army. But painters and poets are equally allowed the liberty of fictions or emblematical representations. The pictures, moreover, are modern, and no more amount to a proof of the fact than the bead-roll story of the saddle of Westminster abbey might do.

APRIL XIX.

ST. LEO IX., POPE, C.

From the councils, and his life written with great accuracy by Wibert his archdeacon, at Toul, publisher by F. Sirmond at Paris, in 1615, by Henschenius, 19 Apr. Mabillon, Act. Ben. t. 9, et Muratori Script. Ital. t. 3, p. 278, ad p. 299: another life by the cardinal of Aragon, who flourished in 1356, apud Muratori, ib. p. 276. Also from a history of his death by an anonymous contemporary writer, ib., and from the history of the dedication of the church of St. Remigius at Rheims, by Anselm, a monk of that house, entitled, *Itinerarium Leonis IX.* in Mabillon, t. 8. See Hist. Littér. Fr. t. 7, p. 458; Mabillon, Annal. l. 59, n. 61, 62; Calmet, Hist. de Lorr. t. 4, p. 176.

A. D. 1054.

THIS great pope received in baptism the name of Bruno. He was born in Alsace, in 1002, with his body marked all over with little red crosses: which was attributed to the intense meditation of his pious mother on the passion of Christ.* He was of the illustrious house of Dapsbourgh, or Asbourgh, in that province, being the son of Hugh, cousin-german to the mother of the pious emperor Conrad the Salic. He had his education under Berthold, the virtuous and learned bishop of Toul; and, after his first studies, was made a canon in that cathedral.¹ His time was principally divided betwixt prayer, pious reading, and his studies: and the hours of recreation he employed in visiting the hospitals and instructing the poor. When he was deacon, he was called to the court of the emperor Conrad, and was much honored by that prince. The young clergyman displayed an extraordinary talent for business; but never omitted his long exercises of devotion, or his usual fasts and other austere mortifications. In 1026, he was chosen bishop of Toul. The emperor endeavored to persuade him to defer his consecration till the year following: but the saint hastened to the care of the church, of which he was to give an account to God, and was consecrated by his metropolitan, the archbishop of Triers; but refused to take an unjust and dangerous oath which he exacted of his suffragans, that they would do nothing but by his advice. Bruno began to discharge his pastoral office by the reformation of the clergy and monks, whom he considered as the most illustrious portion of the flock of Christ, and the salt of the earth. By his care the monastic discipline and spirit were revived in the great monasteries of Senones, Jointures, Estival, Bodonminster, Middle-Moutier, and St. Mansu, or Mansuet. He reformed the manner of celebrating the divine office, and performing the church music, in which he took great delight. A soul that truly loves God, makes the divine praises the comfort of her present exile. The saint was indefatigable in his labors to advance the service of God and the salvation of souls. Amidst his great actions, it was most admirable to see how little he was in his own eyes. He every day served and washed the feet of several poor persons. His

¹ Wibert, in Vita Leonis IX. t. 1, n. 10.

* By what means the imagination, under the violent impression of some strong image or passion. In pregnant mothers, should impress visible marks on the organs of the child in the womb, while the circulation of fluids is the same through the body of the child and that of the mother; and the former is so tender in its frame, that if blown upon by wind, it would retain the mark; is a problem which we can no more account for than we can understand the general laws of the union between the soul and body in ourselves. But whatever some late physicians have said to the contrary, innumerable incontestable facts might be gathered to evince the truth of the thing. Probably the spirits or sinews of the mother receive a power of conveying a sensible image, and strongly impressing it on the inward parts of the tender embryo. of the fact Dr. Mead is an unexceptionable voucher.

It was an uninterrupted severe course of penance, by the practice of secret austerities, and a constant spirit of compunction. Patience and meekness were the arms by which he triumphed over envy and resentment, which many strove to bring him into disgrace with the emperor and others. Out of devotion to St. Peter, he visited once a year the tombs of the apostles at Rome. After the death of pope Damasus II., in 1018, in a diet of prelates and noblemen, with legates and deputies of the church of Rome, held at Worms, and honored with the presence of the pious emperor, Henry III., surnamed the Black, Bruno, who had then governed the see of Toul twenty-two years, was pitched upon as the most worthy person to be exalted to the papacy. He being present, used all his endeavors to avert the storm from falling on his head; and at length begged three days to deliberate upon the matter. This term he spent in tears and prayers, and in so rigorous a fast, that he neither ate nor drank during all that time. The term being expired, he returned to the assembly, and, hoping to convince his electors of his unworthiness, made a public general confession before them of the sins of his whole life, with abundance of tears, which drew also tears from all that were present: yet no man changed his opinion. He yielded at last only on condition that the whole clergy and people of Rome should agree to his promotion. After this declaration, he returned to Toul, and soon after Easter set out for Rome in the habit of a pilgrim; and alighting from his horse, some miles before he arrived at the city, walked to it, and entered it barefoot. He was received with universal acclamations, and his election ratified. He took possession of the see on the 12th of February, 1049, under the name of Leo IX., being about forty-seven years old. He held it only five years, but they were filled with good works. He labored strenuously in extirpating simony, and the incestuous marriages which many noblemen had presumed to contract. In a journey which he made into Germany, he signalized all his steps with religious actions, held a council at Rheims, and consecrated the new church of St. Remigius, belonging to the abbey, in 1049: and returned from Mentz, by mount Vosge and Riebanow, to Rome. In 1050, in a council at Rome,² he condemned the new heresy of Berengarius, archdeacon of Angers, a man full of self-conceit and a lover of novelty, who preached against the mystery of transubstantiation in the holy eucharist.*

² Hieron. Contract. Chron. ad an. 1050; Lanfranc. in Bereng. c. 4.

* Berengarius, a native of Tours, studied first in the school of St. Martin's in that city, afterwards at Chartres, under the famous Fulbert its bishop. Returning to Tours with great reputation for his skill in grammar and dialectic, about the year 1030, he commenced Scholasticus in that city, by which title we are to understand master of the school, not, as Baillet mistakes, (*Jugemens des Sçavants.*) the Ecclatire, or Scholasticus among the canons of the cathedral, (which seems not then to have been erected into a dignity in chapters,) much less the Theological, certainly of a more modern institution. See Meunier. (*Anti-Baill. t. 1, c. 39, p. 134.*) Many eminent men were formed in his school; among others Eusebius Bruno, who, in 1047, succeeded Hubert of Vendome in the bishopric of Angers, and the learned Hildebert, who became bishop of Mans, and afterwards archbishop of Tours. Berengarius was honored with the priesthood, and, about the year 1039, nominated by Hubert of Vendome, archdeacon of Angers, though he continued to govern the school of Tours, and often resided there till his retreat, eight years before his death. He enjoyed the esteem of many learned and holy men, till jealousy and ambition blasted many great qualities with which he seemed endowed, and transformed him into another man. Guitemund, from the testimony of those who best knew him, says that the confusion he felt for having been worsted in a disputation which he had with Lanfranc, and the envy which he bore him when he saw his school increase daily more and more crowded, and his own almost deserted, first made him seek to distinguish himself by advancing novelties. (*Guim. de Euch. l. 1, p. 441, t. 4. Bibl. Patr.*) Eusebius Bruno, formerly his scholar, entreated him to examine his own heart, whether it was not owing to a desire of distinguishing himself that he had begun to dispute against the holy Eucharist, (*Ap. De Roye, p. 48.*) and Lanfranc ascribes his fall to vanity, (*in Bereng. c. 4.*) About the year 1047 he first broached errors against marriage, and against the baptism of infants; but soon corrected himself. He immediately after fell into others concerning the blessed Eucharist, in which he made use of the erroneous book of John Scotus Erigena. Hugh, bishop of Langres, who had formerly been his schoolfellow at Chartres, in a conference with Berengarius, discovered that he denied the mystery of the real presence, and transubstantiation, and wrote him a beautiful dogmatical letter on that subject before October, in 1049, (*in Append. Op. Lanfr. p. 68.*) Adelman, who had been also his schoolfellow in the same place, and was afterwards bishop of Brescia, wrote to him an excellent letter before the year 1050, in which he says that two years before, the

St Leo held another council at Vercelli the same year, composed of prelates from several countries, who unanimously confirmed the censure passed at Rome on Berengarius and his tenets, and condemned a book of John

churches of Germany and Italy had been exceedingly disturbed and scandalized upon the rumor that so impious an error was advanced by him, (Ap. Martenne, *Anecd.* t. 1, p. 196.) Berengarius openly declared his erroneous doctrine in certain letters which he wrote to Lanfranc about that time, in which he espoused the errors of John Scotus Erigena, and condemned the doctrine of Paschasius Radbertus, which was that of the church, (in vitis Lanfr. c. 3, et Lanfr. in Bereng. c. 1, p. 22.) The news of this new heresy no sooner reached Rome, but St. Leo IX. condemned it in a council which he held in that city after Easter, in 1050. But as Berengarius could not be heard in person, the pope ordered another council to meet at Vercelli three months after, at which the heresiarch was summoned to appear. He was soon informed of the condemnation of his error at Rome, and immediately repaired into Normandy to the young duke William the Bastard. In a conference before that prince at Brionne, he and a cleric who was his scholar, and on whom he much relied in disputation, were reduced to silence by the Catholic theologians, and revoked their errors. But Berengarius insolently renewed them at Chartres, whither he withdrew, as we are informed by Durand, abbot of Troarn. (*L. de Corpore Domini*, p. 437. See also Mabillon, *Acta Bened.* n. 16, et *Annal.* l. 59, n. 74.) St. Leo IX. opened the council at Vercelli in September, at which Berengarius did not appear, but only two ecclesiastics in his name, who were silenced in the disputation: the doctrine which they maintained was condemned, and the book of John Scotus Erigena thrown into the flames. In October the same year, 1050, a council at Paris, in presence of king Henry, unanimously condemned Berengarius and his accomplices, and the king deprived him of the revenue of his benefice. In 1054, Victor II. having succeeded the holy pope Leo IX., held immediately a council at Florence, in which he confirmed all the decrees of his predecessor. He caused another to be assembled the same year at Tours by his legates, Hildebrand and cardinal Gerard, in which Berengarius made his appearance according to summons. He at first began to vindicate his error, but at length solemnly retracted it, and bound himself by oath to maintain with the Catholic church the faith of the real presence in the blessed Eucharist. This retraction he signed with his own hand, and thereupon was received by the legates to the communion of the church, (Lanfr. p. 234; Anonym. *de Multiplic. Condemn. Bereng.* p. 361; Guizot, l. 3, t. 18; *Bibl. Patr.* p. 492; Mabillon, &c.) Yet the perfidious wretch, soon after he was come from the council, made a jest of his oath, and continued secretly to teach his heresy. To shut every door against it, Maurillus, archbishop of Rouen, made an excellent confession of the Catholic faith, which he obliged all to subscribe: in which many other prelates imitated him. (See Mabillon, *Act.* t. 9, p. 225, and *Annal.* t. 2, p. 460, &c.) Eusebius Bruno, bishop of Angers, in his letter to Berengarius, mentions a second council held at Tours against him. After the death of pope Stephen, who had succeeded Victor, Nicholas II. assembled at Rome, in 1059, a council of one hundred and thirteen bishops, at which Berengarius was present, signed the Catholic confession of faith on this mystery, presented him by the council, and having kindled himself a fire in the midst of the assembly, threw into it the book which contained his heresy. The pope sent copies of his recantation to all places where his errors had raised a disturbance, and admitted him to communion. Nevertheless the author being returned into France, relapsed into his error, and spoke injuriously of the see of Rome, and the holy pope Leo IX. Alexander II. wrote him a tender letter, exhorting him to enter into himself, and no longer to scandalize the church. Eusebius Bruno, bishop of Angers, formerly his scholar, and afterwards his friend and protector, did the same. In 1076, Gerard, cardinal bishop of Ostia, presided in a council at Poitiers, against his errors. Maurillus, archbishop of Rouen, had condemned them in a council at Rouen, in 1063. (Mabillon, *Anecd.* pp. 224, 227, and 514.) Hildebrand having succeeded Alexander II. under the name of Gregory VII., called Berengarius to Rome in 1078, and in a council there obliged him to give in a Catholic confession of faith. The bishops of Pisa and Padua thinking afterwards that he had not sufficiently expressed the mystery of Transubstantiation, and his former relapses having given reason to suspect his sincerity, the pope detained him a year at Rome, till another council should be held. This met in February, 1079, and was composed of one hundred and fifty bishops. In it Berengarius declared his firm faith that the bread and wine are substantially changed into the Body and Blood of Christ, and prostrating himself, confessed that he had it, then erred on the mystery of the Eucharist. (See Martenne, *Anecd.* t. 1, p. 109.) After so solemn a declaration of his repentance he returned to the vomit when he arrived in France. Then it was that Lanfranc, who had been nine years bishop of Canterbury, in 1079, wrote his excellent confutation of this heresy, in which he mentions the pontificate of Gregory VII., and the last council at Rome, in 1070. From which, and other circumstances, Dom. Clemencez demonstrates that he could not have published this work while he was abbot at Caen, as Mabillon and Fleury imagined. About the same time Guilmund, afterwards bishop of Aversa, near Naples, a scholar of Lanfranc, published also a learned book on the Body of Christ, against Berengarius. Alger, a priest and scholastic at Liege, afterwards a monk of Cluni, who died in 1130, wrote also an incomparable book on the same subject, by the reading of which Erasmus says his faith of the truth of that great mystery, of which he never doubted, was much confirmed, and he strongly recommends to all modern Sacramentarians the perusal of these three treatises preferably to all the polemic writers of his age. Durand, monk of Fecamp, afterwards abbot of Troarn, about the year 1060, likewise wrote on the Body of our Lord, against Berengarius, which book is published by D'Achery in an Appendix to the works of Lanfranc.

These treatises of Lanfranc and Guilmund doubtless contributed to open the eyes of Berengarius, who never pretended to make any reply to either of them, and whose sincere repentance for the eight last years of his life is attested by irrefragable authorities of the same age, as by Clarus the monk, who died ten years after him, and almost in his neighborhood. (Spicleg. t. 2, p. 747.) Richard of Poitiers, a monk of Cluni, (Ap. Martenne, *Ampl. Collect.* t. 5, p. 1168.) the chronicle of Tours, (Ap. Martenne, *Anecd.* t. 3.) and others. These eight years he spent in prayer, almsdeeds, and manual labor, in the isle of St. Cosmas, below the city, then belonging to the abbey of Marmoutier, where he died in 1088. William of Malmesbury writes, that he died trembling, after making the following declaration: "This day will my Lord Jesus Christ appear to me either to glory, by his mercy, through my repentance; or, as I fear, on the account of others, to my punishment." Oudin, the apostate, betrays a blind passion in favor of the heresy, which he had embraced, when he pretends to call in question his repentance. (De Script. Eccles. t. 2, p. 635.) Cave carries his prejudices yet further, by exaggerating, beyond all bounds, the number of his followers. If it amounted to three hundred, this might seem considerable to Malmesbury and others, who complain that he seduced many. Not a single person of note is mentioned among them. Cave says, his adversaries were only the monks. But Hugh, bishop of Langres, Theoduin of Liege, Eusebius Bruno of Angers, the two scholastics of Liege, Gossechin and Adelmann, many of the bishops who condemned him, and others who confuted his error, were not of the monastic order. Never was any heresy more universally condemned over the whole church. The unhappy author is convinced from his writings of notorious falsifications, (Martenne, or cit. p. 111, &c.) and of perjury from his three solemn retractions falsified by him, viz. in the Roman council of pope Nicholas II. (*Conc.* t. 9, p. 1101.) and in those of St

Scotus Erigena to be cast into the fire.³ In 1051 the pope made a second visit to his ancient see of Toul, and favored the abbey of St. Mansu with great presents and exemptions. In 1052 he went again into Germany to reconcile the emperor Henry III. and Andrew, king of Hungary. In 1053 Michael Cerularius, patriarch of Constantinople, began to renew the schism of the Greek church, which had been formerly commenced by Photius, but again healed. Cerularius and Leo, bishop of Acrida, wrote a joint letter to John bishop of Trani, in Apulia, in which they objected to the Latins, that they celebrated the holy eucharist in unleavened bread, fasted on the Saturdays in Lent, refrained not from eating blood, omitted to sing halleluia in Lent, and other such like points of discipline.⁴ Malice must be to the last degree extravagant, which could pretend to ground a schism upon such exceptions. St. Leo answered him by an exhortation to peace, alleging for these practices of discipline the ancient law and tradition from St. Peter, especially for the use of unleavened bread in the holy eucharist. He sent cardinal Humbert, his legate, to Constantinople, to vindicate the Latin church against the exceptions of the Greeks, and preserve them in union with the Latins. He composed a learned and ample apology for this purpose;⁵ but was not able to overcome the obstinacy of Cerularius, whose artifices drew the greater part of the Oriental churches into his schism. By his factious spirit he also embroiled the state: for which Isaac Comnenus himself, whom he had raised to the throne the year before, was preparing to chastise him, when his death prevented his punishment, in 1058.⁶

The Normans, in the eleventh century, expelled the Saracens and Greeks out of the kingdom of Naples, but became themselves troublesome and enterprising neighbors to the holy see. Pope Leo implored against them the succors of the emperor Henry III., to whom he made over Fulda, Bamberg, and other lands, which the popes then possessed in Germany, receiving in exchange Benevento and its territory in Italy. With these succors his Holiness hoped to check the Normans, but his army was defeated by them, and himself taken prisoner in a certain village, and detained near a year, though always treated with great honor and respect. He spent his time in fasting and prayer, wore a hair-cloth next his skin, lay on a mat on the floor with a stone for his pillow, slept little, and gave large alms. Falling sick, he was honorably sent back to Rome, as he desired. Perceiving his end to draw nigh, he made moving exhortations to his prelates; then caused himself to be carried into the Vatican church, where he prayed long, and discoursed

³ Lanfr. in Bereng. c. 4.

⁴ Cerular. ep. et Sigeb. de Script. c. 349.

⁵ T. 9, Conc. p. 949, and Sigebert de Script. Eccl. c. 349, Baron. Annal. t. 9; Leo Allat. l. de Lib. Eccles. Grec.

⁶ Cedrenus, Zonaras, Curopal, &c. See Baronius, &c.

Gregory VII. in 1078 and 1079; not to mention that which he made before William the Bastard, duke of Normandy. From the fragments and letters of this heresiarch which have reached us, it appears that his style was dry, harsh, full of obscure laconisms, no ways equal to the reputation which he bore of an able grammarian, or to that of the good writers of the same age, Lanfranc, Adelman, St. Anselm, &c. His manner of writing is altogether sophistical, very opposite to the simplicity with which the Christian religion was preached by the apostles. We have extant the excellent writings of many who entered the lists against him; Hugh, bishop of Langres; Theoduin, bishop of Liege; Eusebius Bruno, bishop of Angers, (who had been some time his protector.) Lanfranc, Adelman, scholastic of Liege, afterwards bishop of Brescia, Guimund, monk of the Cross of St. Leufroi, afterwards bishop of Aversa; B. Maurillus, archbishop of Rouen; Bruno, afterwards bishop of Segni; Durand, abbot of Troarn in Normandy; B. Wholphelm, abbot of Brunvilliers, near Cologne; Ruthard, monk of Corvei, afterwards abbot of Hersfeld; Geoffrey of Vendome, whose first writing was a treatise on the Body of our Lord; St. Anastasius, monk of St. Michael, afterwards of Cluni; Jotsald, monk of Cluni; Albert, monk of mount Cassino; Ascellin, monk of Bee; Gozechin, scholastic of Liege, an anonymous author published by Chifflet, &c. See the history of Berengarius, written by Francis le Roye, professor in law at Angers, in 4to, 1656; and by Mabilion in his *Analecta*, t. 2, p. 477, and again in his *Acta Bened.* t. 9. Fleury, *Hist. Eccles.* and Ceillier, t. 20, p. 280, have followed this latter in their accounts of this famous heresiarch. But his history is most accurately given by FF. Clemencez and Ursin Durand, in their continuation of the *Histoire Littéraire de la France*, t. 8, p. 197, who have pointed out and demonstrated several gross mistakes and misrepresentations of Oudin and Cave, the former in his *Bibl. Scriptor. Eccles.* t. 2, the latter in his *Hist. Littér.*

on the resurrection or the side of his grave. Having received extreme unction, he desired to be carried to the altar of St. Peter and set down before it; where he prayed an hour prostrate: then being lifted up again upon his couch he heard mass, received the Viaticum, and soon after calmly expired, on the 19th of April, 1054, being fifty years old, and having held the pontificate five years and two months.* Miracles which followed his death, proclaimed his glory with God. His name is inserted in the Roman Martyrology.

The devil has ever labored with so much the greater fury to rob the church and each particular Christian soul of the most holy sacrament of the altar, or at least of its fruits, as in this adorable mystery Christ has displayed in our favor all the riches of his mercy and love, and has bestowed on us the most powerful means of grace and spiritual strength. It therefore behoves every Christian to exert his zeal in maintaining the honor of this divine sacrament, and ensuring to himself and others such incomparable advantages. Besides the general sacred deposit of faith, here love and gratitude lay us under a particular obligation. St. John, the disciple of love, lays open the true characteristics of this adorable mystery of love by a short introduction to his account of the last supper, soaring above the other Evangelists, and penetrating into the divine sanctuary of our Lord's breast to discover the infinite charity with which he was inflamed for us, and which prompted him to invent and institute it, saying, that Jesus, knowing the moment was come for his leaving us and returning to his Father, out of that love which he always bore us, and which he continued to bear us to the end, when it exerted itself in such a wonderful manner as to seem to cast forth all its flames, he bequeathed us this truly divine legacy. Love called him to heaven for our sake, that he might prepare us places there, and send us the holy Paraclete to perfect the great work of our sanctification. And the same boundless love engaged him to exhaust, as it were, his infinite wisdom and power to remain always corporally among us, and most intimately unite himself with us, to be our comfort and strength, and that we may most perfectly be animated by his spirit, and live by him. Shall we receive such a present with coldness and indifference? Shall we be so basely ungrateful to such a lover, as not to burn with zeal for the honor of this mystery of his love and grace, and unite ourselves to him in it by the most devout and frequent communion; and by our continual desire, and most frequent daily adoration of Jesus in this holy sacrament, endeavor to make him all the amends we are able for the insults he receives in it, and to appropriate to ourselves a greater share of its treasures, by a perpetual communion as it were with his Holy Spirit, and a participation of all his merits, graces, treasures, satisfaction, love, and other virtues?

* That Leo IX. had taken the monastic habit before he was chosen bishop, Mabillon proves from these words of this pope in his last moments: "The cell in which I lived when a monk, I have seen changed into a spacious palace. Now I must enter a narrow tomb." Mabill. t. 4, Annot.

ST. ELPHEGE, M.

ARCHBISHOP OF CANTERBURY.

From his genuine life, written by Osbern, a monk of Canterbury, in 1070, but finished by Eadmer, as Mr Wharton discovered, who has given us a more ample and correct edition of it than either the Bollandists or Mabillon had been able to furnish. See a short history of his martyrdom in a chronicle written in the reign of Henry I., in the Cottonian library. Vitellius, c. v. viii. Leland, Collect. t. 1, p. 22, and the history of the translation of his body from London to Canterbury, among the MSS. in the Harleian library Cod. 624, fol. 136, in the British Museum.

A D. 1012.

ST. ELPHEGE was born of noble and virtuous parents, who gave him a good education. Fearing the snares of riches, he renounced the world while he was yet very young; and though most dutiful to his parents in all other things, he in this courageously overcame the tears of his tender mother. He served God first in the monastery of Derherste in Gloucestershire. His desire of greater perfection taught him always to think that he had not yet begun to live to God. After some years he left Derherste, and built himself a cell in a desert place of the abbey of Bath, where he shut himself up, unknown to men, but well known to God, for whose love he made himself a voluntary martyr of penance. His virtue, after some time, shone to men the brighter through the veils of his humility, and many noblemen and others addressed themselves to him for instructions in the paths of perfection, and he was at length obliged to take upon him the direction of the great abbey of Bath. Perfection is more difficultly maintained in numerous houses. St. Elphege lamented bitterly the irregularities of the tepid among the brethren, especially little junketings, from which he in a short time reclaimed them; and God, by the sudden death of one, opened the eyes of all the rest. The good abbot would not tolerate the least relaxation in his communion, being sensible how small a breach may totally destroy the regularity of a house. He used to say, that it would have been much better for a man to have stayed in the world, than to be an imperfect monk; and that to wear the habit of a saint, without having the spirit, was a perpetual lie, and an hypocrisy which insults, but can never impose upon Almighty God. St. Ethelwold, bishop of Winchester, dying in 984, St. Dunstan being admonished by St. Andrew, in a vision, obliged our holy abbot to quit his solitude, and accept of episcopal consecration. The virtues of Elphege became more conspicuous in this high station, though he was no more than thirty years of age when he was first placed in it. In winter, how cold soever it was, he always rose at midnight, went out, and prayed a long time barefoot, and without his upper garment. He never ate flesh unless on extraordinary occasions. He was no less remarkable for charity to his neighbor, than severity to himself. He accordingly provided so liberally for the indigences of the poor, that during his time there were no beggars in the whole diocese of Winchester. The holy prelate had governed the see of Winchester twenty-two years with great edification, when, after the death of archbishop Alfric, in 1006, he was translated to that of Canterbury, being fifty-two years of age. He who trembled under his former burden, was much more terrified at the thought of the latter: but was compelled to acquiesce. Having been at Rome to receive his pall, he held at his return a great national council at Oeuham, in 1009, in which thirty-two canons were published for the reformation of errors and abuses, and the establishment of discipline; and, among other things, the then ancient law, commanding the fast on Friday, was confirmed.

¹ Spelman, Conc. Br. : t. 1, p. 510.

The Danes at that time made the most dreadful havoc in England. They landed where they pleased, and not only plundered the country, but committed excessive barbarities on the natives, with little or no opposition from the weak king Ethelred. Their army being joined by the traitorous earl Eadric, they marched out of the West into Kent, and sat down before Canterbury. But before it was invested, the English nobility, perceiving the danger the place was in, desired the archbishop, then in the city, to provide for his security by flight, which he refused to do, saying, that it was the part only of a hireling to abandon his flock in the time of danger. During the siege, he often sent out to the enemies to desire them to spare his innocent sheep, whom he endeavored to animate against the worst that could happen. And having prepared them, by his zealous exhortations, rather to suffer the utmost than renounce their faith, he gave them the blessed eucharist, and recommended them to the divine protection. While he was thus employed in assisting and encouraging his people, Canterbury was taken by storm. The infidels on entering the city made a dreadful slaughter of all that came in their way, without distinction of sex or age. The holy prelate was no sooner apprized of the barbarity of the enemy, but breaking from the monks, who would have detained him in the church, where they thought he might be safe, he pressed through the Danish troops, and made his way to the place of slaughter. Then turning to the enemy, he desired them to forbear the massacre of his people, and rather discharge their fury upon him, crying out to the murderers: "Spare these innocent persons. There is no glory in spilling their blood. Turn your indignation rather against me. I have reproached you for your cruelties: I have fed, clothed, and ransomed these your captives." The archbishop, talking with this freedom, was immediately seized, and used by the Danes with all manner of barbarity. Not content with making him the spectator of the burning of his cathedral, and the decimation of his monks, and of the citizens, having torn his face, beat and kicked him unmercifully, they laid him in irons, and confined him several months in a filthy dungeon. But being afflicted with an epidemical mortal colic in their army, and attributing this scourge to their cruel usage of the saint, they drew him out of prison. He prayed for them, and gave to their sick bread which he had blessed; by eating this their sick recovered, and the calamity ceased. Their chiefs returned thanks to the servant of God, and deliberated about setting him at liberty, but covetousness prevailing in their council, they exacted for his ransom three thousand marks of gold. He said that the country was all laid waste; moreover, that the patrimony of the poor was not to be squandered away. He therefore was bound again, and on Easter Sunday was brought before the commanders of their fleet, which then lay at Greenwich, and threatened with torments and death unless he paid the ransom demanded. He answered, that he had no other gold to offer them than that of true wisdom, which consists in the knowledge and worship of the living God: which if they refused to listen to, they would one day fare worse than Sodom; adding, that their empire would not long subsist in England. The barbarians, enraged at this answer, knocked him down with the backs of their battle-axes, and then stoned him. The saint, like St. Stephen, prayed our Lord to forgive them, and to receive his soul. In the end, raising himself up a little, he said, "O good Shepherd! O incomparable Shepherd! look with compassion on the children of thy church, which I, dying, recommend to thee." And here a Dane, that had been lately baptized by the saint, perceiving him agonizing and under torture, grieved to see him suffer in so slow and painful a manner, to put an end to his pain, clove his head with his battle-axe, and gave the finishing stroke to his martyrdom. Thus died St. Elphege, on the 19th of April, 1012, in the fifty-

ninth year of his age. He was solemnly interred in the cathedral of St Paul's, in London. In 1023, his body was found entire, and translated with honor to Canterbury: Knut, the Danish king, and Agelnoth, the archbishop, went with it from St. Paul's to the river: it was carried by monks down a narrow street to the water side, and put on board a vessel; the king held the stern. Queen Emma also attended with great presents, and an incredible multitude of people followed the procession from London. The church of Canterbury, on the occasion, was most magnificently adorned. This translation was made on the 8th of June, on which it was annually commemorated. His relics lay near the high altar till the dispersion of relics under Henry VIII. Hacon, Turkill, and the other Danish commanders, perished miserably soon after, and their numerous fleet of above two hundred sail was almost all lost in violent storms. St. Elphege is named in the Roman Martyrology.

Our English Martyrology commemorates on the 1st of September another St. Elphege, surnamed the Bald, bishop of Winchester, which see he governed from the death of St. Brynstan, in 935 to 953. He is celebrated for his sanctity, and a singular spirit of prophecy, of which Malmesbury gives some instances.

ST. URSMAR, BISHOP AND ABBOT OF LAUBES, OR LOBES.

HE was born near Avesne, in Haynault, and grew up from his cradle a model of all virtues, in which he made a continual progress by a life of humility, patience, and penance, and by an assiduous application to prayer, in which he usually shed abundance of tears. What he most earnestly asked of God was the gift of an ardent charity, that all his thoughts and actions, and those of all men, might, with the most pure and fervent intention, and in the most perfect manner, be directed in all things to fulfil his holy and adorable will. In his conversation it was his earnest desire and drift to induce persons of a secular life to fix their thoughts, as much as the condition of their state would allow, on heavenly things; and to accompany even their worldly business with such aspirations and thoughts, and to study to withdraw their hearts from all attachment to creatures. St. Landelin had then lately founded the abbey of Lobes, on the Sambre, in a territory which is now subject to the prince of Liege, though in the diocese of Cambray. Ursmar here put on the monastic habit. When St. Landelin retired into a closer solitude, where he soon after built the monastery of Crespin, he left Ursmar abbot of Lobes, in 686. Our saint redoubled his fervor in all the exercises of penance in this dignity. He never tasted any flesh-meat or fish, and for ten years never once touched bread, not even in a dangerous sickness. He finished the building of his abbey and church, and founded Aune and several other monasteries. He often left his dear cell to preach the faith to idolaters and sinners. He became the apostle of several districts in the dioceses of Cambray, Arras, Tournay, Noyon, Terouanne, Laon, Metz, Triers, Cologne, and Maestricht. By virtue of a commission from the holy see, he exercised the functions of a bishop: his predecessor, St. Landelin, and his two successors, SS. Ermin and Theodulph, were invested with the same character. In his old age he resigned his abbacy to St. Ermin, and died in retirement in 713, being almost sixty-nine years old, on the 18th day of April, on which he is honored as principal patron at Binche Lobes, and Luxembourg; but is named on the 19th, which was the day of

his burial, in the Roman and several other Martyrologies. His relics are venerated at Binche, four leagues from Mons. See his original life by a disciple, with the notes of Henschenius: also Folcuin, abbot of Laubes, in 980, in his accurate history of The Gestes of the Abbots of Laubes, published by D'Achery, Spicileg. t. 6, p. 541. See also Folcuin's appendix on the miracles wrought at the shrine of St. Ursmar, under the author's own eyes, *ib.*, and in the Bollandists, 18 Apr. p. 564, and another life of this saint composed in heroic verse by Heriger, abbot of Laubes, in the year 1000.

APRIL XX.

ST. AGNES, OF MONTE PULCIANO,

VIRGIN AND ABBESS.

From her life, written by F. Raymund of Capua, general of the Dominicans, thirty years after her death, with the remarks of F. Papebroke, Apr. t. 2, p. 791. Also her life, compiled from authentic instruments, by F. Laurence Surdini Mariani, in 1606; and in French, by F. Roux, at Paris, in 1728.

A. D. 1317.

THIS holy virgin was a native of Monte Pulciano, in Tuscany. She had scarce attained to the use of reason, when she conceived an extraordinary relish and ardor for prayer, and in her infancy often spent whole hours in reciting the Our Father and Hail Mary, on her knees, in some private corner of a chamber. At nine years of age she was placed by her parents in a convent of Sackins, of the order of St. Francis, so called from their habit, or at least their scapular, being made of sackcloth. Agnes, in so tender an age, was a model of all virtues to this austere community: and she renounced the world, though of a plentiful fortune, being sensible of its dangers before she knew what it was to enjoy it. At fifteen years of age she was removed to a new foundation of the order of St. Dominic, at Procono, in the county of Orvieto, and appointed abbess by pope Nicholas IV. She slept on the ground, with a stone under her head in lieu of a pillow; and for fifteen years she fasted always on bread and water, till she was obliged by her directors, on account of sickness, to mitigate her austerities. Her townsmen, earnestly desiring to be possessed of her again, demolished a lewd house, and erected upon the spot a nunnery, which they bestowed on her. This prevailed on her to return, and she established in this house nuns of the order of St. Dominic, which rule she herself professed. The gifts of miracles and prophecy rendered her famous among men, though humility, charity, and patience under her long sicknesses, were the graces which recommended her to God. She died at Monte Pulciano, on the 20th of April, 1317, being forty-three years old. Her body was removed to the Dominicans' church of Orvieto, in 1435, where it remains. Clement VIII. approved her office for the use of the order of St. Dominic, and inserted her name in the Roman Martyrology. She was solemnly canonized by Benedict XIII. in 1726.

ST. SERF, OR SERVANUS.

FIRST bishop and apostle of the isles of Orkney, and disciple of St. Paladius, whose apostolic spirit he inherited. He flourished in the fifth century. See Lesley, l. 4; Hist. Scot. Arnoldus, in *Theatro Conversionis Germanicæ*; King, &c.

ST. JAMES OF SCLAVONIA, OR ILLYRICUM, C.

THOUGH a native of Dalmatia, from which country he received his surname, he spent the chief part of his life on the opposite coast of the Adriatic Sea, in Italy, where he embraced with great fervor the humble and penitential state of a lay-brother among the Observantin Franciscan friars at Bitecto, a small town nine miles from Bari. By an eminent spirit of compunction, humility, self-denial, and heavenly contemplation, he seemed not to fall short in fervor of the greatest lights of his order. He was seen by a fellow-friar, whose testimony is produced in the process for his canonization, raised in body from the ground at prayer, and many predictions, authentically proved, show him to have been often favored by God with a prophetic spirit. He was sometimes removed to other neighboring convents of his order, and he was for some years employed in quality of cook in that of Conversano, eighteen miles from Bari. In this office, from the presence and sight of a temporal fire, he took occasion sometimes to contemplate the everlasting fire of hell, and at other times to soar in spirit above the highest heavens, to the source of infinite love which burns through all eternity, begging some spark to be kindled in his breast from this divine flame, which darts its rays on all creatures, though many unhappily shut their hearts to them, and receive not their influence. In such contemplation he often fell into ecstasies in the midst of his work, and stood for some time motionless and entirely absorbed in God. One morning while he was making ready a mess of beans for his community's dinner, he happened to be thus ravished in spirit, and stood for a considerable time with his hand in the beans, having his mind absorbed in God, and tears streaming from his eyes, fell into the vessel of beans before him. The duke of Adria, or Atria, in whose estate Conversano was comprised, and who often retired from the court of king Ferdinand I. to pass some months in the country, coming to this convent, passed through the kitchen, and saw the holy brother in this wonderful rapture. He stood some time in great surprise, and said, "Blessed are the religious brethren whose meals are seasoned with such tears." After he was gone from the place, James came to himself, and being informed that so great a guest was come, he went to ask the duke what he was pleased to order to be dressed for his dinner. "I will eat nothing," said the duke, "but some of the beans which have been seasoned with your tears." Which answer gave the saint extreme confusion. The duke took every occasion of testifying his extraordinary veneration for his sanctity. St. James was sent back by his superiors to Bitecto, and there closed a holy life by a most happy death, in 1485, on the 27th of April: but his festival occurs on the 20th in the Martyrology published by pope Benedict XIV. for the use of his order. His body remains uncorrupted at Bitecto, and an account of many miracles wrought through his intercession, is collected from authentic vouchers by Papebroke in April, t. 3, p. 527.

APRIL XXI.

ST. ANSELM, C.

ARCHBISHOP OF CANTERBURY.

From his life, written by Eadmer his disciple, in two books, also the same author's history of *Novelties*, in six books, from the year 1066 to 1122; and a poem on the miracles of St. Anselm, probably by the same writer, published by Martenne, *Ampliss. Collectio*, t. 6, p. 983, 987. The principal memorials relating to St. Anselm are collected in the Benedictin edition of his works; from which a short abstract is here given. See *Gallia Christ. Nova*, t. 11, p. 223; *Ceillier*, t. 21, p. 267.

A. D. 1109.

If the Norman conquerors stripped the English nation of its liberty, and many temporal advantages, it must be owned that by their valor they raised the reputation of its arms, and deprived their own country of its greatest men, both in church and state, with whom they adorned this kingdom: of which this great doctor, and his master, Lanfranc, are instances. St. Anselm was born of noble parents, at Aoust, in Piedmont, about the year 1033. His pious mother took care to give him an early tincture of piety, and the impressions her instructions made upon him were as lasting as his life. At the age of fifteen, desirous of serving God in the monastic state, he petitioned an abbot to admit him into his house: but was refused out of apprehension of his father's displeasure. Neglecting, during the course of his studies, to cultivate the divine seed in his heart, he lost this inclination, and, his mother being dead, he fell into tepidity; and, without being sensible of the fatal tendency of vanity and pleasure, began to walk in the broad way of the world: so dangerous a thing is it to neglect the inspirations of grace! The saint, in his genuine meditations, expresses the deepest sentiments of compunction for these disorders, which his perfect spirit of penance exceedingly exaggerated to him, and which, like another David, he never ceased most bitterly to bewail to the end of his days. The ill usage he met with from his father, induced him, after his mother's death, to leave his own country, where he had made a successful beginning in his studies; and, after a diligent application to them for three years in Burgundy, (then a distinct government,) and in France, invited by the great fame of Lanfranc, prior of Bec, in Normandy, under the abbot Herluin, he went thither and became his scholar.* On his father's death, Anselm advised with him about the state of life he was to embrace; as whether he should live upon his estate to employ its produce in alms, or should renounce it at once and embrace a monastic and eremitical life. Lanfranc, feeling an overbearing affection for so promising a disciple, durst not advise him in his vocation, fearing the bias of his own inclination; but he sent him to Maurillus, the holy archbishop of Rouen. By him Anselm, after he had laid open to him his interior, was determined to enter the monastic state at Bec, and accordingly became a member of that house, at the age of twenty-seven, in 1060, under the abbot

* The venerable abbot Herluin, after having commanded in the armies with great valor and reputation, renounced the world, founded this abbey upon his own manor of Bec, about the year 1040, and was chosen the first abbot. Mabillon has given us his edifying life, but could not find sufficient proof that he was ever honored in the church as a saint. In the calendar of Bec his festival is marked a double of the first class on the 26th of August; but the mass is sung in honor of the Blessed Trinity. Among the MSS. of this house are two lives of this its founder. To one of them is annexed a MS. modern dissertation, in which the anonymous author pretends to prove that Herluin was honored among the saints, and that a chapel in that monastery, which is now destroyed, was dedicated to God under his invocation. See the *Lives of Herluin* in the library of MSS. at Bec, n. 128 and 140; also *Chronicon Becense*, n. 141.

Herluin. Three years after, Lanfranc was made abbot of St. Stephen's, at Caen, and Anselm prior of Bec.* At this promotion several of the monks murmured on account of his youth; but, by patience and sweetness, he won the affections of them all, and by little condescensions at first so worked upon an irregular young monk, called Osbern, as to perfect his conversion, and make him one of the most fervent. He had indeed so great a knowledge of the hearts and passions of men, that he seemed to read their interior in their actions; by which he discovered the sources of virtues and vices, and knew how to adapt to each proper advice and instructions; which were rendered most powerful by the mildness and charity with which he applied them. And in regard to the management and tutoring of youth, he looked upon excessive severity as highly pernicious. Eadmer has recorded a conversation he had on this subject with a neighboring abbot,¹ who, by a conformity to our saint's practice and advice in this regard, experienced that success in his labors which he had till then aspired to in vain, by harshness and severity.

St. Anselm applied himself diligently to the study of every part of theology, by the clear light of scripture and tradition. While he was prior at Bec, he wrote his *Monologium*, so called, because in this work he speaks alone, explaining the metaphysical proofs of the existence and nature of God. Also his *Proslogium*, or contemplation of God's attributes, in which he addresses his discourse to God, or himself. The *Meditations*, commonly called

[N. 30.

* Lanfranc was born at Pavia, in Lombardy, of a noble family, about the year 1005; studied eloquence and the laws at Bologna, and was professor of laws in his native city. This charge he resigned in order to travel into Normandy, where he made his monastic profession at Bec, under Herluin, the first abbot, about the year 1042, Henry I. being king of France, and William the Bastard, duke of Normandy. Three years after he was made prior, and commenced a great school in that monastery, which, by his extraordinary reputation, soon became the most famous at that time in Europe. Berengarius, professor at Tours, and archdeacon of Angers, made great complaints against him, because several had left his school to go to Bec. When that unhappy professor broached his errors concerning the Blessed Eucharist, Lanfranc invited him often to a conference, which Berengarius declined. He assisted at the council of Rheims, in 1049, held by St. Leo IX., and attended that pope to Rome, and was present at the council there in which Berengarius was excommunicated, and at that of Vercelli. Duke William married his cousin Maud, daughter to Baldwin, count of Flanders, without a dispensation; but Nicholas II. afterwards granted one at the solicitation of Lanfranc, whom the duke sent to Rome on that errand. In that city he attended the council in which Berengarius solemnly abjured his errors. After his relapse, he wrote against him (whether at Bec or at Caen is uncertain) his excellent book *On the Body of our Lord*. The conditions which the pope required, in compensation for the dispensation for the duke's marriage, was, that he and the duchess should each found a monastery, the one for monks and the other for nuns. This they executed, in the most magnificent manner, in the abbey of St. Stephen and of Holy Trinity, at Caen, in 1059. The buildings being finished in 1063, Lanfranc was appointed first abbot of the former, whither pope Alexander II., who had been his scholar at Bec, sent some of his relations to study in the great school which he opened in this new abbey. Lanfranc had obstinately refused the archbishopric of Rouen in 1067, but was compelled, by the orders of two councils and abbot Herluin, to accept that of Canterbury in 1070. The pope appointed him legate in England, and the archbishop reformed the clergy, the monasteries, and the laity, and restored the studies both of the sacred sciences, eloquence, and grammar. He is allowed by all to have been the ablest dialectician, and the most eloquent Latin writer of his age; nor was he less famous for his skill in the scriptures, fathers, and canon law. King William, as often as he went into Normandy, charged him with the chief care of the government in England, and by that prince's last disposition, and his express order before his death, Lanfranc crowned his younger son, William Rufus, on the 29th of September, 1087. He survived two years, his death happening on the 28th of May, 1089, in the nineteenth year of his archiepiscopal dignity. He was buried in Christ-Church at Canterbury.

His genuine commentary on St. Paul's epistles, Mabillon was possessed of, and promised to publish, but was prevented by death; that given by D'Achery upon this subject is certainly not his. His statutes for the Benedictin order in England, published by Dom. Reyner, the first abbot of Lumbpring; his notes upon Cassian's conferences, with his treatise against Berengarius, and sixty letters, make up the most correct edition of his works given by Luke D'Achery, with useful notes, in one volume, in folio, in 1648, and in the last edition of the *Bibliotheca Patrum*. To these we may add his discourse in the council of Winchester, in 1076. Also his Sentences, an excellent ascetic work for the use of monks, discovered by Dom. Luke D'Achery twelve years after the publication of his works, and published by him in the fourth tome of his *Spicilege*, and inserted t. 18. *Biblioth. Patr.* p. 83. The treatise *On the Secret of Confession*, by some attributed to Lanfranc, seems not to be his genuine work. His Comments on the Psalms, his History of William the Conqueror, or rather panegyric, and some other works, quoted by several writers under his name, seem lost. We have his life written by Milo Crespin, a monk of Bec, his contemporary, in the Chronicle of Bec, and Eadmer's *Hist. Novorum*, &c. Other monuments relating to his history, are collected by Luke D'Achery and Mabillon. Capgrave and Trithemius honor him with the title of saint on the 28th of May, on which day his life is given in *Britannia Sancta*. But it is certain that no marks of such an honor have ever been allowed to his memory either at Canterbury, Caen, or Bec, nor, as it seems, in any other church; and William Thorn's chronicle is a proof that all had not an equal idea of his extraordinary sanctity. His memory is justly vindicated against some moderns, by Whiston, in his *Angliæ Bæcæ*. On Lanfranc, see Ceillier, t. 21, v. 1: *Hist. Littér. de la France*. t. 10, p. 250

the Manual of St. Austin, are chiefly extracted out of this book. It was censured by a neighboring monk, which occasioned the saint's Apology. These and other the like works, show the author to have excelled in metaphysics all the doctors of the church since St. Austin. He likewise wrote, while prior, On Truth, On Freewill, and On the Fall of the Devil, or, On the Origin of Evil : also his Grammarian, which is, in reality, a treatise on Dialectics, or the art of reasoning.

Anselm's reputation drew to Bec great numbers from all the neighboring kingdoms. He being dying in 1078, he was chosen abbot of Bec, being forty five years old, of which he had been prior fifteen. The abbey of Bec being possessed at that time of some lands in England, this obliged the abbot to make his appearance there in person, at certain times. This occasioned our saint's first journeys thither, which his tender regard for his old friend Lanfranc, at that time archbishop of Canterbury, made the more agreeable. He was received with great honor and esteem by all ranks of people, both in church and state ; and there was no one who did not think it a real misfortune, if he had not been able to serve him in something or other. King William himself, whose title of Conqueror rendered him haughty and inaccessible to his subjects, was so affable to the good abbot of Bec, that he seemed to be another man in his presence. The saint, on his side, was all to all, by courtesy and charity, that he might find occasions of giving every one some suitable instructions to promote their salvation ; which were so much the more effectual, as he communicated them, not as some do with the dictatorial air of a master, but in a simple familiar manner, or by indirect, though sensible examples. In the year 1092. Hugh, the great earl of Chester, by three pressing messages, entreated Anselm to come again into England, to assist him, then dangerously sick, and to give his advice about the foundation of a monastery which that nobleman had undertaken at St. Werburge's church at Chester. A report that he would be made archbishop of Canterbury, in the room of Lanfranc, deceased, made him stand off for some time ; but he could not forsake his old friend in his distress, and at last came over. He found him recovered, but the affairs of his own abbey, and of that which the earl was erecting, detained him five months in England. The metropolitan see of Canterbury had been vacant ever since the death of Lanfranc, in 1089. The sacrilegious and tyrannical king, William Rufus, who succeeded his father in 1087, by an injustice unknown till his time, usurped the revenues of vacant benefices, and deferred his permission, or Congé d'élire, in order to the filling the episcopal sees, that he might the longer enjoy their income. Having thus seized into his hands the revenues of the archbishopric, he reduced the monks of Canterbury to a scanty allowance : oppressing them moreover by his officers with continual insults, threats, and vexations. He had been much solicited, by the most virtuous among the nobility, to supply the see of Canterbury, in particular, with a person proper for that station ; but continued deaf to all their remonstrances, and answered them at Christmas, 1093, that neither Anselm nor any other should have that bishopric while he lived ; and this he swore to by the holy face of Lucca meaning a great crucifix in the cathedral of that city, held in singular veneration, his usual oath. He was seized soon after with a violent fit of sickness, which in a few days brought him to extremity. He was then at Gloucester, and seeing himself in this condition, signed a proclamation, which was published, to release all those that had been taken prisoners in the field, to discharge all debts owing to the crown, and to grant a general pardon. promising likewise to govern according to law, and to punish the instruments of injustice with exemplary severity. He moreover nominated Anselm to the see of Canterbury, at which all were extremely satisfied but the good

abbot himself, who made all the decent opposition imaginable ; alleging his age, his want of health and vigor enough for so weighty a charge, his unfitness for the management of public and secular affairs, which he had always declined to the best of his power. The king was extremely concerned at his opposition, and asked him why he endeavored to ruin him in the other world, being convinced that he should lose his soul in case he died before the archbishopric was filled. The king was seconded by the bishops and others present, who not only told him they were scandalized at his refusal, but added, that, if he persisted in it, all the grievances of the church and nation would be placed to his account. Thereupon they forced a pastoral staff into his hands, in the king's presence, carried him into the church, and sung *Te Deum* on the occasion. This was on the 6th of March, 1093. He still declined the charge, till the king had promised him the restitution of all the lands that were in the possession of that see in Lanfranc's time. Anselm also insisted that he should acknowledge Urban II. for lawful pope. Things being thus adjusted, Anselm was consecrated with great solemnity on the 4th of December, 1093.

Anselm had not been long in possession of the see of Canterbury, when the king, intending to wrest the duchy of Normandy out of the hands of his brother Robert, made large demands on his subjects for supplies. On this occasion, not content with the five hundred pounds (a very large sum in those days) offered him by the archbishop, the king insisted, at the instigation of some of his courtiers, on a thousand, for his nomination to the archbishopric, which Anselm constantly refused to pay : pressing him also to fill vacant abbeys, and to consent that the bishops should hold councils as formerly, and be allowed by canons to repress crimes and abuses, which were multiplied, and passed into custom, for want of such a remedy, especially incestuous marriages and other abominable debaucheries. The king was extremely provoked, and declared no one should extort from him his abbeys any more than his crown.* And from that day he sought to deprive Anselm of his see. William, bishop of Durham, and the other prelates, acquiesced readily in the king's orders, by which he forbade them to obey him as their primate, or treat him as archbishop, alleging for reason that he obeyed pope Urban, during the schism, whom the English nation had not acknowledged. The king, having brought over most of the bishops to his measures, applied to the temporal nobility, and bid them disclaim the archbishop : but they resolutely answered, that since he was their archbishop, and had a right to superintend the affairs of religion, it was not in their power to disengage themselves from his authority, especially as there was no crime or misdemeanor proved against him. King William then, by his ambassador, acknowledged Urban for true pope, and promised him a yearly pension from England, if he would depose Anselm ; but the legate, whom his holiness sent, told the king that it was what could not be done. St. Anselm wrote to the pope to thank him for the pall he had sent him by that legate, complaining of the affliction in which he lived under a burden too heavy for him to bear, and regretting the tranquillity of his solitude which he had lost.² Finding the king always seeking occasions to oppress his church, unless he fed him with its treasures, which he regarded as the patrimony of the poor, (though he readily furnished his contingent in money and troops to his expeditions and to all public burdens,) the holy prelate earnestly desired to leave England, that he might apply, in person, to the pope for his counsel and as-

² B. 3, ep. 37

* He did not think himself a complete monarch, as Eadmer says, unless he melted the empire into the crown, and engrossed the possession of all jurisdiction, both spiritual and temporal p. 28.

sistance. The king refused him twice : and, on his applying to him a third time, he assured the saint that, if he left that kingdom, he would seize upon the whole revenue of the see of Canterbury, and that he should never more be acknowledged metropolitan. But the saint, being persuaded he could not in conscience abide any longer in the realm, to be a witness of the oppression of the church, and not have it in his power to remedy it, set out from Canterbury, in October, 1097, in the habit of a pilgrim ; took shipping at Dover, and landed at Witsan, having with him two monks, Eadmer, who wrote his life, and Baldwin. He made some stay at Cluni with St. Hugh, the abbot, and at Lyons with the good archbishop Hugh. It not being safe travelling any further towards Rome at that time, on account of the antipope's party lying in the way ; and Anselm falling sick soon after, this made it necessary for him to stay longer at Lyons than he had designed. However, he left that city the March following, in 1098, on the pope's invitation, and was honorably received by him. His holiness, having heard his cause, assured him of his protection, and wrote to the king of England for his re-establishment in his rights and possessions. Anselm also wrote to the king at the same time ; and, after ten days' stay in the pope's palace, retired to the monastery of St. Saviour in Calabria, the air of Rome not agreeing with his health. Here he finished his work entitled, *Why God was made Man* ; in two books, showing, against infidels, the wisdom, justice, and expediency of the mystery of the incarnation for man's redemption. He had begun this work in England, where he also wrote his book *On the Faith of the Trinity and Incarnation*, dedicated to pope Urban II., in which he refuted Roscelin, the master, Peter Abailard, who maintained an erroneous opinion in regard to the Trinity. Anselm, charmed with the sweets of his retirement, and despairing of doing any good at Canterbury, hearing by new instances that the king was still governed by his passions, in open defiance to justice and religion, earnestly entreated the pope, whom he met at Aversa, to discharge him of his bishopric ; believing he might be more serviceable to the world in a private station. The pope would by no means consent, but charged him upon his obedience not to quit his station : adding, that it was not the part of a man of piety and courage to be frightened from his post purely by the dint of browbeating and threats, that being all the harm he had hitherto received. Anselm replied, that he was not afraid of suffering, or even losing his life in the cause of God ; but that he saw there was nothing to be done in a country where justice was so overruled as it was in England. However, Anselm submitted, and in the mean time returned to his retirement, which was a cell called *Slavia*, situated on a mountain, depending on the monastery of St. Saviour. That he might live in the merit of obedience, he prevailed with the pope to appoint the monk Eadmer, his inseparable companion, to be his superior, nor did he do the least thing without his leave.

The pope having called a council, which was to meet at Bari, in October, 1098, in order to effect a reconciliation of the Greeks with the Catholic church, ordered the saint to be present at it. It consisted of one hundred and twenty-three bishops. The Greeks having proposed the question about the procession of the Holy Ghost, whether this was from the Father only, or from the Father and the Son ; the disputation being protracted, the pope called aloud for Anselm, saying, " Anselm, our father and our master, where are you ?" And causing him to sit next to him, told him that the present occasion required his learning and elocution to defend the church against her enemies, and that he thought God had brought him thither for that purpose. Anselm spoke to the point with so much learning, judgment, and penetration, that he silenced the Greeks, and gave such a general satisfaction, that all present joined in pronouncing anathema against those that should after

wards deny the procession of the Holy Ghost from both the Father and the Son. This affair being at an end, the proceedings of the king of England fell next under debate. And on this occasion his simony, his oppressions of the church, his persecution of Anselm, and his incorrigibleness, after frequent admonitions, were so strongly represented, that the pope, at the instance of the council, was just going to pronounce him excommunicated. Anselm had hitherto sat silent, but at this he rose up, and casting himself on his knees before the pope, entreated him to stop the censure. And now the council, who had admired our saint for his parts and learning, were further charmed with him on account of his humane and Christian disposition, in behalf of one that had used him so roughly. The saint's petition in behalf of his sovereign was granted; and, on the council breaking up, the pope and Anselm returned to Rome. The pope, however, sent to the king a threat of excommunication, to be issued in a council to be shortly after held at Rome, unless he made satisfaction: but the king, by his ambassador, obtained a long delay. Anselm stayed some time at Rome with the pope, who always placed him next in rank to himself. All persons, even the schismatics, loved and honored him, and he assisted with distinction at the council of Rome, held after Easter, in 1099. Immediately after the Roman council he returned to Lyons, where he was entertained by the archbishop Hugh, with all the cordiality and regard imaginable; but saw no hopes of recovering his see so long as king William lived. Here he wrote his book *On the Conception of the Virgin*, and *On Original Sin*, resolving many questions relating to that sin. The archbishop of Lyons gave him in all functions the precedence, and all thought themselves happy who could receive any sacrament from his hands. Upon the death of Urban II., he wrote an account of his case to his successor, Pascal II. King William Rufus being snatched away by sudden death, without the sacraments, on the 2d of August, 1100, St. Anselm, who was then in the abbey of Chaize-Dieu, in Auvergne, lamented bitterly his unhappy end, and made haste to England, whither he was invited by king Henry I. He landed at Dover on the 23d of September, and was received with great joy and extraordinary respect. And having in a few days recovered the fatigue of his journey, he went to wait on the king, who received him very graciously. But this harmony was of no long continuance. The new king required of Anselm to be reinvested by him, and do the customary homage of his predecessors for his see; but the saint absolutely refused to comply, and made a report of the proceedings of the late synod at Rome, in which the laity that gave investitures for abbey or cathedrals were excommunicated; and those that received such investitures were put under the same censure. But this not satisfying the king, it was agreed between them to consult the pope upon the subject. The court in the mean time was very much alarmed at the preparations making by the king's elder brother, Robert, duke of Normandy; who, being returned from the holy war in Palestine, claimed the crown of England, and threatened to invade the land. The nobles, though they had sworn allegiance to Henry, were ready enough to join him; and, on his landing with a formidable army at Portsmouth, several declared for the duke. The king being in great danger of losing his crown, was very liberal in promises to Anselm on this occasion; assuring him that he would henceforward leave the business of religion wholly to him, and be always governed by the advice and orders of the apostolic see. Anselm omitted nothing on his side to prevent a revolt from the king. Not content with sending his quota of armed men, he strongly represented to the disaffected nobles the heinousness of their crime of perjury, and that they ought rather lose their lives than break through their oaths, and fail in their sworn allegiance to their prince. He

also published an excommunication against Robert, as an invader, who thereupon came to an accommodation with Henry, and left England. And thus, as Eadmer relates, the archbishop, strengthening the king's party, kept the crown upon his head. Amidst his troubles and public distractions, he retired often in the day to his devotions, and watched long in them in the night. At his meals, and at all times, he conversed interiorly in heaven. One day as he was riding to his manor of Herse, a hare, pursued by the dogs, ran under his horse for refuge: at which the saint stopped, and the hounds stood at bay. The hunters laughed, but the saint said, weeping, "This hare put me in mind of a poor sinner just upon the point of departing this life, surrounded with devils, waiting to carry away their prey." The hare going off, he forbade her to be pursued, and was obeyed, not a hound stirring after her. In like manner, every object served to raise his mind to God, with whom he always conversed in his heart, and, in the midst of noise and tumult, he enjoyed the tranquillity of holy contemplation; so strongly was his soul sequestered from, and raised above the world.

King Henry, though so much indebted to Anselm, still persisted in his claim of the right of giving the investitures of benefices. Anselm, in 1102, held a national council in St. Peter's church at Westminster, in which, among other things, it was forbid to sell men like cattle, which had till then been practised in England; and many canons relating to discipline were drawn up. He persisted to refuse to ordain bishops, named by the king, without a canonical election. The contest became every day more serious. At last, the king and nobles persuaded Anselm to go in person, and consult the pope about the matter: the king also sent a deputy to his holiness. The saint embarked on the 27th of April, in 1103. Pope Paschal II. condemned the king's pretensions to the investitures, and excommunicated those who should receive church dignities from him. St. Anselm being advanced, on his return to England, as far as Lyons, received there an intimation of an order from king Henry, forbidding him to proceed on his journey home, unless he would conform to his will. He therefore remained at Lyons, where he was much honored by his old friend, the archbishop Hugh. From thence he retired to his abbey of Bec, where he received from the pope a commission to judge the cause of the archbishop of Rouen, accused of several crimes. He was also allowed to receive into communion such as had accepted investitures from the crown, which, though still disallowed of, the bishops and abbots were so far dispensed with as to do homage for their temporalities. The king was so pleased with this condescension of the pope, that he sent immediately to Bec, to invite St. Anselm home in the most obliging manner, but a grievous sickness detained him. The king coming over into Normandy in 1106, articles of agreement were drawn up between him and the archbishop, at Bec, pursuant to the letter St. Anselm had received from Rome a few months before: and the pope very readily confirmed the agreement. In this expedition, Henry defeated his brother Robert, and sent him prisoner into England, where he died. St. Anselm hereupon returned to England, in 1106, and was received by the queen Maud, who came to meet him, and by the whole kingdom of England, as it were, in triumph.*

* His exterior occupations did not hinder him from continuing to employ his pen in defence of the church. Towards the end of his life, he wrote a book, *On the Will*, showing its different acceptations: also his learned treatise, *On the Concord of Divine Foreknowledge, Predestination, and Grace with Free-will*; and a tract, *On Aymes*, against the Greeks; another, *On the difference of the Sacraments*, viz., in the Latin and Greek Ceremonies; and a work, *On the prohibited Marriages of Relations*. His epistles are divided into four books: the first contains those which he wrote before he was abbot: the second those while he was abbot: the third and fourth those he wrote while archbishop. *The Elucidarium on theology* is unworthy his name, though it has sometimes passed under it by mistake: as have the discourse on the *Conception of the Blessed Virgin*: and the *Commentaries on St. Paul's Epistles*, by Hervæus, a Benedictine monk, prior of Bourg-Dieu, in Berry, in 1140. (See D'Achery, *Spicileg.* t. 3, p. 461.) The poem, *On the*

The last years of his life, his health was entirely broken. Having for six months labored under a hectic decay, with an entire loss of appetite under which disorder he would be carried every day to assist at holy mass, he happily expired, laid on sackcloth and ashes, at Canterbury, on the 21st of April, 1109, in the sixteenth year of his episcopal dignity, and of his age the seventy-sixth. He was buried in his cathedral. By a decree of Clement XI., 1720,³ he is honored among the doctors of the church. We have authentic accounts of many miracles wrought by this saint in the histories of Eadmer and others.

St. Anselm had a most lively faith of all the mysteries and great truths of our holy religion; and by the purity of his heart, and an interior divine light, he discovered great secrets in the holy scriptures, and had a wonderful talent in explaining difficulties which occur in them. His hope for heavenly things gave him a wonderful contempt and disgust of the vanities of the world, and he could truly say with the apostle, he was crucified to the world, and all its desires. By an habitual mortification of his appetite in eating and drinking, he seemed to have lost all relish in the nourishment which he took. His fortitude was such, that no human respects, or other considerations, could ever turn him out of the way of justice and truth; and his charity for his neighbor seemed confined by no bounds: his words, his writings, his whole life breathed forth this heavenly fire. He seemed to live, says his faithful disciple and historian, not for himself, but for others; and rather so much the more for himself by how much the more profitable his life was to his neighbors, and faithful to his God. The divine love and law were the continual subjects of his meditations day and night. He had a singular devotion to the passion of our Lord, and to his Virgin mother. Her image at Bec, before which, at her altar, he daily made long prayers while he lived in that monastery, is religiously kept in the new sumptuous church. His horror of the least sin is not to be expressed. In his Prologium, meditations, and other ascetic works, the most heroic and inflamed

³ Bullar. Rom. t. 1, p. 441, and Clemens XI. Op. t. 2, p. 1215.

Contempt of the World, is the work of Roger of Caën, monk of Bec, while St. Anselm was prior; as Mabillon shows. (Annal. l. 65. n. 41, p. 134, and Ceillier, t. 21, p. 305.) The treatise on the Excellence of the Blessed Virgin, was written by Eadmer, the disciple of our saint, who died prior at Canterbury in 1137. St. Anselm, in his dogmatical writings, sticks close to the fathers, especially to St. Austin. He gathers the doctrine of the points he treats of into a regular system, in a clear method, and a chain of close reasoning; the method which St. John Damascen had followed among the Greeks, in his books on the Orthodox Faith, and which among the Latins, Peter Lombard, bishop of Paris, (from his Abridgment of Divinity, which was called his four books of Sentences, surnamed the Master of the Sentences,) and all the schoolmen have followed ever since. Whence St. Anselm is regarded as the first of the scholastic theologians, as St. Bernard closes the list of the fathers of the church. Dom. Gerberon published an abridgment of St. Anselm's doctrine, entitled *S. Anselmus per se docens*, in 12mo. An. 1692. Dom. Joseph Siens (cardinal d'Aiguire) gave commentaries on St. Anselm's dogmatical works, under the title of *Theologia S. Anselmi*, printed in three volumes in folio, at Salamanca, in 1679, and with corrections and additions at Rome, in 1688. He intended a fourth volume on the Saint's Prayers and Meditations; which he never executed. This work was dedicated to pope Innocent XI. At the request of several Benedictine monasteries in Italy, that pope in a brief, addressed to the Anselmist Benedictine monks at Rome, orders that no professor in their schools ever depart from the theological principles laid down by St. Anselm, which these theologians join with those of St. Austin and St. Thomas Aquinas, to which they are always conformable.

Only public occasions engaged St. Anselm in this literary career for the defence of the church. It was rather his delight to be employed in the interior exercises of devotion, being himself one of the most eminent masters in the contemplative way; of which spirit his ascetic works will be an eternal monument. They consist of Exhortations, Prayers, Hymns, and Meditations, to be best read in the new edition of his works by the Benedictines. They are written with a moving unction, and express a most tender devotion, especially to the cross and passion of Christ, to the holy sacrament of the altar, and to the Blessed Virgin; and an ardent love of God, and of our divine Redeemer. Eadmer, his disciple and constant companion, who has given us his life in two books, and a separate book of New Transactions, (chiefly containing the saint's public actions and troubles,) has also left us the book of his Saint's ludes, collected from his maxims and sentences. He informs us that the saint used to say, that if he saw hell open and fire before him, he would leap into the former, to avoid the latter. Such indeed are to be the dispositions of every good Christian; but only an extraordinary impulse of fervor like this saint's, can make such metaphysical suppositions reasonable. The same author relates a vision seen by the saint, representing the world like a fetid torrent, the persons drowned in which seemed carried down by its impetuous stream. The last edition of St. Anselm's works was given by Gerberon, the Maurist monk, in 1675, reprinted in 1721.

sentiments of all these virtues, especially of compunction, fear of the divine judgments, and charity, are expressed in that language of the heart which is peculiar to the saints.

ST. ANASTASIUS THL. SINAITE, ANCHORET.

HE testifies of himself, that in his tender years he listened to the gospel with no less respect than if he had heard Christ himself speak; and received the blessed eucharist with the same love and tenderness as if he embraced him visibly present. After visiting the holy places at Jerusalem, he went to mount Sinai, and was so much edified by the sight of the angelical lives of the hermits who inhabited it, that he built himself a cell among them. Here, perfectly dead to all earthly things and to himself, he deserved, by prayer and obedience, to receive from God the double talent of wisdom and spiritual science, the treasures of which are only communicated to the humble. He often left his desert to defend the church. At Alexandria he publicly convicted certain chiefs of the Acephali heretics, that, in condemning St. Flavian, they had condemned all the fathers of the church, inasmuch that the people could scarce be contained from stoning them. He confuted them by an excellent work entitled *Ordegus*, or the *Guide*; in which, besides refuting the Eutychian errors, he lays down rules against all heresies. He has also left several ascetic works, full of piety and devotion. In his discourse on the *Synaxis*, or mass, he urges the duties of the confession of sins to a priest, respect at mass, and pardon of injuries, in so pathetic a manner, that Canisius and Combefis recommended this piece to the diligent perusal of all preachers. This saint was living in 678, as Ceillier demonstrates from certain passages in his *Odegus*.¹ See Henschenius, t. 2, Apr. p. 850; Ceillier, t. 17.

ST. ANASTASIUS I., PATRIARCH OF ANTIOCH,

WHOM Nicephorus and many moderns confound with the Sinaite, (which last certainly lived sixty years after the death of the patriarch,) was a man of singular learning and piety. When any persons in his company spoke of temporal affairs, he seemed to have neither ears to hear, nor tongue to give any answer, observing a perpetual silence, as Evagrius reports of him, except when charity or necessity compelled him to speak. He had an extraordinary talent in comforting the afflicted. He vigorously opposed the heresy which the emperor Justinian maintained in his dotage, that the body of Christ, during his mortal life, was not liable to corruption and pain; and wrote upon that subject with propriety, elegance, and choice of sentiments. The emperor resolved to banish him, but was prevented by death. However, his successor, Justin the Younger, a man corrupted in his morals, expelled him from his see; which he recovered again twenty-three years after, in 593. He held it five years longer, and, dying in 598, left us several letters and very pious sermons. See Henschenius, t. 2, Apr. p. 853; Evagr. Hist. l. 4, c. 38, 39, &c.

¹ T. 17, p. 411

ST. ANASTASIUS, SURNAMED THE YOUNGER

Patriarch of Antioch,

Who succeeded the above-mentioned. In 610, he was slain by the Jews, in a sedition, on the 21st of December, and in the Roman Martyrology is honored on that day as a martyr.

ST. BEUNO, OR BEUNOR, ABBOT OF CLYNNOG,

IN CAERNARVONSHIRE, C.

HE was a native of Powis-land,* and son of Beugi, or, as the Welsh write it, Hywgi, grandson to the prince of Powis-land, or at least part of it, called Glewisig. For the sake of his education he was sent into Arvon, the territory opposite to Anglesey, from which island it is separated by the river, or rather arm of the sea, called Menai. This country was also called Snowdon forest, from its hills, the highest in Britain, which derive their name from the snow which covers them, being called in Welsh, Craig Eriy, words of the same import with their English name Snowdon. These mountains afford such an impregnable retreat, and so much good pasture, that the usual style of the sovereigns was, Princes of North-Wales, and Lords of Snowdon. Sejoint, called by the Romans Segontium, was the capital city, situated on the river Sejoint. Its ruins are still visible near the

* Powis-land was a great principality in Wales, and anciently comprised all the country that lay between the Severn as high as the bridge at Gloucester, the Dee, and the Wye. The capital was Pengwern, now Shrewsbury. King Offa, to restrain the daily incursions and depredations of the Welsh, drove them out of all the plain country into the mountains, and annexed the country about the Severn and the Wye to his kingdom of Mercia, and for a curb, made a deep ditch, extending from one sea to the other, called Clawdh Offa, *i. e.* Offa's dike. On this account the royal seat of the princes of Powis was translated from Pengwern to Mathraval, in Montgomeryshire. In the time of St. Beuno, Brochwel, called by some, in Latin, Brochmaelus, was king of Powis and Chester. He resided at Pen-gwern, in the house where, since, the college and church of St. Chad were built; was religious, and a great friend to the monks of Bangor. When Ethelred, the pagan Saxon king of Northumberland, had massacred a great number of them, Brochwel assembled an army, and being joined by Cadfan, king of Britain, Morgan, king of Demetia, (now Caermarthenshire, Pembrokehire, and Cardiganshire,) and Biederic, king of Cornwall, gave a memorable overthrow to Ethelred, upon the river Dee, in the year 617. Brochwel was soon after succeeded in Powis by his son, Cadell-Egbert, king of England, who, having discomfited the Danes and Welsh together at Hengist-down, about the year 830, made all Wales tributary, and annexed Chester, called till then Caer Dheon or Dhyfrwy, forever to England, which till then had remained in the hands of the Welsh. Under king Ethelwulph, Berthred, his tributary king of Mercia, defeated and slew at Kettel, Merfyn Frych, king of the Welsh. But his son Roderic, surnamed Mawr, or the Great, united all Wales in his dominion in 843. But in 877 left it divided among his three elder sons, having built for each a royal palace. That of Gwintath, or North-Wales, at Aberffraw, he gave his eldest son Anarawd; that of South-Wales, at Dinefawr, or Cardigan, he left to Cadell; and to his third son Merfyn, he gave Powis, with the palace of Mathraél; but this was soon usurped by Cadell, and added to South-Wales. King Athelstan drove the Britons from Exeter, and confined them in Cornwall, beyond the river Cambria, now Tamar, and in Wales beyond the Wye. All Wales was again united under Howel Dha, *i. e.* Howel the Good, in 940, who, having been long prince of South-Wales and Powis, was, for his great probity, elected king of North-Wales. He drew up the code of the Welsh laws, which he prevailed upon the pope to confirm, and Lambert, archbishop of St. David's, to declare all transgressors excommunicated. He died in peace in 948, and his kingdom was parcelled among his four sons, and the sons of the last king of North-Wales: but by his laws all the other princes in Wales paid homage to the prince of North-Wales. Lewelyn ap Gryffyd, the brave last prince of North-Wales, after many great exploits, being betrayed and slain near the river Wye, Edward I., in the twelfth year of his reign, united Wales to England, built two castles in South-Wales, at Conwey and Caernarvon, and caused his queen Eleonore to be-in soon after in the latter place, that in his new-born son Edward II., he might give the Welsh a prince, according to his terms, who was born in Wales, could speak no English, and was of an unblemished character. King Henry VII. abolished the oppressive laws which his predecessors had made against the Welsh, and Henry VIII. ordered their code and customs to be laid aside, and the English laws to take place in Wales.

Public annals of Wales were kept, in which all things memorable were recorded, in the two great monasteries of Conwey in North-Wales, and Ystradflur in South-Wales, where the princes and other great men of that country were buried. These were compared together every three years, when the Bards, or Bards, *i. e.* learned writers, belonging to those two houses, made their visitations called Ciera. These annals were continued to the year 1270, a little before the death of the last prince Llewelyn, slain at Buelht, near the Wye, in 1283. Gutryn Owen took a copy of these annals, in the reign of Edward IV. Humphrey Lloyd, the great British antiquarian, in the reign of Henry VII., translated them into English. And from them David Powel compiled his history of Wales, under queen Elizabeth augmented by Mr W Wynne, in 1697.

town and castle of Caernarvon, (or city of Arvon,) built by Edward I., on the mouth of the river, at the great ferry over to Anglesey. That island had been, under the pagan Britons, the chief seat of the Druids, and was afterwards illustrious for many holy monks and hermits. On the coast opposite to this island, in the county of Caernarvon, stood three great monasteries: that of Clynnog Fawr, near Sejoint, or Caernarvon; that of Conway, on the extremity of this county, towards Denbighshire, on the river Conway, which separates the two counties; from which it is called Aberconway, that is, mouth of the Conway. It was the burying-place of the princes of North-Wales. Edward I. built there a strong castle and town facing Beaumaris, the capital of Anglesey, though the passage here is much broader than from Caernarvon. Bangor, or Banchor, *i. e.* White Choir, or Place of the Choir, was on the same coast, in the midway between Caernarvon and Aberconway. This monastery and bishopric were founded by St. Daniel, about the year 525. The very town was formerly called Bangor Fawr, or the Great Bangor: but the monastery and city were destroyed by the Danes; and, though the bishopric still subsists, the town is scarce better than a village. St. Beuno seems to have had his education in the monastery of Bangor: he afterwards became the father and founder of several great nurseries of saints. Two monasteries he built in the isle of Anglesey, Aberffraw and Trefdraeth, of both which churches he is to this day titular saint. On the continent, he founded Clynnog, or Clynnoc fechan, *i. e.* Little Clynnog; and Clynnog Fawr, or Vawr, *i. e.* Great Clynnog. This last was situated near the river Sejoint, and the present Caernarvon. Cadvan was at that time king of North-Wales, and had lately gained a great victory over Ethelred, king of the pagan English Saxons of Northumberland, who had barbarously massacred the poor monks of Bangor, in the year 607, or somewhat later. St. Beuno made the king a present of a golden sceptre, and the prince assigned a spot to build his monastery upon, near Fynnon Beuno, or Beuno's well, in the parish of Llanwunda, of which he is titular saint. But when he was beginning to lay the foundation, a certain woman came to him with a child in her arms, saying, that the ground was this infant's inheritance. The holy man, much troubled hereat, took the woman with him to the king, who kept his court at Caer Sejoint, and told him, with a great deal of zeal and concern, that he could not devote to God another's patrimony. The king refusing to pay any regard to his remonstrances, the saint went away. But one Gwyddeiant, cousin-german to the king, immediately went after him, and bestowed on him the township of Clynnog-Fawr, his undoubted patrimony, where Beuno built his church about the year 616. King Cadvan died about that time; but his son and successor Cadwallon surpassed him in his liberality to the saint and his monastery. It is related, among other miracles, that when a certain man had lost his eyebrow by some hurt, St. Beuno healed it by applying the iron point of his staff: and that from this circumstance a church four miles from Clynnog, perhaps built by the person so healed, retains to this day the name of Llanael hayarn, *i. e.* church of the iron brow: though popular tradition is not perhaps a sufficient evidence of such a miracle; and some other circumstance might give occasion to the name. Some further account of St. Beuno will be given in the life of St. Wenefride. The year of his death is nowhere recorded. He is commemorated on the 14th of January and 21st of April. And on Trinity Sunday great numbers resort to the wakes at Clynnog, and formerly brought offerings to the church.

This monastery passed afterwards into the hands of Benedictines of the congregation of Clugni: whence it had the name of Clynnog, or Clunnc, being formerly known only by that of its founder. The church, built

beautiful stone, is so large and magnificent as to remain to this day the greatest ornament and wonder of the whole country, especially Saint Beuno's chapel, which is joined to the church by a portico. In this chapel, the fine painted or stained glass in the large windows is much effaced and destroyed, except a large figure of our blessed Saviour extended on the cross. Opposite to this crucifix, about three yards from the east window, is Saint Beuno's tomb, raised above the ground, and covered with a large stone, upon which people still lay sick children, in hopes of being cured. This great building, though very strong, is in danger of decaying for want of revenues to keep it in repair. Those of the monastery were chiefly settled on the Principal of Jesus College in Oxford, except what was reserved for the maintenance of a vicar to serve the parish. Some still bring offerings of some little piece of silver, or chiefly of lambs, which are sold by the churchwardens, and the money put into St. Beuno's box, to be employed in repairing the chapel. From an ancient custom, farmers in that country continue to print on the foreheads of their sheep what they call St. Beuno's mark. Mr. Robert Vaughan of Hengwrt, the great Welsh antiquarian, has given us an ample list of benefactions bestowed upon Clynnoc, by princes and others. On St. Beuno see his MS. life, Howel's History of Wales, pp. 11 and 12, and a long, curious letter, concerning him and this church, which the compiler received from the Rev. Mr. Farrington the ingenious vicar of Clynnog-Fawr, or Vawr, as the Welsh adjective Mawr, great, is written in several parts of Wales.

ST. EINGAN, OR ENEON, C.

ENEON BHRENIN, called, by the Latin writers of the Scottish history, Anianus, was a king of the Scots, in a considerable part of North-Britain, and son of Owen Danwyn, the son of Eneon Yrth, son of Cunedha Wlegin, king of Cambria, a very powerful prince in the southern parts of Scotland, in which Cumberland and the neighboring parts of England were then comprised. Eingan was cousin-german to the great Maelgwn Gwyneth, king of Britain in North-Wales, whose father was Caswallon lawhir, the brother of Owen Danwyn; and his mother Medif, daughter of Voilda ap Talu Traws, of Nanconwey, near Bangor. Eingan, or Eigan, leaving his royalty in the North, went into Gwyneth, the old name of North-Wales, probably from the great prince of that name. There he retired to Lhyn, or Lhelyn, now a deanery in the diocese and archdeaconry of Bangor. In that part he built a church, and spent the remainder of his days in the fear and service of God. He seems to have died about the year 590. St. Eingan is titular saint of this church, called to this day Llanengan. See Powel's History of Wales, p. 12, and Brown-Willis's Survey of Bangor.

ST. MALRUBIUS, MARTYR,

LED an austere monastic life in the mountainous country of Abur-Crossain, in the county of Ross in Ireland, when certain Norway pirates landing there in 721, for attempting to preach Christ to them, he was massacred by them with many wounds, in the eightieth year of his age, probably on the 21st of April, his festival in Connaught. See Colgan's MSS.

APRIL XXII.

SS. SOTER AND CAIUS, POPES, MARTYRS.

ST. SOTER was raised to the papacy upon the death of St. Anicetus. i. 173. By the sweetness of his discourses, he comforted all persons with the tenderness of a father, and assisted the indigent with liberal alms, especially those who suffered for the faith. He liberally extended his charities, according to the custom of his predecessors, to remote churches, particularly to that of Corinth, to which he addressed an excellent letter, as St. Dionysius of Corinth testifies in his letter of thanks, who adds that his letter was found worthy to be read for their edification on Sundays at their assemblies to celebrate the divine mysteries, together with the letter of St. Clement, pope. St. Soter vigorously opposed the heresy of Montanus, and governed the church to the year 177. See Eusebius, from whose ecclesiastical history these few circumstances are gleaned. In the Martyrologies this pope is styled a martyr

ST. CAIUS, POPE,

SUCCEEDED St. Eutychian in the apostolic see, in 283. The church then enjoyed a calm, but was soon after disturbed by a tumultuous persecution for two years, on the death of Carinus. St. Caius encouraged St. Sebastian and the other martyrs and confessors. However, to preserve himself for his flock, he withdrew for a time to avoid the fury of the storm. The ancient pontificals say he was of Dalmatia, and related to the emperor Dioclesian. Having sat twelve years, four months, and seven days, he died on the 21st of April, 296, and was interred on the 22d, on which day his name is honored in the Liberian Calendar. His sufferings obtained him the title of martyr, as Orsi takes notice.¹

What had not these primitive saints to suffer not only from the persecutions of infidel princes and magistrates, but also from the ignorance, stupidity, jealousy, and malice of many whom they labored daily to gain to Christ, and from the manifold trials and dangers of so many souls in their dear flock whom they bore in their hearts, and whose sufferings they felt much more severely than their own! We are not to be surprised.—These were so many special effects of a most tender love and mercy in Him by whose providence these trials were sent them: they were the steps by which their souls were raised to the summit of perfect virtue. We perhaps daily meet with domestic persecutions and contradictions, and look upon them as obstacles to our progress in the way of perfection, as thorns in our road. They may, indeed, be called thorns, but they produce and guard the sweetest and most beautiful flowers of virtue. It is owing to our sloth, cowardice, and impatience; it is our fault if they are hinderances of what they are designed by God to advance and perfect in our souls. Virtues exercised in prosperity, which are fair to the eye, and applauded by men, are usually false or superficial. A perpetual spring would produce only leaves and flowers, and bring no fruit to maturity. To understand the incomparable value and merit

of the little crosses of which we are so apt to complain, we must not lose sight of the saints. Those Christian heroes, of whom the world was not worthy, all suffered, and were persecuted many ways. These crosses both purchased and ensured to them their greatest crowns.

SS. AZADES, THARBA,

AND MANY OTHERS, MARTYRS IN PERSIA.

From their genuine acts, by St. Maruthas, in *Assemani's Acta Martyrum*, t. 1, p. 42.

A. D. 341.

IN the thirty-second year of king Sapor II., (which Sozomen and others from him call, by an evident mistake, the thirty-third.) on Good Friday, which fell that year on the 17th day of April, according to our solar year, the same day on which St. Simeon and his companions suffered, a most cruel edict was published in Persia, inflicting on all Christians the punishment of instant death or slavery, without any trial or form of judicature. The swords of the furious were everywhere unsheathed; and Christians looked upon slaughter as their glory, and courageously went out to meet it. They had even in this life the advantage of their enemies, who often trembled or were fatigued, while the persecuted professors of the truth stood unshaken. "The cross grew and budded upon rivers of blood," says St. Maruthas; "the troops of the saints exulted with joy, and, being refreshed by the sight of that saving sign, were themselves animated with fresh vigor, and inspired others continually with new courage. They were inebriated by drinking the waters of divine love, and produced a new offspring to succeed them." From the sixth hour on Good Friday to the second Sunday of Pentecost, that is, Low Sunday, (the Syrians and Chaldeans calling all the space from Easter-day to Whitsun-day Pentecost,) the slaughter was continued without interruption. The report of this edict no sooner reached distant cities, than the governors threw all the Christians into prisons, to be butchered as soon as the edict itself should be sent them: and upon its arrival in any place, whoever confessed themselves Christians were stabbed, or had their throats cut upon the spot. The eunuch Azades, a very great favorite with the king, was slain on this occasion; but the king was so afflicted at his death, that he thereupon published another edict, which restrained the persecution from that time to the bishops, priests, monks, and nuns. Great numbers also of the soldiery were crowned with martyrdom, besides innumerable others throughout the whole kingdom. Sozomen computes the number at sixteen thousand; but an ancient Persian writer, published by Renaudot, makes it amount to two hundred thousand.*

The queen, in the mean time, fell dangerously ill. The Jews, to whom she was very favorable, easily persuaded her that her sickness was the effect of a magical charm or spell, employed by the sisters of the blessed Simeon, to be revenged for their brother's death. One was a virgin, called Tharba, whom Henschenius and Ruinat corruptly call, with the Greeks, Pherbuta. Her sister was a widow, and both had consecrated themselves by vow to God in a state of continency.† Hereupon the two sisters were ap-

* Concerning those martyrs, see Cassiodorus, *Hist. Tripart.* l. 3, c. 2; Niceph. l. 8, c. 27.

† Many had vowed perpetual chastity from the times of the apostles. We read in the Acts of the Apostles (ch. xxi.) of the four virgins, daughters of Philip the deacon. Tertullian cries out, (*L. de resur. carnis.*) "How many voluntary eunuchs! how many virgins of both sexes!" St. Ambrose (*Exhort. ad Virg.*) mentions virgins consecrated to God by receiving a blessed veil from the hands of the bishop at mass. Some vowed their virginity without receiving the consecrated veil, but wore black or gray modest garments, as a mark of their state. The strictest nuns were those called in Syria daughters of the covenant; which name included the deaconesses and other canonical maidens, who not only made vows

prehended, and with them Tharba's servant, who was also a virgin. Being accused of bewitching the queen, Tharba replied that the law of God allowed no more of enchantment than of idolatry. And being told they had done it out of revenge, she made answer, that they had no reason to revenge their brother's death, by which he had obtained eternal life in the kingdom of heaven: revenge being, moreover, strictly forbidden by the law of God. After this they were remanded to prison. Tharba, being extremely beautiful, one of her judges was enamored of her. He therefore sent her word the next day, that if she would consent to marry him, he would obtain her pardon and liberty of the king. But she refused the offer with indignation, saying, that she was the spouse of Jesus Christ, to whom she had consecrated her virginity, and committed her life; and that she feared not death, which would open to her the way to her dear brother, and to eternal rest from pain. The other two judges privately made her the like proposals, but were rejected in the same manner. They hereupon made their report to the king, as if they had been convicted of the crime; but he, not believing them guilty, was willing their lives should be spared, and their liberty restored to them, on condition they would offer sacrifice to the sun. They declared nothing should ever prevail on them to give to a creature the honor due to God alone: whereupon the Magians cried out, "They are unworthy to live by whose spells the queen is wasting in sickness." And it being left to the Magians to assign their punishments, and determine what death they should be put to, they, out of regard to the queen's recovery, as they pretended, ordered their bodies to be sawn in two, and half of each to be placed on each side of a road, that the queen might pass between them, which, they said, would cure her. Even after this sentence, Tharba's admirer found means to let her know, that it was still in her power to prevent her death, by consenting to marry him. But she cried out with indignation: "Most impudent of men, how could you again entertain such a dishonest thought! For me courageously to die is to live; but life, purchased by baseness, is worse than any death." When they were come to the place of execution, each person was tied to two stakes, and with a saw sawn in two, each half, thus separated, was cut into six parts, and being thrown into so many baskets, were hung on two forked stakes, placed in the figure of half crosses, leaving an open path between them; through which the queen superstitiously passed the same day. St. Maruthas adds, that no sight could be more shocking or barbarous than this spectacle of the martyrs' limbs cruelly mangled, and exposed to scorn. They suffered in the year 341

SS. EPIPODIUS AND ALEXANDER,

MARTYRS AT LYONS.

THEY were two gentlemen of that city, though the latter a Grecian by birth, both in the flower of their age, and from the time of their first studies together in the same school, linked by the bands of the strictest friendship,

virginity, but also in many places were appointed to sing divine hymns in the church, as we read in the Syriac life of St. Ephrem. Of this class were all the nuns who suffered in Persia, namely, SS. Varda, the two Theclas, three Marias, Danacka, Tatona, Mama, Muzachia, Anna, Abiatha, Hates, Mamlaca, Tata, Ama, Adrana, and Maraca; for they are called Bnoth-Kiama, or daughters of the covenant. All these classes of holy virgins lived in private houses, before monasteries were founded; but never in the same houses with men, as St. Cyprian testifies, (b. 1. ep. 11.) They had consecrated themselves to God by vows of chastity: for St. Cyprian (ibid.) says, that if one of them should fall into incontinence, she would be incestuous and an adulteress, not to a husband, but to Christ. And Tertullian (l. de virg. veland.) calls them sacrilegious, who could throw aside a habit consecrated to God. They employed their time in solitude, hymns, prayers, and fastings, and were like the nuns mentioned by SS. Ambrose, Jerom, &c., in other parts of the church.

which grew up with them, and was strengthened and spiritualized by their mutual profession of Christianity. This happy union occasioned a mutual assistance and encouragement of each other in piety and all Christian virtues; especially purity, sobriety, and the love of God and their neighbor, by which they prepared themselves for martyrdom. They were both in their prime, but neither of them married when the persecution began, in the seventeenth year of Marcus Aurelius, and 177th of Jesus Christ, which, raging at Lyons, had already swept off St. Pothinus and his companions. Pursuant to our Saviour's advice, they endeavored to hide themselves. They accordingly went secretly out of the city by themselves, to a neighboring town, where they lay concealed for some time in the house of a poor Christian widow. The woman's fidelity and the meanness of the place secured them for awhile; but at length they were so diligently sought after, that they were discovered, and, in endeavoring to escape once more, Epipodius lost one of his shoes, which was found by a Christian woman, who, as the acts say, kept it as a treasure. They were no sooner apprehended, than, contrary to the custom of the Romans, they were, without any previous examination, sent to prison. Three days after, they were brought, with their hands tied behind them, before the governor's tribunal; where, having owned themselves Christians, the people made a great outcry, and the judge in a passion said: "What purpose have all the preceding tortures and executions served, if there still remain any who dare profess the name of Christ?" To prevent their mutual encouragement of each other by signs, he caused them to be separated. And calling first for Epipodius, the younger of the two, whom he had looked upon as the weaker on this account, he endeavored to conquer his resolution by caresses, promises, and motives of pleasure. Epipodius replied: "I shall not suffer myself to be prevailed upon by this pretended and cruel compassion. Are you so ignorant as not to know that man is composed of two substances, a soul and a body? With us the soul commands, and the body obeys. The abominations you are guilty of in honor of your pretended deities, afford pleasure to the body, but kill the soul. We are engaged in a war against the body for the advantage of the soul. You, after having defiled yourselves with pleasures like brute beasts, find nothing at last but a sorrowful death; whereas we, when you destroy us, enter into eternal life." The judge, being exasperated at this modest reply, caused him to be struck on the mouth. The martyr, though his teeth were all over blood, continued to proclaim his faith, saying, "I confess that Jesus Christ is God, together with the Father and the Holy Spirit. It is but reasonable that I should resign my soul to him who has created me and redeemed me. This is not losing my life, but changing it into a better." While he spake thus, the governor ordered him to be stretched on the rack, and his sides to be torn with iron hooks. The people were so enraged to see the courage and tranquillity with which he suffered all these torments, that they required to have him given up to them to be crushed to death or torn in pieces: for the judge seemed not to proceed fast enough for them. Afraid, therefore, lest they should come to any open sedition, he gave orders that his head should be immediately struck off, which was accordingly done.

Two days after, he called Alexander to the bar, and laid before him the torments of Epipodius and of other Christians, hoping to terrify him into compliance. The martyr answered by thanking God for setting before his eyes such glorious examples for his encouragement, and expressing his desire of joining his dear Epipodius. The judge, no longer containing his rage, caused his legs to be extended wide, and ordered him to be beaten by three executioners, who succeeded each other by turns. This torment lasted a long time; yet the martyr never let fall the least word of complaint

At length the judge asked him if he still persisted in his profession of Christianity. "I do," says Alexander, "for the idols of the Gentiles are devils; and the God whom I adore, and who alone is the almighty and eternal God, I trust will give me grace to confess him to my last breath, as the guardian of my faith and resolution." The governor, finding him immoveable, and envying him the glory of a longer trial, sentenced him to be crucified. The instrument of his death was immediately made ready, and no sooner was the martyr fastened on it than he gave up his soul to Christ, whom he invoked with the last efforts of his voice. For by his torments he had been already quite exhausted; his entrails were visible through his uncovered ribs, and his bones hung as if they were all broken or dislocated. The Christians privately carried off the bodies of these two saints, and buried them on a hill near the city; which place became famous afterwards for the piety of the faithful, and venerable by a great number of miracles which were wrought there, according to the author of their acts in Ruinart, who lived in the fourth century, and attests several of these miracles as an eye-witness. He relates, that the city of Lyons being visited by a pestilence, a young man of quality who was seized with it, recovered his health by a draught to which the devout poor widow had given a benediction with the martyr's shoe. Upon the report of which miracle, innumerable other persons were cured by the like means, and many brought to the light of faith. At their tomb the devils were cast out, and the sick restored to their health, in so evident and miraculous a manner, that incredulity itself could not refuse its assent, as the author of these acts moreover testifies. Their tomb was without the walls of the city when he wrote, but enclosed within them in the middle of the fifth century, when St. Eucherius, archbishop of Lyons, wrote the panegyric of these saints, in which he says that the dust of their tomb was distributed over the whole country for the benefit of the sick. St. Gregory of Tours writes,¹ that this dust did many miracles. He says, that their bodies, in the sixth century, lay deposited with that of St. Irenæus, in the church of St. John, now called of St. Irenæus, under the altar, where the relics of these two holy martyrs were found, and respect fully translated in 1410. See Ruinart, p. 61.

ST. THEODORUS OF SICEON,

BISHOP AND CONFESSOR.

HE was a native of Siceon, in Galatia, and from his infancy so much given to prayer, that, when at school, he often deprived himself of his dinner, to spend the time allowed for it in the church. All his leisure hours he consecrated to the exercises of prayer and pious reading. He very early shut himself up in a cell in the house of his mother, afterwards in a cave under a retired chapel; and flying at length from thence, to avoid applause, lived on a desert mountain. He was ordained priest by the bishop of Anastasiopolis, and near an ancient chapel built in honor of St. George, to which holy martyr he was exceedingly devoted, he founded a great monastery. In a second pilgrimage to Jerusalem, like another Elias, he, by his prayers, obtained rain from heaven in a great drought in Palestine. He formed many eminent disciples, and built a large monastery at Siceon, which town was situated in the diocese of Anastasiopolis; but still made his chief abode in a little remote cell. Count Mauritius, general of the armies of the emperor Tiberius, when he returned triumphant from Persia, paid a visit to

¹ L. de Glor. Mart. c. 50.

this saint, who foretold him the empire, by a revelation which he had received through the merits of St. George the martyr Mauritius being advanced to the imperial throne, in 582, sent to recommend himself and his empire to the prayers of this humble servant of God. Theodorus was, by main force, consecrated bishop of Anastasiopolis, and having held that see ten years, he obtained an order from Cyriacus, patriarch of Constantinople, and the emperor Mauritius, to the archbishop of Ancyra, his metropolitan, to accept his resignation, which he had till then refused. Theodorus returned with joy to Siceon, but was called to Constantinople to give his blessing to the emperor and senate. He healed one of the emperor's sons, afflicted with a leprosy. And being returned to his solitude at Siceon, he died there, in 613, on the 22d of April, on which day his name occurs in the Roman Martyrology. See his life, compiled by his disciple, George Eleusius, with the notes of Henschenius, t. 3, Apr. p. 32.

ST. OPPORTUNA,

VIRGIN and abbess of Montreuil, three miles from Seez, an episcopal see in Normandy, of which her brother, St. Chrodegang, was bishop. This holy prelate, returning from a pilgrimage of devotion which he had made to Rome and other holy places, went to pay a visit to his cousin, St. Lantildis abbess of Almenesches, in his diocese; but was murdered in the way, at Normant, on the 3d of September, 769, by the contrivance of Chrodobert, a powerful relation, to whom he had intrusted the administration of his temporalities during his absence. He is honored in the Breviary of Seez on the day of his death: his head is enshrined in the abbey of St. Martin in the Fields, at Paris, and his body in the priory of Isle-Adam upon the Oise, near Pontoise. St. Opportuna did not long survive him, dying in 770, on the 22d of April, having lived an accomplished model of humility, obedience, mortification, and prayer. Her relics were carried from Seez during the incursions of the Normans, in the reign of Charles the Bald, to the priory of Moussy, between Paris and Senlis, in 1009: and some time after to Senlis. In the reign of Charles V., in 1374, her right arm was translated to Paris with great devotion and pomp, and deposited in the church which was built in her honor, in the reign of Charles the Bald, to receive a former portion of her relics then brought from Moussy. It was then a small church, built at the entrance of a wood, near a hermitage, called before, Notre Dames des Bois Paris. The town being since extended much beyond this church, it was made parochial and a collegiate of canons. Great part of the head of St. Opportuna remains at Moussy; her left arm, with part of her skull, at Almenesches: one jaw in the priory of St. Chrodegang, at l'Isle-Adam, and a rib, with her right arm, in her church at Paris. In processions, when the shrine of St. Genevieve is taken down, and carried, the ancient portion of the relics of St. Opportuna, kept in a large shrine, is also carried next the shrine of St. Honoratus. She is commemorated in the Paris Breviary, and is the titular saint of a parish in that city. See her life, written by Adelham, bishop of Seez, in 811, in Mabillon, sæc 3, Ben. part 2, and Henschenius, t. 3, Apr. p. 462; Le Beuf, Hist. du Diocèse de Paris t. 1, p. 65: La Vie de St. Opportune, par Nic. Gossart, 1655

ST. LEONIDES, M.

THE emperor Severus, in the year 202, which was the tenth of his reign raised a bloody persecution, which filled the whole empire with martyrs, but especially Egypt. The most illustrious of those, who by their triumphs ennobled and edified the city of Alexandria, was Leonides, father of the great Origen. He was a Christian philosopher, and excellently versed both in the profane and sacred sciences. He had seven sons, the eldest of whom was Origen,* whom he brought up with abundance of care, returning God

* Origen, from his unwearyed assiduity in writing, surnamed Adamantius, (from adamus, a diamond,) a native of Alexandria, was a scholar of St. Clement, then regent of the famous catechetical school in that city. He was afterwards a scholar of the celebrated Christian philosopher, Ammonius Saccas, who, with most philosophers of that age, adhered principally to Plato, though he joined with him also Aristotle, and had thus reconciled those inveterate feuds and differences which had subsisted between the schools of those two celebrated philosophers. With our Origen, Plotinus, the most judicious heathen critic, Longinus, and many other eminent men, frequented the lectures of Ammonius. Origen, in consequence of the acuteness of his parts and great industry, made vast improvements in all sorts of learning; being incomparably skilled (according to St. Jerom and Suidas) in dialectics, geometry, arithmetic, music, rhetoric, and the several sentiments and opinions of all the sects of philosophers: he was also a great proficient in the Hebrew language, and the knowledge of the sacred writings. Being reduced to extreme poverty, after the death of his father, he was relieved by the liberality of a rich lady of Alexandria; but never could be prevailed upon to communicate with a certain heretic named Paul, her particular favorite. Whether the lady on this account withdrew her charity, or that he thought it more agreeable to the Christian rule to live by his labor, he opened a grammar-school at Alexandria, and the year following he instructed certain catechumens in the faith. The applause which this procured him, moved Demetrius, the bishop, to appoint him to preside in the great catechetical school at Alexandria, though he was not then above eighteen years of age, (St. Jerom, Catal. c. 54;) whereas that province was seldom intrusted but to persons well advanced in years. But Origen was a quite finished man by the time nature in others begins only to open their genius to serious studies: a time of life never so remarkable upon the same account in any other person. At this age, he was an accomplished master of so much learning as to be respected, consulted, and followed by a number of disciples; and many, after being with the greatest masters in the world, were thereby only better qualified to be his scholars. From his school, innumerable doctors, priests, confessors, and martyrs came forth. Even heathens crowded to his lectures, whom he admitted, that, under the opportunity of profane learning, he might draw them to the faith of Christ. So high did his reputation run, that Porphyrius himself tells us, Origen, going by chance into the school of Plotinus, the famous philosopher, that haughty sophist blushed at the sight of such a person, stopped short, and refused to proceed, though desired: till at last he resumed his discourse only for the sake of an opportunity of passing a fine compliment upon him. (Porphyr. in Vit. Plotini.) Origen taught all the arts and sciences as well as divinity; and besides his public lectures, the fatigue of which was enough to kill another person, he dictated to seven amanuenses. Such a fertility of knowledge, such a clear order in his ideas on all sciences, such a presence of mind and facility of expression, will be the admiration of all succeeding ages. He seemed scarce ever to cease from application, or to allow his body any other refreshment than what proceeded from a variety of labor. Even when he travelled, he everywhere was crowded with scholars, and everywhere studied to improve his mind, and taught others; so that wherever he went, he left, as it were, a track of light behind him. He knew hardly any difference, as to repose, between day and night. His constitution, naturally strong, was still fortified by his way of living, which was in all respects most austere. In quitting his profession as a grammarian, he sold all his books that related to profane learning, to one who daily supplied him with four Oboli, or about five-pence of our money, for his subsistence, which served to maintain him several years, for he led a most austere life, sleeping upon the bare ground, watching much, besides fasting very often. In this new station of catechist he was of great use, as well by strengthening believers in the faith, as by gaining over to it a great number of Gentile philosophers; and had so many martyrs among his disciples, that his school might more properly be called a school of martyrdom, than of theology. The most eminent martyrs among his disciples were St. Plutarch, whom Origen followed to execution, and narrowly escaped being slain by the citizens, because he was looked upon as the cause, by his exhortations, of the other's death. The second was St. Serenus; the third, St. Heracles; the fourth, St. Heron; the fifth, another St. Serenus; the sixth, St. Herias, a woman catechumen, who was baptized by fire, the instrument of her martyrdom; the seventh, St. Basilides, with St. Potamœna, &c. Origen's school was frequented by very great personages, among whom St. Gregory Thaumaturgus was none of the least. He also taught many young virgins and women the principles of Christianity. And as he was a young man, and by his office of catechist was obliged to converse daily, not only with men but women, by an indiscreet zeal against temptations, and to avoid all calumny, he made himself a eunuch, an action which he afterwards most justly condemned, (t. 15, in Mat. p. 369, ed. Huet.) He always walked barefooted, abstained from flesh meat, and during many years from wine, till the weakness of his breast obliged him to mingle a little with his water. The bare floor was the only bed he ever made use of. To his continual fasts and watchings he added the rigors of cold and nakedness, and lived to his last breath in extreme voluntary poverty, constantly refusing the offers of many who earnestly desired to oblige him to share their estates with them. Yet he always thought that much was wanting to his poverty, that his disengagement from earthly things might be perfect. Whence, mentioning the precept which Christ gave to priests, of renouncing all they possess in order to become his disciples, (Luke xiv. 33,) he says, "I tremble when I recite these words. For I am above others my own accuser, repeating my own condemnation. At least, awaked by this warning, let us hasten to accomplish this precept, let us hasten to throw off the character of the priests of Pharaoh, whose possessions are as earth, and rank ourselves among the priests of God, whose portion and inheritance is the Lord." (Cæ Hom. 7, in Gen. p. 104.)

The desire of seeing so ancient a church as that of Rome, induced him to take a journey thither, St. Zephyrinus being then bishop of that see. (Euseb. l. 6, c. 14.) He made no long stay in that city, but returned back to Alexandria, and to his former office of catechist, Demetrius earnestly importuning him to resume it. About this time he converted several from the errors of Marcion and Valentinus to the Catho-

thanks for having blessed him with a son of such an excellent disposition for learning, and a very great zeal for piety. These qualifications endeared him greatly to his father, who, after his son was baptized, would come to

lic faith; and among the rest Ambrose, a very considerable man at Alexandria, both on account of his riches and abilities, who became one of the most intimate friends of Origen, and from that time maintained for his use ten amanuenses, or clerks, to copy his works, besides several other transcribers for his service. The emperor Heliogabalus happened to make a long stay at Antioch, in 218, together with his aunt Mammea mother of the emperor Alexander. She being a lady of great wisdom, virtue, and learning, sent for Origen to Antioch, and detained him a long time with her in great honor. Nor does it seem to be doubted, that through his instructions, she embraced the faith, and inclined her son Alexander to favor the same. Origen mentions the abatement of the persecution during the reign of Heliogabalus, (l. 3, c. Cels.) which is generally ascribed to his influence and credit at court: and, if he modestly declines telling us the part he bore in it, we owe him so much the more honor, the less he seems to claim. When Origen returned to Alexandria, he there composed his works on the holy scriptures, from the year 219 to 228.

In 230, being at Casarea in Palestine, he was ordained priest by Theoctistus, bishop of that city, with the approbation of St. Alexander of Jerusalem and other bishops. This step gave offence to Demetrius, bishop of Alexandria, who not long after, in two councils, deposed and excommunicated him. Origen had fled back to Palestine in 231, to withdraw himself from his censures, which he foresaw. The matters laid to his charge were, that he had made himself a eunuch, which indeed was afterwards declared by the church an irregularity, rendering a man incapable of holy orders; that he had been ordained without the consent of his own bishop; and that he taught several errors in doctrine, chiefly that the devil will at last be freed from his torments and saved. Origen, in a letter to his friends at Alexandria, (apud S. Hieron. l. 2, contra Rufin., p. 413.) condemns this error, and avers, that it had been foisted into his writings by heretics, willing to authorize their erroneous tenets under his great name. Nevertheless, the Origenist heretics, who maintained that error, boasted of his authority, and he certainly fell into several errors in his books, *on Principles*, and for some time denied the eternity of the torments of the damned, as is clear from this work still extant. Both his writings and his name were condemned in the fifth general council. Who does not tremble for himself, while he trembles for an Origen? Hailloix, Tillenont, and Ceillier, strain matters too far in his vindication. He seems indeed to have speedily risen from his errors. For the most learned and holy prelates of Palestine, as those above mentioned, always continued to entertain him in their communion, and treat him with honor. Saint Gregory Thaumaturgus spoke his panegyric, in which he exceedingly extols his learning and virtues. St. Pamphilus composed his apology, in which he produces his letter, proving that his works had been corrupted by heretics. We should be willing even to forget that he ever sinned, if deference to truth and the greatest authority could allow it. However, some ancients have spoken against him with the greatest bitterness, to destroy an authority of which the Origenist heretics availed themselves: though their principal error, by which they denied the eternity of the torments of hell, seems only derived from a mistake of his words, that if the devil could repent he would still be saved, as Origen himself assures us, in words quoted by St. Pamphilus, and also by St. Jerom, during the time that his zeal against the Origenists had made him the most violent enemy to his memory. When Beryllus, bishop of Bostra, in Arabia, fell into dangerous errors relating to the divinity of Christ, Origen was dispatched to him from Casarea, in 238; and such was the success of his conference, as to convert Beryllus and crush his heresy in its birth; who, as became a true convert, in several letters, gave thanks to Origen for his kind pains in his conviction. He performed the functions of catechist and preacher at Casarea, making sometimes remote excursions. In the persecution of Maximinus he retired into Cappadocia; in that of Decius to Tyre; where, nevertheless, he was apprehended, and suffered cruel tortures and a long imprisonment, from which the death of Decius released him: for the slander of his having yielded under his torments, though credited by St. Epiphanius, and among the moderns by Petavius, (Animadv. in Epiph. hær. 64, et lib. de Ponder, c. 18.) is confuted by Baronius, Hailloix, (Orig. defens. l. 4, du. 3, et Not. p. 35.) Raynaudus, (Hopp., sect. 2.) Henry Valois, (in Eus. Hist. l. 6, c. 39.) Huet, (Origeniana, l. 1, c. 4.) Charles Vincent le Rue, (ib., p. 102.) &c. Origen died soon after at Tyre, and most probably of his torments, in 253, being sixty-nine years old. His tomb, with an epitaph on a marble pillar, near the high altar in the cathedral at Tyre, is mentioned by many ancient writers down to the year 1233; but is not now known, the city of Tyre itself being destroyed. See Dom. Ch. Vincent le Rue, *not. in Huetij Origeniani*, t. 4, parte 2, p. 103.

Origen's style is diffusive and prolix, and the arbitrary allegorical manner of interpreting the holy scriptures he certainly carried to an excess: but an astonishing erudition and other great qualities will ever support his reputation against the heavy censures of his enemies. They who call Origen a babler and trifler, betray the weakness of their own judgment, or the violent bias of prepossession. As to his principal works, the *Hexapla*, which he published in the year 231, contained the holy scriptures in Hebrew: the same in Greek letters: the Greek versions of Aquila, Symmachus, the Seventy, and Theodotion, in six columns corresponding to each other. In his *Octapla* he added two other Greek versions, *viz.*, a fifth, found at Jericho, and a sixth at Nicopolis in Epirus. His *Tetraha* consisted only of the versions of Aquila, Symmachus, the Seventy, and Theodotion. From various sources and manuscripts, Montfaucon gathered together what fragments of this work could be met with, which he printed in two volumes, folio, at Paris, in 1713. So many explications, additions from the other Greek versions, and other alterations, had crept into the common copies of the Seventy, with infinite variety among themselves, that this performance of Origen was of great advantage. To every word in the margin which was an explication or an addition borrowed from any of the other Greek versions allowed by the Jews, he prefixed an obelus, or dagger †. To all such words as were not found in the Hebrew as then extant, he prefixed an asterisk, or star *. To the signification of two other marks which he made use of, is now very well known: the one called *lenniscus*, and a kind of double obelus ‡; the other *hypolenniscus* †. The asterisk is much the most frequent mark, and an omission of it before any word by the carelessness of a copyist, was sufficient to introduce a foreign word into the text. Montfaucon received great succors in restoring the Greek text of the Seventy, in the *Hexapla*, from an imperfect manuscript of the Pentateuch of this edition, of the seventh century, in the king's library at Paris; and from the Chigi manuscript of the prophets, belonging to the library of that prince at Rome; and another of the same in the hands of the Jesuits at Clermont college, at Paris, of the seventh or eighth centuries; both very fair and entire: and in both is contained the old version of Daniel, called of the Seventy, never printed: that which is published in our Greek bibles being universally allowed to be the version of Theodotion. It is great pity that the learned Montfaucon wrote often too hastily some words of this MS. of the Jesuits, which he probably took upon trust, being quite mistaken and wrong, copied throughout his citations, doubtless by the fault of his copier. The original work of Origen, which was deposited by him with his other writings in the library of Casarea, is supposed to have perished when that city was taken and destroyed (not by Chosroes, the Persian, who only plundered Jerusalem and Casarea in Cappadocia, not this city of Palestine, as appears from Theophanes, Chron. p. 99. but) by the

his bedside while he was asleep, and, opening his bosom, kiss it respectfully, as being the temple of the Holy Ghost. When the persecution raged at Alexandria under Lætus, governor of Egypt, in the tenth year of Severus

Sarcens in 653, after a siege of seven years. See Hoffman's Lexicon. Kennicot, Diss. 2, p. 392, and Mont faucon, Prælim. in Hexapla, p. 76.

As to his comments on the scriptures, those extant in Greek are published with dissertations by Huet the same with additions, and those only extant in the Latin translation, by Dom. Charles de la Rue, the Benedictin Maurist monk, with his other works. This learned editor has given us, with notes, (Op. Origenis, t. 1, p. 43. Parisiis, 1733.) his four books *περὶ ἀρχῶν*, or On Principles, in the Latin translation of Rufinus, in which only it is extant. Though Rufinus declares he had corrected the errors of this work, because it had been corrupted by heretics, we still discover in it dangerous principles concerning the pre-existence of souls, the plurality of worlds, the nature of the stars, as if endued with understanding and souls, the salvation of the devils, &c. This work raised clamors against the author, who in it attempted to blend the principles of many philosophic sects with those of religion: though they are only problematically as-erted, or with a perhaps; and Origen, in the preface to this very work, clearly teaches, that nothing is to be admitted as a religious doctrine or point of faith which squares not with the tradition of the church, and with what was preached by the apostles and preserved entire in the doctrine of the church. His treatise On Prayer, to Ambrose, proves its necessity, and expounds the Lord's prayer. We have a good edition of this work given by William Reading, at London, in 1728; and a later still, improved, by De la Rue, (t. 1. p. 195.) His golden book, On Martyrdom, was an exhortation to certain confessors in prison for the faith at Casarea in Palestine. De la Rue has enriched his edition with judicious notes. But the most valuable and finished work of Origen is his Apology for the Christian Religion, written in 249, in the reign of the emperor Philip, in eight books, against Celsus, an Epicurean philosopher, to whom the impious Lucian dedicated his Pseudo-mantis. De la Rue has, by ample notes, rendered it more useful, though those of the learned Spencer, in the Cambridge edition, in 1658, had before justly received the thanks of all lovers of ecclesiastical antiquity. This Celsus was an Epicurean philosopher, who lived in the reign of Adrian, and is to be distinguished from one of the same name and sect who lived in Nero's time. He was the most formidable adversary that ever attacked in writing the Christian religion. For Porphyrius, the Tyrian philosopher, in his voluminous invective, about the year 270, endeavored to invalidate the truth of the history of the Old and New Testament, by pretended contradictions, but by a sophistry equally weak and extravagant, as appears from Eusebius, (de Præp. Evang. l. 1, 5, 10.) St. Jerom. (Præf. Comm. in Gal.) &c. Hierocles, a judge and cruel persecutor of the Christians, first at Nicomedia, afterwards at Alexandria, in the reign of Dioclesian, wrote a bitter book against the Christians, entitled Philalethes, in which he only repeated the slanders of Celsus and Porphyrius, and drew a supposed parallel between the miracles of Christ and the pretended miracles of Apollonius Tyranus, borrowed from the fabulous life of that famous impostor and magician, written by Philostratus: of which absurd blasphemy Eusebius of Casarea published an ample confutation. Julian the Apostate, after trying in vain every other expedient to extirpate Christianity, set himself to write against that divine religion. He had the advantage of the most perfect knowledge of its doctrine, and of whatever the philosophers and Jewish or pagan historians could furnish against it: yet was not able to start any objection deserving a serious regard, or that could be a solid apology for his apostasy. St. Gregory Nazianzen and Saint Cyril of Alexandria answered his cavils. From the latter it appears that he laid his main stress upon the want of antiquity in the Christian religion; as if Moses, who foretold Christ throughout the whole dispensation of the Old Law, was not far more ancient than all the philosophers, not to mention Abraham, &c. Secondly, he insisted on the artfulness of pagan philosophers. Thirdly, he argues ludicrously on several passages of the Mosiac history, not from reason, but with a low ridicule unbecoming so serious a subject. Lastly, he scornfully insults the person and sufferings of Christ. It is happy for religion that the objections of Julian have been transfused down to our times: otherwise some might have imagined that this learned emperor had sufficient reasons for his apostasy. But nothing more visibly betrays the weakness of infidelity, nor more strengthens the cause of truth.

Of all these writers, Celsus is the most crafty and subtle. He wrote with the most refined fallacy that sophistry could invent, with an air of positiveness to impose upon the vulgar, and all the advantages that wit and fine raillery could give; he was also master of all the difficulties that an extensive knowledge, seconded by artifice and management, could object. On the other side, Origen, with all the force and solidity of right reason, reduces every argument to its true principles, follows his adversary step by step, convicts him of falsehood in point of facts, sets in the true light things which his adversary disguised or smothered, and establishes the truth of the Christian doctrine by the evidence of facts and of its history. Eusebius (l. ad Hieroclem) and St. Jerom. (ep. adv. Magn.) say, that all objections that ever were, or can be made to Christianity, will find an answer in this work. Celsus objects the privacy of the assemblies of the Christians: that their precepts of morality were not new. And though he does not deny that Christ wrought miracles, yet he ascribes them to magic. Origen, answering this last, says that miracles were still wrought in his time by the disciples of Christ, and that he had been himself an eye-witness of several, (l. 1. pp. 5, 7, 37.) Origen answers next his objections to the ancient prophecies, to the meanness of the disciples of Christ, to the descent of God on earth in Christ, and to various passages of the scriptures, (l. 2, 3, 4.) He refutes the principle of Celsus, big with fatal consequences, that the Jews and other people ought to follow the customs and religion of their own country, (l. 5. p. 248.) He compares the prophets with the heathen philosophers, and shows that Christ had borrowed no points of his doctrine from Plato, as his adversary pretended, (l. 5.) He proves the heathenish oracles to proceed from the devil, because their priestesses uttered them in fits of phrensy, and possessed by evil spirits, not knowing what they said; and he displays the truth of the prophets, and the sanctity of the Christian morals, (l. 7.) Lastly, he says, that Christians adore both God, the Father of the Truth, and the Son, who is the Truth; and takes notice of the assiduity of prayer, the humility, contempt of the world, and other virtues practised by the Christians, (l. 8.)

Certain modern free-thinkers affect to throw out surmises in the writings that if these works of Celsus, Porphyrius, and Julian had come down to us, they doubt not but they could have made their cause good. But nothing could betray more their want of judgment or sincerity. A great part of Julian's three books upon this subject, St. Cyril has preserved us in his own words, omitting only some unmeaning blasphemies, as he assures us: and this specimen suffices to satisfy all modern enemies of Christianity, that this author only discovers his distress for want of any thing which might so much as wear the appearance of a solid objection. Porphyrius was still more senseless and extravagant in his silly enthusiasm. As for Celsus, Origen has mentioned every thing material that he objected. By all which it is evident, that none of the early enemies of Christianity was able to charge the main of the gospel-history with any suspicion of imposture in any of its circumstances: the only point our modern infidels want to make out from the writings of their predecessors, who lived contemporary with these facts, and wanted neither power, nor ability

Leonides was cast into prison. Origen, who was then only seventeen years of age, burned with an incredible desire of martyrdom, and sought every opportunity of meeting with it. But his mother conjured him not to forsake her: and seeing his ardor redoubled at the sight of his father's chains, was forced to lock up all his clothes to oblige him to stay at home. So, not being able to do any more, he wrote a letter to his father in very moving terms, strongly exhorting him to look on the crown that was offered him with courage and joy; adding this clause: "Take heed, sir, that for our sakes you do not change your mind." Leonides was accordingly beheaded for the faith, in 202. His estates and goods being all confiscated and seized for the emperor's use, his widow was left with seven children to maintain, in the poorest condition imaginable; but divine providence was both her comfort and support. Suidas informs us, that St. Leonides was honored with the episcopal character; which Dom. Vincent de la Rue confirms by the authority of two Vatican MS. copies of St. Jerom's catalogue of illustrious writers. See Euseb. Hist. l. 6, c. 12, and Chron. ad an. 10, Severi. Also St. Jerom, Catal. c. 54.

SAINT RUFUS, OR RUFIN, ANCHORET,

AT GLENDALOCH, NEAR DUBLIN, IN IRELAND.

ENGUS invokes him among the principal saints who lay buried in the famous church of Glendaloch. Colgan says he was ordained bishop before his death. See his MS. continuation, 22 Apr.

ties, nor inclination to detect a fraud in them; yet this they were never able to do in any one circumstance or miracle of Christ's life. And we cannot imagine they were wanting to practise every art upon many of the eye-witnesses, especially upon apostate Christians among the first disciples, who could not but be all conscious of a conspiracy in a cheat, had there been any. But the public evidence of these facts, and sincere humility and virtue of the witnesses, their multitude, unanimity, and constancy, in the testimony they gave to the miracles and other events, removed all possibility of doubt. We must add, that this their testimony they maintained against all human motives and passions, and joyfully sealed the same with their death, and under every sort of torment and suffering. I cannot dismiss this subject without mentioning two other reflections. First, that it is an undoubted matter of fact, that of all the adversaries that attacked Christianity at the beginning, not one ever had the assurance to return to the charge after the first defeat; and no pagan attempted to answer Origen or any other of our apologists. When the spirit of controversy which is always so keen, subtle, and fertile, is driven to this extremity, we need not ask whether the answers that forced them were solid. Secondly, all these adversaries confessed the truth of the miracles wrought by Christ and his apostles, and could make no other reply than by ascribing them to magic: which is a clear proof of the undoubted evidence of the facts. See the testimonies of Celsus, (in Origen, l. 1 and 2,) of the Jews, (in Tertullian contra Jude. c. 9, p. 48,) of Julian the Apostate, (in St. Cyril, l. 6, p. 191, t. 6, part 2,) of Porphyrius, as St. Jerom testifies, (l. contr. Vigilant.,) &c. As to the testimony of Origen concerning miracles wrought in his time, Mr. Jortin writes as follows, (t. 2, p. 249.) "He speaks of miracles which were performed even then, as healing the sick, and casting out devils by invocation of Jesus, and he mentions some who were converted to Christianity by visions and revelations. He speaks of some of these things as one who was well-informed, and he appeals to God that what he says is true. Thus much may be affirmed, that he was utterly incapable of affirming a fact which he knew or suspected to be false." It is probable that among other conversions effected by visions, he had in his thoughts that of Basilides by a vision of St. Potamigena, who was a disciple of Origen. See her life. That Origen was an advocate of the divinity or consubstantiality of the Son, and his doctrine on the article of the Trinity orthodox, is excellently shown against Petavium and Huet, by Marand. De Divinitate Christi, l. 4, c. 14, 15, 16. Bull. Defensio fidel. Nicenæ, c. 9. Witsæ, Tournely, and at length by Dom. Charles Vincent de la Rue, Notis in Huetii Origeniana, l. 2, c. 2, p. 107, ad p. 139, t. 4, parte 2. This letter strenuously clears his doctrine of the charge of Pelagianism, ib. l. 2, qu. 7, p. 192. Huet, though carried away by the authority of his friend, F. Petau, the most declared adversary of Origen, condemns him with too great severity, yet demonstrates that he never maintained his errors with obstinacy, which is required to the guilt of heresy. (Origeniana, l. 2, c. 3, n. 19, and c. 4.) Nevertheless, that he for some time denied the eternity of the torments of hell, is clear both from the torrent of the fathers and councils, and from his genuine writings, such as were deposited by him in the library of Cæsarea. (See Huet, Origen, l. 2, c. 11.) Nor does Dom. Charles Vincent de la Rue offer to vindicate him from the charge of having maintained this and certain other errors relating to the human soul, angels, &c. The Benedictin complete edition of Origen's works was undertaken by Dom. Charles de la Rue, who published two volumes, and prepared the third. His nephew, Charles Vincent de la Rue, took care to have this printed in 1749, and added himself, in 1759, the fourth or last volume, with curious judicious critical notes on several parts of Huet's Origeniana; wherein he clears his author of many things laid to his charge by Huet, and especially by that learned prelate's friend, F. Petau: yet shows against Halloix, Tillemont, and Coëllier, that he certainly fell into several dangerous errors against the eternity of hell torments, &c., though never with obstinacy; and that he undoubtedly died in the bosom of the Catholic church.

APRIL XXIII

SAINT GEORGE, MARTYR.

ABOUT THE YEAR 303.

ST. GEORGE is honored in the Catholic church as one of the most illustrious martyrs of Christ. The Greeks have long distinguished him by the title of 'The Great Martyr, and keep his festival a holiday of obligation. There stood formerly in Constantinople five or six churches dedicated in his honor; the oldest of which was always said to have been built by Constantine the Great; who seems also to have been the founder of the church of St. George, which stood over his tomb in Palestine. Both these churches were certainly built under the first Christian emperors. In the middle of the sixth age the emperor Justinian erected a new church, in honor of this saint, in Bizanes, in Lesser Armenia: the emperor Mauritius founded one in Constantinople. It is related in the life of St. Theodorus of Siceon, that he served God a long while in a chapel which bore the name of St. George. had a particular devotion to this glorious martyr, and strongly recommended the same to Mauritius, when he foretold him the empire. One of the churches of St. George in Constantinople, called Manges, with a monastery adjoining, gave to the Hellespont the name of the Arm of St. George. To this day is St. George honored as principal patron or tutelar saint by several eastern nations, particularly the Georgians. The Byzantine historians relate several battles to have been gained, and other miracles wrought through his intercession. From frequent pilgrimages to his church and tomb in Palestine, performed by those who visited the Holy Land, his veneration was much propagated over the West. St. Gregory of Tours mentions him as highly celebrated in France in the sixth century.¹ St. Gregory the Great ordered an old church of St. George, which was fallen to decay, to be repaired.² His office is found in the sacramentary of that pope, and many others.³ St. Clotildis, wife of Clovis, the first Christian king of France, erected altars under his name; and the church of Chelles, built by her, was originally dedicated in his honor. The ancient life of Droctovæus mentions, that certain relics of St. George were placed in the church of St. Vincent, now called St. Germaris, in Paris, when it was first consecrated. Fortunatus of Poitiers wrote an epigram on a church of St. George, in Mentz. The intercession of this saint was implored especially in battles, and by warriors, as appears by several instances in the Byzantine history, and he is said to have been himself a great soldier. He is at this day the tutelar saint of the republic of Genoa, and was chosen by our ancestors in the same quality under our first Norman kings. The great national council, held at Oxford in 1222, commanded his feast to be kept a holiday of the lesser rank throughout all England.⁴ Under his name and ensign was instituted by our victorious king Edward III., in 1330, the most noble order of knighthood in Europe, consisting of twenty-five knights, beside the sovereign. Its establishment is dated fifty years before the knights of St. Michael were instituted in France, by Louis XI.: eighty years before the order of the Golden Fleece, established by Philip the Good, duke of Burgundy;

¹ L. de Glor. Mart. c. 101.² Not. Menardi in Sacram. S. Greg³ L. 19, ep. 73, p. 1173, ed. Ben⁴ Coac. t. 1 p. 375

and one hundred and ninety before the order of St. Andrew was set up in Scotland by James V. The emperor Frederick IV. instituted, in 1470, an order of knights in honor of St. George; and an honorable military order in Venice bears his name.⁵

The extraordinary devotion of all Christendom to this saint,* is an authentic proof how glorious his triumph and name have always been in the church. All his acts relate, that he suffered under Dioclesian, at Nicomedia. Joseph Assemani⁶ shows, from the unanimous consent of all churches, that he was crowned on the 23d of April. According to the account given us by Metaphrastes, he was born in Cappadocia, of noble Christian parents. After the death of his father, he went with his mother into Palestine, she being a native of that country, and having there a considerable estate, which fell to her son George. He was strong and robust in body, and having embraced the profession of a soldier, was made a tribune, or colonel in the army. By his courage and conduct, he was soon preferred to higher stations by the emperor Dioclesian. When that prince waged war against the Christian religion, St. George laid aside the marks of his dignity, threw up his commission and posts, and complained to the emperor himself of his severities and bloody edicts. He was immediately cast into prison, and tried, first by promises, and afterwards put to the question, and tortured with great cruelty: but nothing could shake his constancy. The next day he was led through the city and beheaded. Some think him to have been the same illustrious young man who tore down the edicts when they were first fixed up at Nicomedia,† as Lactantius relates in his book, *On the Death of the Persecutors*, and Eusebius in his history.⁷ The reason why St. George has been regarded as the patron of military men, is partly upon the score of his profession, and partly upon the credit of a relation of his appearing to the Christian army in the holy war, before the battle of Antioch. The success of this battle proving fortunate to the Christians, under Godfrey of Bouillon, made the name of St. George more famous in Europe, and disposed the military men to implore more particularly his intercession. This devotion was confirmed, as it is said, by an apparition of St. George to our king, Richard I., in his expedition against the Saracens: which vision, being declared to the troops, was to them a great encouragement, and they soon after defeated the enemy.⁸ St. George is usually painted on horseback, and tilting at a dragon, under his feet: but this representation is no

⁵ See F. Honoré, *Hist. des Ordres de Chevalerie*, t. 4. Also Ashmole's *Order of the Garter*; Anstis's *Register*; and Pott's *Antiquities of Windsor and Hist. of this Order*, 4to. 1749, with the MS. notes of Dr Buswel, canon of Westminster.

⁶ Jos. Assemani in *Calced. Univer.* t. 6, p. 234. See *Mémoires de l'Académie des Inscript.* t. 26 p. 436.

⁷ See the Acts of St. Anthimus and Comp.

⁸ See Dr. Heylin's *History of St. George*.

* Certain ancient heretics forged false acts of St. George, which the learned pope Gelasius condemned in his famous Roman council in 494. Calvin and the Centuriators call him an imaginary saint: but their slander is confuted by most authentic titles and monuments. Jurieu, (*Apol. de Reform.* t. 1.) Reynolds and Echard blush not to confound him with George the Arian, usurper of the see of Alexandria, the infamous persecutor of St. Athanasius and the Catholics, whom he endeavored to drag into Arianism, by butchering great numbers, banishing their bishops, plundering the houses of orphans and widows, and outraging the nuns with the utmost barbarity; till the Gentiles, exasperated by his cruelties and scandalous behavior, massacred him, under Julian. The stories of the combat of St. George with the magician Athanasius, and the like trumpery, came from the mint of the Arians, as Baronius takes notice: and we find them rejected by pope Gelasius and the other Catholics, who were too well acquainted with the Arian wolf, whose acts they condemned, to confound him with this illustrious martyr of Christ; though the forgeries of the heretics have been so blended with the truth in the history of this holy martyr, that, as we have it, there is no means of separating the sterling from the counterfeit. See, in Dr. Heylin's *History of St. George*, the testimonies of writers in every age from Gelasius I. in 492, downwards, concerning this holy martyr.

† The proofs of this plausible conjecture, see in Papebroke, on St. George, sect. 4, Apr. t. 3, p. 107. Eusebius mentions this anonymous martyr to have been apprehended at Nicomedia, the first victim of the persecution, upon the approach of Easter-day, which fell that year on the 18th of April; so that he seems to have been apprehended on Good Friday, and after having been tortured for eight days, to have received his crown on the Friday following, the 23d of April. His body was most easily transported, in the time of the persecution, from Nicomedia, near the Propontis, into the Mediterranean sea, and to Joppa in Palestine. See also Jos. Assemani *Comment. in Cal. Univ.*

more than an emblematical figure, purporting, that, by his faith and Christian fortitude, he conquered the devil, called the dragon in the Apocalypse

Though many dishonor the profession of arms by a licentiousness of manners, yet, to show us that perfect sanctity is attainable in all states, we find the names of more soldiers recorded in the martyrologies than almost of any other profession. Every true disciple of Christ must be a martyr in the disposition of his heart, as he must be ready to lose all, and to suffer any thing, rather than to offend God. Every good Christian is also a martyr, by the patience and courage with which he bears all trials. There is no virtue more necessary, nor of which the exercise ought to be more frequent, than patience. In this mortal life we have continually something to suffer from disappointments in affairs, from the severity of the seasons from the injustice, caprice, peevishness, jealousy, or antipathy of others; and from ourselves, in pains either of mind or body. Even our own weaknesses and faults are to us subjects of patience. And as we have continually many burdens, both of our own and others, to bear, it is only in patience that we are to possess our souls. This affords us comfort in all our sufferings, and maintains our souls in unshaken tranquillity and peace. This is true greatness of mind, and the virtue of heroic souls. But alas! every accident ruffles and disturbs us: and we are insupportable even to ourselves. What comfort should we find, what peace should we enjoy, what treasures of virtue should we heap up what a harvest of merits should we reap, if we had learned the true spirit of Christian patience! This is the martyrdom, and the crown of every faithful disciple of Christ.

ST. ADALBERT, BISHOP OF PRAGUE, MARTYR

HE was born of noble parentage in Bohemia, in 956, and received a baptism the name of Woytiech, which, in the Sclavonian tongue, signifies, Help of the Army. In his childhood his parents saw themselves in great danger of losing him by sickness, and in that extremity, consecrated him to God by vow, before the altar of the Blessed Virgin, saying: "O Lord, let not this son live to us, but to you, among the clergy, and under the patronage of your Mother." The child, hereupon recovering, was sent by them, without delay, to Adalbert, archbishop of Magdebourg, to be educated in piety and learning. The archbishop provided him with the ablest masters, and, at confirmation, gave him his own name, Adalbert, or Albert. The noble pupil, in his progress in learning, outdid the highest expectations of his spiritual father and master: but made piety his principal study. The hours of recreation he spent chiefly in prayer, and in secretly visiting and relieving the poor and the sick. After nine years the archbishop died, in 981, and our saint returned into Bohemia, with a useful library which he had collected. In 983, he was promoted to holy orders by Diethmar, bishop of Prague. That prelate fell sick soon after, and drawing near his end, cried out, in a manner that terrified all the bystanders, that the devils were ready to seize his soul on account of his having neglected the duties of his charge, and pursued with eagerness the riches, honors, and pleasures of the world. Adalbert, who had been present at that prelate's death in these sentiments, was not only terrified with the rest, but being touched with the liveliest sentiments of compunction for whatever he had done amiss in the former part of his life, put on a hair-shirt, went from church to church in the habit of a penitent to implore God's mercy, and dealt out his alms

with a very liberal hand. An assembly was held a few days after for the choice of a successor, and Adalbert's opposition proving ineffectual to prevent his election to the vacant bishopric, he received episcopal ordination at the hands of the archbishop of Mentz, in 983. From that day he was never seen to smile, and being asked the reason, made this answer: "It is an easy thing to wear the mitre and a cross; but it is a most dreadful circumstance to have an account to give of a bishopric to the Judge of the living and the dead." He entered Prague barefoot, and was received by Boleslas prince of Bohemia, and all the people, with great joy. His first care was to divide the revenues of his see into four parts, allotting the first to the support of the fabric and ornaments of his church; the second to the maintenance of his canons; and the third to the relief of the poor: reserving the fourth for himself and his household, in which he constantly maintained twelve poor men, in honor of the twelve apostles, and allowed provisions to a much greater number on festivals, besides employing his own patrimony in alms. He had in his chamber a good bed, but on which he never lay; taking his short rest on a sackcloth, or on the bare floor. His fasts were frequent, and his whole life most austere. He preached almost every day, and visited the poor in their cottages, and the prisoners in their dungeons. A great part of his diocese had continued till then involved in the shades of idolatry, and the rest mere barbarians in their manners, slaves to their passions, and Christians only in name. Finding them, by inveterate habits and long connivance, incorrigibly fixed in their evil courses, he made a journey to Rome, and obtained of pope John XV. leave to retire, in 989. He visited mount Cassino, and put on the monastic habit, together with his brother Gaudentius, at St. Boniface's in Rome. He took the last place in the monastery, and preferred always the meanest offices in the house. After five years, the archbishop of Mentz, in 994, urged the pope to send him back to his bishopric. His Holiness, upon mature deliberation on the affair, ordered him to return; but declared him at full liberty to withdraw a second time, in case the people continued disobedient and incorrigible as before. At his arrival in Prague, the inhabitants received him with great acclamations, and readily promised an exact obedience to his directions, but proved as deaf to his admonitions as ever. Seeing himself useless here, and only in danger of losing his own soul, he left them, pursuant to the license he had received, and preached the gospel in Hungary; where, among others, he instructed their king, Stephen, famous afterwards for his sanctity. Though this event more probably happened on his former departure from Prague, about six years before. At his return to his monastery, in Rome, his abbot, Leo, made him prior, in which station he behaved with his usual humility, and condescension to the meanest officers of the house. The emperor, Otto III., was so much delighted with his conversation, that he could scarce bear him out of his sight. At the repeated solicitations of the archbishop of Mentz, pope Gregory V. sent him once more to his diocese. On the news of his approach, the barbarous citizens, having at their head Boleslas, the wicked prince of Bohemia, massacred several of his relations, and burnt their castles and towns. The bishop, being informed of these outrageous measures, instead of proceeding on his journey to Prague, went to his friend, Boleslas, then duke, and afterwards the first king of Poland, who, after some time, advised him to send deputies to the people of Prague, to know if they would admit him as their bishop, and obey his directions, or not. The message was received with scorn, and they returned for answer, that there was too great an opposition between his ways and theirs, for him to expect to live in peace among them: that they were convinced it was not a zeal to reform them, but a desire to revenge the death of his re-

lations, that prompted him to seek a readmission; which, if he attempted, he might be assured of meeting with a very indifferent reception. The saint took this refusal of his people for a sufficient discharge for the present, which made him direct his thoughts to the conversion of infidels, with which Poland and Prussia then abounded. Having converted great numbers in Poland, he, with his two companions, Bennet and Gaudentius, went into Prussia, which had not as yet received the light of the gospel, and made many converts at Dantzic. Being conveyed thence into a small island, they were presently surrounded by the savage inhabitants, who loaded them with injuries; and one of them coming behind the saint, as he was reciting the psalter, knocked him down with the oar of a boat, upon which he returned thanks to God, for thinking him worthy to suffer for the sake of his crucified Redeemer. St. Adalbert and his companions attempted after this to preach the gospel in another place in the neighborhood, but with no better success; being told on their arrival that if they did not depart the next day, it should cost them their lives. They accordingly withdrew, in order to provide for their safety, and had laid themselves down to take a little rest after their fatigues; when, being pursued, they were overtaken by a party of the infidels, by whom they were seized and bound, as victims destined for a sacrifice. St. Adalbert offered his life to God by an ardent prayer, in which he begged of him the pardon and salvation of his murderers. The priest of the idols first pierced him in the breast with his lance, saying: "You ought now to rejoice; for you had it always in your mouth that it was your desire to die for Christ." Six others gave him each a stab with their lances; of which seven wounds he died on the 23d of April, 997. The heathens cut off his head, and fixed it on a pole: his two companions they carried away captives. Boleslas, duke of Poland, bought the corpse of the martyr at a great price, and translated it to the abbey of Tremezno, with great solemnity, and from thence, in 998, to Gnesna, where it is kept with great honor in the cathedral, and has been rendered famous by many miracles. In the catalogue of the rich treasury of relics, kept in the electoral palace of Hanover, printed at Hanover, in folio, in 1713, is mentioned a portion of those of St. Adalbert in a precious shrine.

St. Adalbert is styled the apostle of Prussia, though he only planted the faith at Dantzic. The present king of Prussia, in his elegant memoirs of the house of Brandenburg,¹ tells us that the conversion of the country of Brandenburg was begun by the conquests and zeal of Charlemagne, and completed in 928, under Henry the Fowler, who again subdued that territory: that the Prussians were originally Sarmatians, the most savage of all the northern idolaters; that they adored their idols under oak trees, being strangers to the elegance of temples: and that they sacrificed prisoners taken from their enemies, to their false gods. After the martyrdom of St. Adalbert, three kings of Poland, all named Boleslas, attempted in vain to subdue them. The Teutonic knights, in 1239, conquered that country, and planted Christianity in it. See the two lives of St. Adalbert, written soon after his death, with remarks of Henschenius, *Apr. t. 3, p. 174.* Also John Dlugloss, alias Longinus, *Hist. Polonicâ, p. 112;* Dithmar *Chronici, l. 4,* and *Chronicon Hildesheimense.*

ST. GERARD, BISHOP OF TOUL, C.

GERARD was descended of a noble family, and born at Coogne. His father's name was Ingranne: his mother, who was called Emma, was struck

¹ P. 36 and 364.

dead with lightning. Gerard, then in his youth, was much afflicted at this accident, and from that time consecrated himself entirely to a life of penance and devotion. Some time after he took the clerical tonsure, and entered himself in a community of clergy, who performed the divine office in the church of St. Peter, which was the cathedral, and followed the institute of the regular canons, probably either of St. Chrodegang or of Aix-la-Chapelle. The reputation of Gerard's fervent piety reached the imperial court, and while he was cellarer in this community he was promoted to the bishopric of Toul, vacant by the death of St. Gauzlin, in the beginning of the year 963. Bruno, archbishop of Cologne and duke of Lorraine, prime minister or general lieutenant of the empire to his brother Otho I., advanced him to that dignity, which the saint accepted only by compulsion and in obedience to his superiors. He recited every day thirteen canonical hours by joining the office of the monks with that of the canons, of which we have several other examples in that age. The holy scriptures and the lives of the saints he read daily, and meditated on them good part of the night. He had an extraordinary talent at preaching, which he exercised with great assiduity, often sending zealous clergymen to preach in country parishes. He rebuilt his cathedral, dedicated to St. Stephen, in 981, though the structure which we now see was only raised in 1447. The monastery of St. Evre, or Aper, (which had been founded by that holy bishop of Toul towards the end of the fifth century,) was enriched by our saint, in which his predecessor, St. Gauzlin, had settled the rule of St. Bennet, till then unknown in that province, says Widric. Le Cointe, and F. Benoit, the Capuchin,¹ think the rule of Agaunum, or rather that of St. Columban, was before observed in that house. St. Gauzlin had founded in another suburb of Toul, a new monastery in honor of St. Mansuy or Mansuet, the first apostle of that country. This St. Gerard took particularly under his protection, and became its principal and most munificent founder. The church of St. Gengou and Toul, and some others, were also founded by St. Gerard, who, out of devotion to St. Martin, whom he regarded as his principal patron and model, was a particular benefactor to the monastery of St. Martin, on the Meuse, near Sorcy, in his diocese. In 981 he made a pilgrimage to Rome, and in 982 exerted his charity in a wonderful manner in relieving the poor in his diocese in the time of a great famine, and afterwards under a dreadful pestilence. All the abbeys of the country were recommended to his care by the emperor Otho II., in 974, and he founded the great hospital at Toul: also a community of Scottish (or Irish) and Greek monks. The reputation of the Scottish monks, whom St. Cadroe had lately placed at St. Clement's, at Metz, and in other parts, was such, that St. Gerard thought something wanting to his diocese till he had procured a settlement for some of these servants of God in it. These Greek monks established schools in their language, which were very useful and remarkable, as appears by the great progress which cardinal Humbert, in his youth a monk at Moien-Moutier in Lorraine, and many others, made in that literature. The Scots also taught the sciences. For, by the great encouragement which St. Gauzlin and St. Gerard gave to learned men and to useful studies, during the sixty years which they successively governed the diocese of Toul, it became one of the most flourishing provinces in the church for learning and piety.² St. Gerard dreaded that learning, which makes not men more humble and more virtuous. To shun this fatal rock, upon which so many students split, he took great care that all scholars, especially those who were destined to the church, applied themselves still with greater solicitude and assiduity to all

¹ Benoît Picard, *Hist. de Toul*, p. 234.

² See Dom. Clemencez, *Hist. Liter.* t. 6 pp. 99 and 57.

the exercises of an interior life than to their studies. By making this the constant rule of his own conduct, he had not the regret which a certain great man³ is said to have expressed in his last moments, for having taken more pains to cultivate his understanding with science than to correct and improve his will by virtue. By mortification, compunction, and heavenly contemplation, he nourished in his soul a constant spirit of devotion, which is the spring of a spiritual life, and which consists in a close, uninterrupted union of the heart to God. By this he daily forgot the world, and banished its love more and more perfectly out of his heart, purified more and more its affections, and raised his soul continually to higher degrees of perfection in the divine love, and in all other virtues. In his heavenly contemplations he found, by his own experience, in a manner which words can never teach, that in the lowest degree of this exercise God often communicates himself to a soul with such excess of sweetness, that a thousand years spent in all the pleasures which the world can afford, bear no proportion to what a soul tastes in one minute with her God. His conversation had such charms to him, and his divine love filled his soul with such inexpressible chaste delights, that it seemed as it were impossible to him for his soul to love any other thing but God, or to find any satisfaction but in him, and in his love and holy will. St. Gerard passed from these exercises and labors to the full possession of God in the eternal kingdom of his glory, on the night between the 22d and 23d of April, in the year 994, having been bishop thirty-one years. Widric, the learned and pious abbot of St. Aperi's, or Evre's, at Toul, and reformer of that and several other great abbeys in those parts, by order of Bruno, who was made bishop of Toul in 1026, wrote the life of St. Gerard. Bruno being raised to the popedom in 1048, under the name of Leo IX., canonized St. Gerard with great pomp in a council which he held at Rome, in 1050.⁴ Being at Toul the same year, he caused his body to be taken up and enshrined on the 30th of October.⁵ After this ceremony Widric added a second book to the life of St. Gerard, on his canonization; and afterwards a third, on the translation of his relics, with an account of some miracles. This work, which is edifying, and well written, is given imperfect by Henschenius,⁶ but entire by Dom. Martenne,⁷ and by Dom. Calmet, in his proofs of his history of Lorraine.⁸ It had been before published in French, with long notes, by F. Benedict Picard, the Capuchin, in 1700, in 12mo. That author reprinted the same in his Ecclesiastical and Civil History of Toul, which he published in that city in 1707.

ST IBAR, OR IVOR, BISHOP IN IRELAND

THE acts of St. Ibar, and some other monuments say, that he was ordained bishop at Rome, and preached in Ireland with St. Kiaran, St. Ailbeus, and St. Declan, a little before St. Patrick arrived there; but others, quoted by Usher, tell us that St. Ibar was consecrated bishop by St. Patrick. He preached in Meath and Leinster, and built a monastery in Begerin, or Little Ireland, a small island on the coast of Kenselach, (which was anciently a considerable province of Leinster.) In this monastery he trained up, with many others, St. Abban, his nephew by his sister Mella, married to Cormac, king of Leinster. St. Abban was afterwards abbot of the monastery of Magarnoide, in Kenselach. St. Ibar divided his time between the

³ Cardinal du Perron.

⁴ See his decretal for this canonization in Widric, l. 2; Mabillon, Sac. 5; Ben. et Annal. t. 4; Item le Novo Codice canonizationum, et Conc. t. 6, part 1, ed. Regie Paris, 1714.

⁵ Bened. XIV. de Canoniz. l. 1, c. 8, n. 8, l. 1, p. 63.

⁶ Anec. t. 3, p. 1048.

⁷ Bolland. t. 3, Apr. pp. 206, 213

⁸ App. Mon. t. 4, pt. 2, p. 137.

labors of his apostolic mission in the country, and the sweet repose of contemplation in his monastery, where he died about the year 500, according to the Ulster annals. His relics were kept with singular veneration in this monastery of Beg-erin. See Usher's Antiq. c. 16, p. 414, and Chron. ib p. 515. Also Colgan's MSS. 22 Apr

 APRIL XXIV

ST. FIDELIS, OF SIGMARENGEN, MARTYR.

From the process of his canonization, and other memoirs, collected by F. Theodore of Paris, of the same order of Capuchin friars. See the acts of the canonization of SS. Fidelis of Sigmarengen, Camillus de Lellis, Peter Regalati, Joseph of Leonissa and Catharine Ricci, by Benedict XIV., printed in 1749, folio. On St. Fidelis, pp. 101, 179, and the bull for his canonization, p. 516.

A. D. 1622.

HE was born in 1577, at Sigmarengen, a town in Germany, in the principality of Hoinvenzollen. The name of his father was John Rey. The saint was christened Mark, performed his studies in the university of Fribourg in Switzerland, and while he taught philosophy, commenced doctor of laws. He at that time never drank wine, and wore a hair-shirt. His modesty, meekness, chastity, and all other virtues, charmed all that had the happiness of his acquaintance. In 1604, he accompanied three young gentlemen of that country on their travels through the principal parts of Europe. During six years, which he continued in this employment, he never ceased to instil into them the most heroic and tender sentiments of piety. He received the holy sacrament very frequently, particularly on all the principal holidays: in every town where he came, he visited the hospitals and churches, passed several hours on his knees in the presence of the blessed sacrament, and gave to the poor sometimes the very clothes off his back. After this he practised the law in quality of counsellor or advocate, at Colmar, in Alsace, with great reputation, but with greater virtue. Justice and religion directed all his actions. He scrupulously forbore all invectives, detractions, and whatever might affect the reputation of any adversary. His charity procured him the surname of counsellor and advocate for the poor: but the injustices of a colleague in protracting lawsuits for gain, and his finding fault with our saint for producing all his proofs for his clients in the beginning, in order to the quicker dispatch, gave him a disgust of a profession which was to many an occasion of sin, and determined him to enter among the Capuchin friars.* He first received holy orders, and having said his first mass in their convent at Fribourg, on the feast of St. Francis, in 1612, he consecrated himself to God by taking the habit. The guardian gave him, in religion, the name of Fidelis, or Faithful, alluding to that text of the Apocalypse which promises a crown of life to him who shall continue faithful to the end. From that moment humiliations, macerations, and implicit obedience were his delight. He overcame temptations by discovering them to his director, and submitting to his advice with regard to his conduct under them. By his last will, he bequeathed his patrimony to the bishop's seminary, for the establishment of a fund for the support of poor students, to whom he also left his library; and gave the remainder of his

* These are an austere reformation of the Franciscans, or Gray-Friars, commenced in Italy in 1580, by friar Matthew de Basel, and approved by Clement VIII.

substance to the poor. In regard to dress and furniture, he always chose that for his own use which was the least valuable and convenient. He fasted Advent, Lent, and Vigils, on bread and water, with dried fruits, tasting nothing which had been dressed by fire. His life was a continued prayer and recollection, and at his devotions he seemed rather like an angel than a man. His earnest and perpetual petition to God was, that he would always preserve him from sin, and from falling into tepidity or sloth in his service. He sought the most abject and most painful employments even when superior; knowing that God exalts those highest who have here humbled themselves the lowest and the nearest to their own nothingness. He had no sooner finished his course of theology, than he was employed in preaching and in hearing confessions; and being sent superior to the convent of Weltkirchen, that town and many neighboring places were totally reformed by his zealous labors, and several Calvinists converted. The congregation de propagandâ fide, sent to father Fidelis a commission to go and preach among the Grisons; and he was the first missionary that was sent into those parts after that people had embraced Calvinism. Eight other fathers of his order were his assistants, and labored in this mission under his direction. The Calvinists of that territory, being incensed at his attempt, loudly threatened his life, and he prepared himself for martyrdom on entering upon this new harvest. Ralph de Salis, and another Calvinist gentleman, were converted by his first conferences. The missionary penetrated into Pretigout, a small district of the Grisons, in 1622, on the feast of the Epiphany, and gained every day new conquests to Christ; the conversion of which souls ought to be regarded as more the fruit of the ardent prayers in which he passed great part of the nights, than of his sermons and conferences in the day. These wonderful effects of his apostolic zeal, whereof the bishop of Coire sent a large and full account to the congregation de propagandâ, so enraged the Calvinists in that province, who had lately rebelled against the emperor, their sovereign, that they were determined to bear with them no longer. The holy father having notice of it, thought of nothing but preparing himself for his conflict, passing whole nights in fervent prayer before the blessed sacrament, or before his crucifix, and often prostrate on the ground. On the 24th of April, 1622, he made his confession to his companion with great compunction, said mass, and then preached at Gruch, a considerable borough. At the end of his sermon, which he delivered with more than ordinary fire, he stood silent on a sudden, with his eyes fixed on heaven, in an ecstasy, during some time. He foretold his death to several persons in the clearest terms, and subscribed his last letters in this manner: "Brother Fidelis, who will be shortly the food of worms." From Gruch he went to preach at Sevis, where, with great energy, he exhorted the Catholics to constancy in the faith. A Calvinist having discharged his musket at him in the church, the Catholics entreated him to leave the place. He answered, that death was his gain and his joy, and that he was ready to lay down his life in God's cause. On his road back to Gruch, he met twenty Calvinist soldiers with a minister at their head. They called him false prophet, and urged him to embrace their sect. He answered: "I am sent to you to confute, not to embrace your heresy. The Catholic religion is the faith of all ages, I fear not death." One of them beat him down to the ground by a stroke on the head with his backsword. The martyr rose again on his knees, and stretching out his arms in the form of a cross, said with a feeble voice: "Pardon my enemies, O Lord: blinded by passion they know not what they do. Lord Jesus, have pity on me. Mary, mother of Jesus, assist me." Another stroke clove his skull, and he fell to the ground and lay weltering in his blood. The soldiers, not content with this, added many stabs

in his body, and hacked his left leg, as they said, to punish him for his many journeys into those parts to preach to them. A Catholic woman lay concealed near the place during this butchery; and after the soldiers were gone, coming out to see the effects of it, found the martyr's eyes open, and fixed on the heavens. He died in 1622, the forty-fifth year of his age, and the tenth of his religious profession. He was buried by the Catholics the next day. The rebels were soon after defeated by the imperialists, an event which the martyr had foretold them. The minister was converted by this circumstance, and made a public abjuration of his heresy. After six months, the martyr's body was found incorrupt, but the head and left arm separate from the trunk. These being put into two cases, were translated from thence to the cathedral of Coire, at the earnest suit of the bishop, and laid under the high altar with great pomp; the remainder of the corpse was deposited in the Capuchin's church at Weltkirchen. Three miracles performed by his relics and intercession, out of three hundred and five produced, are inserted in the decree of his beatification, published by pope Benedict XIII., in 1729. Other miracles were proved, and the decree of his canonization was published by Benedict XIV., in 1746. The 24th of April is appointed the day of his festival, and his name is inserted in the Roman Martyrology. See the acts of his canonization: also his life, written by Dom. Placid, abbot of Weissenau, or Augia Brigantina, published by Dom. Bernard Pez, librarian in the famous abbey of Melch, in Austria, in his *Bibliotheca Ascetica*, t. 10, p. 403.

To contribute to the conversion of a soul from sin is something far more excellent than to raise a dead body to life. This must soon fall again a prey to death; and only recovers by such a miracle the enjoyment of the frail and empty goods of this world. But the soul, which, from the death of sin, is raised to the life of grace, is immortal, and, from a slave of the devil and a firebrand of hell, passes to the inestimable dignity and privileges of a child of God; by which divine adoption she is rescued out of the abyss of infinite misery, and exalted to the most sublime state of glory and happiness, in which all the treasures of grace and of heaven are her portion forever. Hunger, thirst, watchings, labors, and a thousand martyrdoms, ought to seem nothing to one employed in the sacred ministry, with the hopes of gaining but one sinner to Christ. Moreover, God himself will be his recompense, who is witness, and keeps a faithful account of all his fatigues and least sufferings.

ST. MELLITUS, ARCHBISHOP OF CANTERBURY, C.

HE was a Roman abbot, whom St. Gregory sent over hither in 601, at the head of a second colony of missionaries to assist St. Austin, by whom he was ordained the first bishop of London, or of the East-Saxons, baptized Sebert the king, with a great part of his nation: and by his liberality, in 604, laid the foundation of the cathedral church of S. Paul's, and, in 609, of the monastery of St. Peter, at Thorney, which was rebuilt by king Edgar, and again most sumptuously by St. Edward the Confessor, and is now called Westminster. This Christian and learned prince, dying about 616, left his dominions to his three sons, Sexred, Seward, and Sigebert, whom he had not been so happy as to recover from their idolatry, though they had kept their heathenism private during their father's life. After his death they declared themselves pagans, and gave their subjects the liberty of returning to their former idolatrous worship. Yet when they saw our holy

bishop at the altar, and giving the blessed eucharist to the people, they would not be satisfied unless he would give them some of that fine white bread, as they called it, he was used to give their father. He told them their request should be granted, on condition they would be baptized, as their father was; but this they would not hear of, alleging they had no need of baptism, but still insisted on receiving the consecrated bread; and on the bishop's refusal to gratify them in their unreasonable request, they banished him their dominions. These three princes, after a reign of six years, going on an expedition against the West-Saxons, were all three slain in battle. But though the chief promoters of paganism were taken off, their people, being inured again to idolatry, did not return to the faith before the year 628, according to the Saxon annals. St. Mellitus passed over to France, but soon returned, and upon the death of St. Laurence, in 619, was translated to the see of Canterbury, being the third archbishop of that see. While sick of the gout, he, by his prayers, stopped a furious conflagration which had already laid no small part of that city in ashes, and which no hands had been able to get under. He died April the 24th, 624. See Bede, Le Neve's Fasti, Goscelin, and Capgrave.

SS. BONA, OR BEUVE, AND DODA,

VIRGINS AND ABBESSES.

ST. BEUVE was of the royal blood of France, nearly related to king Dagobert, and one of the principal ladies of the court. She edified the whole kingdom by her virtues in the world above thirty years, but rejected all solicitations to marry, desiring to devote herself entirely to the service of God. Her brother, St. Baudry, or Balderic, who had some years before founded the monastery of Montfaucon, which he governed in quality of abbot, built a nunnery in honor of the Blessed Virgin, in the suburbs of Rheims, in 639: St. Beuve there took the religious habit, and, notwithstanding her tears and opposition, was chosen the first abbess of this house. By her example she conducted her religious sisters in the perfect spirit of humility, poverty, mortification, and prayer, and died in 673, leaving behind her a sweet odor of her sanctity and virtues to all France. She was succeeded by her niece, St. Doda, a faithful imitator of her spirit and virtues. The bodies of SS. Beuve and Doda were afterwards removed to St. Peter's abbey, within the city. The ancient history of their lives having been lost in a great fire, an anonymous author compiled another from the tradition of the nuns in the tenth century: a piece not much esteemed, omitted by Mabilion, but published by the Bollandists, 24 Apr. See, on these holy virgins, Flodoard, the learned canon of Rheims, who died in 966, in his curious History of the Church of Rheims, l. 4, c. 38.

B. ROBERT,

FIRST ABBOT AND FOUNDER OF THE GREAT BENEDICTIN MONASTERY OF CHAISE DIEU, IN LATIN CASA DEI, IN THE DIOCESE OF CLERMONT, IN AUVERGNE.

HE was brought up among the clergy of St. Julian's, at Brioude, and made canon and treasurer of that church. He built a hospital in that town, rebuilt about fifty churches, and, out of a love of solitude and penance, retired with

two companions to the spot where, three years after, he founded his abbey in which he governed three hundred monks. It became the head of a congregation of several Benedictin monasteries, and in 1640, was aggregated to that of St. Maur. B. Robert died in 1067, on the 17th of April, and was interred on the 24th, on which he is honored at Chaise-Dieu, and in other places in Auvergne. See Mabillon, Chatelain, &c

 APRIL XXV.

ST MARK, EVANGELIST.

From Eusebius, St. Jerom, &c., collected by Tillemont, t. 2. p. 89; Calmet, t. 7, &c.

ST. MARK was of Jewish extraction. The style of his gospel, abounding with Hebraisms, shows that he was by birth a Jew, and that the Hebrew language was more natural to him than the Greek. His acts say he was of Cyrenaica, and Bede from them adds, of the race of Aaron. Papias, quoted by Eusebius,¹ St. Austin,² Theodoret, and Bede, say he was converted by the apostles after Christ's resurrection.* St. Irenæus³ calls him the disciple and interpreter of St. Peter, and, according to Origen and St. Jerom, he is the same Mark whom St. Peter calls his son.⁴ By his office of interpreter to St. Peter, some understood that St. Mark was the author of the style of his epistles; others, that he was employed as a translator into Greek or Latin, of what the apostle had written in his own tongue, as occasion might require it. St. Jerom and some others take him to be the same with that John, surnamed Mark, son to the sister of St. Barnabas: but it is generally believed they were different persons: and that the latter was with St. Paul in the East, at the same time that the Evangelist was at Rome, or at Alexandria. According to Papias, and St. Clement of Alexandria, he wrote his gospel at the request of the Romans; who, as they relate,⁵ desired to have that committed to writing which St. Peter had taught them by word of mouth. Mark, to whom this request was made, did accordingly set himself to recollect what he had by long conversation learned from St. Peter; for it is affirmed by some, that he had never seen our Saviour in the flesh. St. Peter rejoiced at the affection of the faithful; and having revised the work, approved of it, and authorized it to be read in the religious assemblies of the faithful. Hence it might be, that, as we learn from Tertullian,⁶ some attributed this gospel to St. Peter himself.† Many judge, by

¹ Hist. b. 3, c. 39.

² B. 3, c. 1.

³ Eus. Hist. b. 2, c. 16.

⁴ L. 1. de cons. evang. c. 1, and in Faust. l. 17, c. 3.

⁵ 1 Pet. v. 13.

⁶ Tert. cont. Marcion. b. 4, c. 5.

* Tillemont and others, upon the authority of these fathers, say he never was a disciple of Christ, but only of the apostles. Yet St. Epiphanius tells us, he was one of the seventy-two disciples, and forsook Christ, after hearing his discourse on the Eucharist, John vi. but was converted by St. Peter after the resurrection, (Har. 51, c. 5, p. 528.) Tillemont (Note 2, sur S. Jean Marc. l. 2, p. 556) maintains, that the evangelist was not John Mark, (who seems to have been the cousin of St. Barnabas,) because the latter desired to follow St. Paul and Barnabas, as an attendant, in 51; whereas the evangelist seems to have arrived in Egypt in 49, and to have written his gospel at Rome before that time. On the contrary, F. Combes thinks that the evangelist and John Mark are the same person. And Stilling, the Bollandist, in the life of St. John Mark, shows this to be the most probable opinion, as nothing occurs in the sacred writings which proves them to have been different persons. See Stilling, t. 7, Sept. ad diem 27, p. 387.

† St. Epiphanius, (Har. 51.) St. Gregory Nazianzen, (Or. 25, and carn. 34.) St. Jerom, (Cat.) &c., affirm the same. Baronius (ad an. 45) and Selden think his gospel was first written in Latin, because it was compiled for the benefit of the Romans: but the Greek language was commonly understood among them. St. Austin, St. Jerom, and most of the ancients, suppose the Greek certainly to be the original, in

comparing the two gospels, that St. Mark abridged that of St. Matthew ; for he relates the same things, and often uses the same words ; but he adds several particular circumstances, and changes the order of the narration, in which he agrees with St. Luke and St. John. He relates two histories not mentioned by St. Matthew, namely, that of the widow giving two mites,⁷ and that of Christ's appearing to the two disciples going to Emmaus. St. Austin⁸ calls him the Abridger of St. Matthew. But Ceillier, and some others, think nothing clearly proves that he made use of St. Matthew's gospel. This evangelist is concise in his narrations, and writes with a most pleasing simplicity and elegance. St. Chrysostom⁹ admires the humility of St. Peter, (we may add also of his disciple St. Mark,) when he observes, that this evangelist makes no mention of the high commendations which Christ gave that apostle on his making that explicit confession of his being the Son of God ; neither does he mention his walking on the water ; but gives at full length the history of St. Peter's denying his Master, with all its circumstances. He wrote his gospel in Italy, and, in all appearance, before the year of Christ, 49.

St. Peter sent his disciples from Rome to found other churches. Some moderns say St. Mark founded that of Aquileia. It is certain at least that he was sent by St. Peter into Egypt, and was by him appointed bishop of Alexandria, (which, after Rome, was accounted the second city of the world,) as Eusebius, St. Epiphanius, St. Jerom, and others assure us. Pope Gelasius, in his Roman council, Palladius, and the Greeks, universally add, that he finished his course at Alexandria, by a glorious martyrdom. St. Peter left Rome, and returned into the East in the ninth year of Claudius, and forty-ninth of Christ. About that time St. Mark went first into Egypt, according to the Greeks. The Oriental Chronicle, published by Abraham Eckellensis, places his arrival at Alexandria only in the seventh year of Nero, and sixtieth of Christ. Both which accounts agree with the relation of his martyrdom, contained in the ancient acts published by the Bollandists, which were made use of by Bede and the Oriental Chronicle, and seem to have been extant in Egypt in the fourth and fifth centuries. By them we are told that St. Mark landed at Cyrene, in Pentapolis, a part of Lybia bordering on Egypt, and, by innumerable miracles, brought many over to the faith, and demolished several temples of the idols. He likewise carried the gospel into other provinces of Lybia, into Thebais, and other parts of Egypt. This country was heretofore, of all others, the most superstitious : but the benediction of God, promised to it by the prophets, was plentifully showered down upon it during the ministry of this apostle. He employed twelve years in preaching in these parts, before he, by a particular call of God, entered Alexandria, where he soon assembled a very numerous church,¹⁰ of which it is thought, says Fleury, that the Jewish converts then made up the greatest part. And it is the opinion of St. Jerom

⁷ Mark xii

⁹ Rom. 58 and 85. in Mat.

⁸ L. 1. de consens evang. c. 2.

¹⁰ B. 2, c. 16.

deed the style itself shows it, and the learned are now commonly agreed in this point. An old manuscript of this gospel is kept in St. Mark's treasury in Venice, and is there said to be the original copy, written by the evangelist himself. It is written, not on Egyptian papyrus, as Mabillon and Montfaucon too lightly imagined, but on a paper made of cotton, as Scipio Maffei, a complete judge, who narrowly examined it, assures us. (See his *Istoria Diplomatica*, printed at Mantua, in 4to., in 1727.) Misson thought it written in Greek, and that he read the word *Kara*. But Montfaucon shows that he mistook *Bata* in *Ibat antem* for *Kara*; and that the MS. is in Latin, as Ciaconi had well informed us. It was conveyed from Aquileia to Venice in the fifteenth century. The emperor Charles IV., in 1355, obtained, from Aquileia, the last eight leaves, which are kept at Prague. The twenty leaves at Venice, with the last eight leaves at Prague make the whole gospel of St. Mark, which belongs to the other three gospels in the Forojulian MS. This MS. was written in the sixth century, and contains the oldest copy of St. Jerom's version of the gospels. See Montfaucon, *Diar. Italic.* Calmet, *Diss sur l'Evang. de St. Marc*, and principally Laur. a Turco's excellent letter to Bianchini in this latter's *Evangel.* *Quadrup. t. 4, p. 543.*

and Eusebius, that these were the Therapeutes described by Philo,¹¹ and the first founders of the ascetic life in Egypt.*

The prodigious progress of the faith in Alexandria stirred up the heathens against this Galilæan. The apostle therefore left the city, having ordained St. Anianus bishop, in the eighth year of Nero, of Christ the sixty-second, and returned to Pentapolis, where he preached two years, and then visited his church of Alexandria, which he found increased in faith and grace, as well as in numbers. He encouraged the faithful and again withdrew; the Oriental Chronicle says to Rome. On his return to Alexandria, the heathens called him a magician, on account of his miracles, and resolved upon his death. God, however, concealed him long from them. At last, on the pagan feast of the idol Serapis, some that were employed to discover the holy man, found him offering to God the prayer of the oblation, or the mass. Overjoyed to find him in their power, they seized him, tied his feet with cords, and dragged him about the streets, crying out, that the ox must be led to Bucoles, a place near the sea, full of rocks and precipices, where probably oxen were fed. This happened on Sunday, the 24th of April, in the year of Christ 68, of Nero the fourteenth, about three years after the death of SS. Peter and Paul. The saint was thus dragged the whole day, staining the stones with his blood, and leaving the ground strewn with pieces of his flesh; all the while he ceased not to praise and thank God for his sufferings. At night he was thrown into prison, in which God comforted him by two visions, which Bede has also mentioned in his true martyrology. The next day the infidels dragged him, as before, till he happily expired on the 25th of April, on which day the Oriental and Western churches keep his festival. The Christians gathered up the remains of his mangled body, and buried them at Bucoles, where they afterwards usually assembled for prayer. His body was honorably kept there, in a church built on the spot, in 310; and towards the end of the fourth age, the holy priest Philoromus made a pilgrimage thither from Galatia to visit this saint's tomb, as Palladius recounts. His body was still honored at Alexandria, under the Mahometans, in the eighth age, in a marble tomb.¹² It is said to have been conveyed by stealth to Venice, in 815. Bernard, a French monk, who travelled over the East in 870, writes, that the body of St. Mark was not then at Alexandria, because the Venetians had carried it to their isles.¹³ It is said to be deposited in the Doge's stately rich chapel of St. Mark, in a secret place, that it may not be stolen, under one of the great pillars. This saint is honored by that republic with extraordinary devotion as principal patron.

The great litany is sung on this day to beg that God would be pleased to avert from us the scourges which our sins deserve. The origin of this custom is usually ascribed to St. Gregory the Great, who, by public supplication, or litany, with a procession of the whole city of Rome, divided into seven bands, or companies, obtained of God the extinction of a dreadful pestilence.†

¹¹ De vita contempl.

¹² See Bolland. p. 352.

¹³ See Mabillon, Act. Bened. p. 502.

* This opinion, Helyot, Montfaucon, and many others, have defended in ample dissertations; though others think these Therapeutes were originally a rigid sect of the Essenes among the Jews. Philo says, they were spread over all Egypt, that they lived retired from the world, disposed of their fortunes among their relations, read holy books, were much given to pious meditation, neither ate nor drank before sunset, and practised other austerities; and that some of their women observed perpetual virginity out of motives of religion. But whether they were the disciples of St. Mark or not, it is however certain, that from his time there were several Christians, whom a desire of living after a more perfect manner than ordinary, induced to withdraw into the country about Alexandria, and to live retired, praying and meditating on the holy scriptures, working with their hands, and taking no sustenance before sunset, &c.

† The Greek word litany, which signifies supplication, is mentioned by St. Basil, (cp. 63, p. 97, t. 3.) as used in his time for a public supplication to implore the divine mercy. The Greeks repeated the *tony Kyrie eleison*: the Latins retained the very words. St. Gregory the Great added *Christe eleison* to answer the former. The invocation of the saints was added soon after St. Gregory's time, as appears from some martyrologies of that age, which falsely bear the name of St. Jerom. See Florentin, *Admirat* 8 *rev. pp. 38, 40.* Thomassin, *Hist. des Fêtes Mob.* part 2, p. 173, &c.

This St. Gregory of Tours learned from a deacon, who had assisted at this ceremony at Rome.¹⁴ The station was at St. Mary Major's, and this procession and lityny were made in the year 590. St. Gregory the Great speaks of a like procession and lityny which he made thirteen years after on the 29th of August, in the year 603, in which the station was at St. Sabina s.¹⁵ Whence it is inferred that St. Gregory performed this ceremony every year, though not on the 25th of April, on which day we find it settled, in the close of the seventh century, long before the same was appointed for the feast of St. Mark.¹⁶ The great lityny was received in France, and commanded in the council of Aix-la-Chapelle in 836, and in the Capitulars of Charles the Bald.¹⁷ St. Gregory the Great observed the great lityny with a strict fast. On account of the Paschal time, on the 25th of April, it is kept in several dioceses only with abstinence; in some with a fast of the Stations, or till None.¹⁸

Nothing is more tender and more moving than the instructions which several councils, fathers, and holy pastors, have given on the manner of performing public supplications and processions. The first council of Orleans orders masters to excuse their servants from work and attendance, that all the faithful may be assembled together to unite their prayers and sighs. A council at Mentz¹⁹ commanded that all should assist barefoot, and covered with sackcloth: which was for some time observed in that church. St. Charles Borromæo endeavored, by pathetic instructions and pastoral letters, to revive the ancient piety of the faithful, on the great lityny and rogation days. According to the regulations which he made, the supplications and processions began before break of day, and continued till three or four o'clock in the afternoon. On them he fasted himself on bread and water, and preached several times, exhorting the people to sincere penance. A neglect to assist at the public supplications of the church, is a grievous disorder, and perhaps one of the principal causes of the little piety and sanctity which are left, and of the scandals which reign among Christians. They cannot seek the kingdom of God as they ought, who deprive themselves of so powerful a means of drawing down his graces upon their souls. We must join this procession with hearts penetrated with humility, and spend some time in prayer, pious reading, and the exercises of compunction. What we are chiefly to ask of God on these days is the remission of our sins, which are the only true evil, and the cause of all the chastisements which we suffer, or have reason to fear. We must secondly beg that God avert from us all scourges and calamities which our crimes deserve, and that he bestow his blessing on the fruits of the earth.

ST. MACULL, IN LATIN, MACALLIUS, CONFESSOR,

CALLED BY THE COMMON PEOPLE MAUGHOLD.

HE was an Irish prince, and captain of robbers, or freebooters, whom St. Patrick converted to the faith. By baptism he was so changed into a new man, as to appear at once to have put on perfectly the spirit of Christ. To cut off all dangerous occasions and commerce, he renounced the world, and retired into the Isle of Man, about thirty English miles long, and nine broad, situated towards the coast of Lancashire, in England. In the acts of this

¹⁴ St. Greg. Turon. l. 10, Hist. Franc. c. 1. See also John the Deacon, Vita S. Greg. l. 1, n. 42.

¹⁵ St. Greg. M. l. 11, ep. 2, Indict. 6.

¹⁶ Beleth. c. 122. Fronton in Calend. p. 71, &c.

¹⁷ Capitular. l. 5, c. 158, and l. 6, c. 74.

¹⁸ See Thomassin du Jeune, part 2, c. 21. Henscheu. Apr. t. 3, p. 345.

¹⁹ Can. 23.

saint, and in Gildas, it is called Eubonia, by Ptolemy Monoëda, from the British Moneitha, *i. e.* the further or more northern Mona, to distinguish it from the Isle of Anglesey, on the coast of Wales, called by the ancient Mona. St. Patrick had before sent to this island St. Germanus, whom he had ordained bishop, that he might plant a church there. He is honored as the apostle of this island, and in his name is the cathedral church in Pell-castle dedicated. Upon the death of St. Germanus, St. Patrick sent thither two other preachers, named Conindrius and Romulus. In their time, St. Macull arrived there in an open boat, and, after their death, he is said to have been chosen bishop in 498, by the unanimous consent of the Manks nation. He had till then led an austere penitential life, in the mountainous tract, which, from him, is called St. Maughold, and where a city was afterwards built, which bears the same name, though now scarce a village, Ramsey being the only town within this tract or parish. The saint, by his labors and example, exceedingly enlarged the kingdom of Christ in this island. In what year he died is uncertain. He is honored in the British and Irish Calendars.

A famous monastery formerly flourished in this island, at Russin, now, from its wonderful castle, called Castletown, the present capital of the island, and residence of the governor. In Peeling, the ancient capital, besides the cathedral, there is a parish church, of which St. Patrick is titular, and the old palace of the bishop. Out of the eighteen parishes of the island, St. Maughold gives name to that of the part about Ramsey. In the churchyard is St. Maughold's well of very clear water, received in a large stone coffin. The saint's chair, as it is called, is placed above, in which a person was formerly seated to drink a glass of the water for the cure of several disorders, especially from poison. His shrine was formerly shown there, but was dispersed since the change of religion. See his life in Colgan's MS. Lives of Irish Saints, on the 25th of April. Also the Description of the Isle of Man, given by Sacheverell, the governor, pp. 11 and 110.

ST. ANIANUS, BY EUSEBIUS CALLED ANNIANUS,

SECOND BISHOP OF ALEXANDRIA.

THE acts of St. Mark tell us, that he was a shoemaker in that city, whose hand, wounded with an awl, St. Mark healed when he first entered the city. Such was his fervor and progress in virtue and learning, that St. Mark constituted him bishop of Alexandria, during his absence; and Anianus governed that great church four years with him, and eighteen years and seven months after his death, according to the Oriental Chronicle. He died in the year 86, on the 26th of November; but is named in the Roman Martyrology on the same day with St. Mark. "He was a man," says Eusebius,¹ "well-pleasing to God, and admirable in all things." St. Epiphanius mentions a church in Alexandria built in his honor.²

ST. PHÆBADIUS, CALLED IN GASCONY FIARI, C.

BISHOP OF AGEN, IN GAUL.

WHEN the second Arian confession of faith was drawn up at Sirmium and subscribed to by Osius, in 358, St. Phæbadius wrote against it with

¹ Hist. l. 2, c. 24.

² Her. 69, c. 2.

great success, and by his zeal put a check to that spreading evil, so that in Aquitaine it was universally rejected. His book against the Ariars, which is extant,¹ is written in so masterly a manner, with such solidity, justness, and close reasoning, as to make us regret the loss of his other works. In it he confutes this heretical confession of faith, and even in the more innocent parts discovers the secret wiles and subtle equivocations of its authors. In the council of Rimini, in 359, he zealously opposed the Arians, together with St. Servatius of Tongres. These two prelates were at length imposed upon by the artful practices of Ursacius and Valens, to admit a captious proposition, without perceiving the poison which it contained. But, discovering afterwards the snare, they declared they had been deceived, and condemned what they had done at Rimini.² St. Phæbadius, to repair this evil, redoubled his zeal in the council of Paris, in 360, and in the council of Saragossa, in Spain, in 380, and joined St. Delphinus, archbishop of Bordeaux, his metropolitan, in all his labors for the faith. We have a learned, elegant, and solid treatise, in which the council of Rimini is confuted, and Ursacius and Valens attacked, of which Dom. Rivet proves³ St. Phæbadius to have been the author. A Greek translation of this piece is published among the discourses of St. Gregory Nazianzen, it being the forty-ninth. St. Phæbadius was alive in a very decrepit old age, in 392, when St. Jerome wrote his catalogue of illustrious men. The church of Agen places his festival on the 25th of April. See Tillemont, t. 6, p. 427, and Rivet, Hist. Liter. p. 266, and p. 30, t. 1, part 2.

ST IVIA, OR IVO,*

WAS a Persian bishop, who preached the faith in England about the same time with St. Austin, in the seventh century; and having for some time prepared himself for his last passage, by solitude, watching, prayer, and fasting, at Slepe, now St. Ives, in Huntingdonshire, he there died and was buried. His body was found by a ploughman, in a pontifical habit and entire, in 1001, on the 24th of April. By the fame of miracles performed at his relics, many resorted to the place, and a Benedictin priory was there built, though the saint's body was soon after translated to the great abbey of Ramsey. Whitman, the third abbot at Ramsey, wrote a book of the miracles wrought at his tomb, which was afterwards augmented by Goscelin, a monk of Canterbury, about the year 1096. Pope Alexander V. granted a license to build a church to his honor in Cornwall, where his name was famous, and is given to a parliamentary borough. See Dr. Brown Willis, in his History of Parliamentary Boroughs, t. 1, p. 543; Camden, Harpsfield, (sæc. 9.) and William of Malmesbury, l. 4, de Pontific. ; Bolland. 10 Jun. Hist. Littér. de la Fr. t. 8, p. 667.

ST. KEBIUS, A NATIVE OF CORNWALL,

WAS ordained bishop by St. Hilary of Poitiers, and, returning into his own country, preached penance in Cornwall, in the fourth century. See Borlase, Ant. of Cornwall, Leland, &c.

¹ Bibl. Patrum. t. 4. p. 400.

² St. Illar. Fragm. 11; St. Hieron. l. 4, in Lucifer. n. 6; Theodoret. l. 2, Hist. c. 17; St. Sulpic. Sev. Hist. l. 2, n. 16.

³ Hist. Littér. de la Fr. t. 1, part 2, p. 273.

* He is called Ivia by Dr. Brown Willis, and in the best manuscript records: but most historians, by giving his name a Latin termination, pronounce it IVO.

APRIL XXVI.

SS. CLETUS AND MARCELLINUS, POPES, MARTYRS.

ST. CLETUS was the third bishop of Rome, and succeeded St. Linus, which circumstance alone shows his eminent virtue among the first disciples of St. Peter in the West. He sat twelve years, from 76 to 89. The canon of the Roman mass, (which Bossuet¹ and all others agree to be of primitive antiquity,) Bede, and other Martyrologists, style him a martyr. He was buried near St. Linus, on the Vatican, and his relics still remain in that church.*

ST. MARCELLINUS, POPE, M.

HE succeeded St. Caius in the bishopric of Rome, in 296, about the time that Dioclesian set himself up for a deity, and impiously claimed divine honors. Theodoret says,¹ that in those stormy times of persecution, Marcellinus acquired great glory. He sat in St. Peter's chair eight years three months, and twenty-five days, dying in 304, a year after the cruel persecution broke out, in which he gained much honor. He has been styled a martyr, though his blood was not shed in the cause of religion, as appears from the Liberian calendar, which places him among those popes that were not put to death for the faith.†

It is a fundamental maxim of the Christian morality, and a truth which Christ has established in the clearest terms, and in innumerable passages of the gospel,² that the cross, or sufferings and mortification, are the road to eternal bliss. They, therefore, who lead not here a crucified and mortified life, are unworthy ever to possess the unspeakable joys of his kingdom. Our Lord himself, our model and our head, walked in this path, and his great apostle puts us in mind³ that he entered into bliss only by his blood and by the cross. Nevertheless, this is a truth which the world can never understand, how clearly soever it be preached by Christ, and recommended

¹ Expos. de la Messe.

² Matt. v. 5, 10; xvi. 24; x. 38; xi. 12. Luke vi. 25; ix. 23, &c.

³ Theodoret, b. 2. c. 2.
Hebr. ix. 12.

* Certain French critics think Cletus and Anacletus to have been one and the same person; but Orsi (t. 1, l. 2, n. 29; p. 282) shows them to have been distinct popes. Eusebius, indeed, confounds them, as he did Novatus and Novatian, and the popes Marcellus and Marcellinus; mistakes to which, from the likeness of names, the Greeks were the most liable, as they wrote at so great a distance. But the Latins, who had authentic records by them, could not be mistaken; especially the author of the first part of the Liberian Calendar, which appears, in most particulars, to be copied from the public registers of the Roman church; which authorities make it appear that Cletus sat the third, and Anacletus the fifth bishop of Rome. The church sometimes honors the same saint on several days; but the most authentic monuments distinguish these saints. On St. Cletus, and that he is not the same person with St. Anacletus, called by some Anacletus, see A. Sandini, in Dissert. 4, ad Hist. Pontif. Bert. Chron. Hist. Eccl. primi, sæc. t. 1, Orsi, &c. Some modern pontificals tell us that he divided the city of Rome into twenty-five parishes, and first built St. Peter's church. The faithful celebrated the divine mysteries in the catacombs, or vault, where the remains of the apostles were deposited, and over their tomb St. Cletus might add some embellishments, or enlarge this sacred place. See Bianchini, Notes on Anastasius's Pontifical, t. 2, p. 61.

† Petilian, the Donatist bishop, objected to the Catholics, that Marcellinus had sacrificed to idols, and had delivered up the holy scriptures to the persecutors; also that his priests, Melchisedes, Marcellus, and Sylvester, were guilty of the same apostacy. But St. Austin entirely denied the charge, (l. de unico bapt. contra Petilian. c. 16, l. 9, p. 541) which was a mere calumny of the Donatists. Yet upon this slander some others built another fictitious history of his repentance in a pretended council of Sinuessa. The author discovers himself to have been a barbarous half-Latin Goth, says Coutant. (Append. ad ep. de cretales, p. 27.) His forgery contradicts the histories, customs, and language of that age. See Pagi, ad an. 303. Natalis Alexander, Tillemont, t. 5; Orsi, t. 3. &c.

by his powerful example, and that of his martyrs and of all the saints. Christians still pretend, by the joys and pleasures of this world, to attain to the bliss of heaven, and shudder at the very mention of mortification, penance, or sufferings. So prevalent is this fatal error, which self-love and the example and false maxims of the world strongly fortify in the minds of many, that those who have given themselves to God with the greatest fervor, are bound always to stand upon their guard against it, and daily to renew their fervor in the love and practice of penance, and to arm themselves with patience against sufferings, lest the weight of the corruption of our nature, the pleasures of sense, and flattering blandishments of the world, draw them aside, and make them leave the path of mortification, or lose courage under its labors, and under the afflictions with which God is pleased to purify them, and afford them means of sanctifying themselves.

ST. RICHARIUS, OR RIQUIER, ABBOT.

HE was born in the village of Centula, in Ponthieu. His pious parents had no worldly riches to leave him; but he was sensible how great an inheritance that of grace and virtue is. His youth was spent in the laborious occupations of a country life, which he sanctified by the motives of religion, and the practice of moral virtues: but God, by the following occasion, taught him its most perfect lessons. Two pious Irish priests, named Cadoc and Fricor, passing through that country, and being ill-treated by the people, Riquier entertained them and did them all the good offices in his power. They in requital taught him the maxims of perfect virtue; and God, in recompense of his charity, spoke, at the same time, inwardly to his heart in sentiments with which he had been unacquainted while he did not so seriously consider the great truths of religion. From that time he began to fast on barley-bread strewed with ashes, drinking only water, which he often mingled with his tears, which he shed abundantly. He joined watchings to manual labor, and passed both the nights and days in prayer and holy meditation. Having prepared himself for holy orders, he was promoted to the priesthood. From that moment he considered himself as bound to live no longer to himself; and began to preach and to instruct the faithful with extraordinary zeal. He came over into England to perfect himself in the science of the saints; but returned to preach the word of God in his own country. God everywhere crowned his zeal with wonderful success. King Dagobert I. desired to hear him preach; and the saint spoke so pathetically on the vanities of the world, that the king was exceedingly moved, and bestowed on him many presents. The saint employed them in the relief of the poor, and in founding the monastery of Centula, in the diocese of Amiens, which he began in 638. He some time after built a second, called to this day Forest-Montier, three leagues and a half from Abbeville. He lived an anchorite in the forest of Cressy, with one only companion, in perpetual contemplation and prayer; and in so great austerity, that he seemed almost to forget that he had a body. He died about the year 645. His relics are the chief treasure of his great monastery of Centula, now called St. Riquier. His name is famous in the French and Roman Calendars. See his life by Alcuin: likewise other memoirs in Mabillon and Henrichius.

ST. PASCHASIUS RADBERT, ABBOT, CONFESSOR.

RADBERT, pronounced Rabert, was born in the territory of Soissons. The death of his mother having left him an orphan in his infancy, the nuns of our Lady's at Soissons took care of his education, which they committed to the monks of St. Peter's, in the same town. Having made some progress in his studies and in piety, he received the clerical tonsure; but soon after returned into the world, and led some years a secular life, till, powerfully touched by divine grace, he retired to the monastery of Corbie, and made his monastic profession under St. Adalhard, the founder and first abbot of that house. This state he looked upon as the school of perfect virtue, and all its exercises as the means by which he was to attain to it: he therefore dreaded the least sloth or remissness in any of the regular observances of his vocation. By the fervor and exactitude with which he acquitted himself of them, he made his whole life in every action and every moment a continued holocaust to the divine glory and love. Having in his youth made a considerable progress in his studies, particularly by reading Terence and Cicero, in the monastery he applied himself, with wonderful success, to sacred studies. St. Adalhard and Wala, his brother and successor in the abbacy, made him their companion in their journeys, and their counsellor in all affairs of importance. In 822 they took him with them into Saxony, when they finished the establishment of Corwei, or New Corbie, there. The emperor, Louis Débonnaire, employed him in several public affairs; and he discharged all these commissions with honor. In his own monastery he preached to the monks on Sundays and holidays, and gave every day public lectures on the sacred sciences. Under his direction the schools of Corbie became very famous. Among his scholars were Adalhard the Younger, (who governed the abbey in quality of vicar during the absence of St. Adalhard the Elder,) St. Anscharius, Hildeman, and Odo, successively bishops of Beauvais, and Warin, abbot of New Corbie, in Saxony. These occupations and studies never seemed to him a sufficient reason to exempt him from assisting at the public office in the choir, and all other general observances of the rule. In subscribing the council of Paris, in 846, he took only his own name, Radbert; but in the works which he composed after that time, he always prefixed to it that of Paschasius. This he took according to the custom which then prevailed among men of letters in France, for every one to adopt some Roman or scriptural name. Thus in his epitaph or panegyric on his abbot, Wala, he styles him Arsenius.

St. Adalhard died in 826, and Wala, the second abbot, in 836. Isaac succeeded him, and upon his demise, in 844, Radbert was chosen the fourth abbot. The distractions of this station made him earnestly endeavor to resign his dignity: which however he could not effect till seven years after, in 851. Being restored to his liberty, he retired to the abbey of St. Riquier to finish some of his works; but after some time he returned to Corbie. In all his writings he takes those of the fathers, in which he was extremely well versed, for his guide.¹ His long commentary on St. Matthew's gospel, a learned and useful work, he began before he was chosen abbot, as appears from his dedication of the four first books to Gontland, a monk of St. Riquier's; but in the latter he speaks of himself as very old, so that Mabilon thinks he only finished his twelfth or last book about the year 858. The errors of Felix of Urgel and Claudius of Turin, those of Gothescalc,

¹ Radb. Comm. in Matt. l. 1, pref.

² Ib. l. 8, p. 746.

whom he had condemned with the prelates assembled at Quiercy, in 849, and especially those of John Scotus Erigena, against the mystery of the real presence of the body of Christ in the Eucharist,³ are solidly confuted in this commentary. Radbert dedicated to Emma, abbess of our Lady's at Soissons, about the year 856, his prolix commentary on the forty-fourth Psalm.⁴ To stir himself up to compunction, he wrote an exposition of the Lamentations of Jeremy, which he applies both to the two destructions of Jerusalem, by Nabuchodonosor and Titus, and to the fall of a soul into sin. The mention he here makes of the sacking of Paris, shows that he wrote this book after the plunder of that city by the Normans, in 857. The most famous work of Radbert was his book, *On the Sacrament of the Altar, or On the Body and Blood of Christ*, which he dedicated to Warin, abbot of New Corbie; to which dignity he was only raised in 826. He mentions in it the banishment of Arsenius, that is, of the abbot Wala, which happened in 831, not of St. Adalhard, as some mistake, who thence imagine that he first published this book in 818. Fifteen or twenty years after this first edition, the author, when he was abbot, consequently after the year 844, gave a second more ample than the former, and dedicated it to king Charles the Bald, who had desired to see it. During this interval no one had raised any clamors about it. But some afterwards took offence at certain expressions, chiefly taken from St. Ambrose, in which the author affirmed the body of Christ present in the eucharist to be the same flesh which was born of the Virgin Mary, and nailed to the cross, in terms so strong, that these writers imagined that he taught it to be in the eucharist in the same mortal state in which he suffered, and that he understood this sacred mystery in the carnal sense of the Capharnaits.* Radbert defends the manner in which he had expressed himself, in a letter to Frudegard, a monk of New Corbie. He wrote the life of St. Adalhard soon after his death: also that of the abbot Wala, under the title of his epitaph,⁵ and the acts of the martyrs Rufinus and Valerius, who suffered in the territory of Soissons. The foregoing works of St. Radbert were published in one volume by F. Sirmond, in 1618, and in the Library of the Fathers. His treatise to defend the perpetual virginity of Mary, in bringing forth the Son of God, was printed by the care of D'Achery.⁶ His book *On Faith, Hope, and Charity*, was first published by Dom. Bernard Pez,⁷ and soon after much more correctly by Dom. Martenne,⁸ who in the same place has favored us with a much more correct and complete edition of Radbert's book, *On the Body and Blood of the Lord*, than that of F. Sirmond, with a collection of various readings compiled by Dom. Sabbatier.

St. Paschasius Radbert has given us several remarkable instances of his modesty and humility, styling himself frequently in his writings, *The Outcast of the Monastic Order*.† He died at Corbie on the 26th of April, about the year 865. He was buried in St. John's chapel, but his body was translated to the great church, in 1073, by authority of the holy see, under the pontificate of Gregory VII., the ceremony being performed by Wido, bishop of Amiens;⁹ from which time he is honored at Corbie, and in the Gallican and Benedictin Martyrologies, among the saints. In his last sickness, he

³ Ib. l. 11, c. 26, p. 1093.

⁴ Published by Mabillon, *Act. Ben.* t. 1, c. 139.

⁵ *De Partu Virginis*, apud D'Achery, t. 2, Spicilegii, p. 1.

⁷ *Anecd.* t. 1.

⁸ Hugo Menard, *ex Veteribus Monumentis Corbeiens*, and Bened. XIV. *De Canoniz.* l. 1, c. 8, n. 11, p. 65.

⁶ Ps. xlv. *Eructavit cor meum.*

⁹ *Ampl. Collect.* t. ult. seu 9.

* On the works of Ratramnus, a monk of Corbie, on this subject, see Ceillier, t. 19, p. 137, and on that which F. Celloi published anonymous, and is proved by Dom. Bern. Pez, (t. 1, *Anecd.*, Ceillier, &c., to be the production of Gerbert, archbishop of Rheims, afterwards pope Sylvester II., see Ceillier, ib. p. 737; also of Ratramnus, see *Hist. Littér. de la France*, t. 5, pp. 334, 335, and on that work of Gerbert t. 6, p. 587.

† *Monachorum Peripneuma.*

laid so strict an injunction on all his disciples and brethren, forbidding any one to write his life, that his humility has robbed us of the edification which such a history would have afforded us. See his short life compiled by F. Sirmoud, and prefixed to his edition of this holy man's works: also another collected from the archives of Corbie, by Hugh Menard, in his notes on the Benedictin Martyrology: also Ceillier, t. 19, p. 87, and Legipont; Hist. Litér. Bened. t. 3, p. 77.

APRIL XXVII.

ST. ANTHIMUS, BISHOP,

AND MANY OTHER MARTYRS AT NICOMEDIA.

From Lactantius, *l. De Mortibus Persecut.* ed. nov. t. 2, p. 197; Eusebius, *Hist. b. 8, c. 4, 6*; see *Titimont*, t. 5.

A. D. 303.

THESE martyrs were the first victims offered to God in the most bloody persecution raised by Dioclesian. That prince was a native of Dalmatia, of the basest extraction, and a soldier of fortune. After the death of the emperor Numerian, son of Carus, slain by a conspiracy in 284, he was proclaimed emperor by the army at Chalcedon. The year following he defeated Carinus, the other son of Carus, who reigned in the West: but finding the empire too unwieldy a body to govern alone, and secure himself at the same time against the continual treasons of the soldiery, especially the Pretorian guards, who during the last three hundred years had murdered their emperors almost at pleasure; having moreover no issue male, and reposing an entire confidence in Maximian Hercules, Dioclesian chose him for his partner in the empire, and honored him with the title of Augustus. He was a barbarian, born of obscure parents, at a village near Sirmium in Pannonia of a cruel and savage temper, and addicted to all manner of wickedness; but was reckoned one of the best commanders of his time. The two emperors, alarmed at the dangers which threatened the empire on every side, and not thinking themselves alone able to oppose so many enemies at once, in 292 named each of them a Cæsar, or emperor of an inferior rank, who should succeed them respectively in the empire, and jointly with them defend the Roman dominions against foreign invaders and domestic usurpers. Dioclesian chose Maximian Galerius for the East, who, before he entered the Roman army, was a peasant of Dacia; a man of a brutal ferocity, whose very aspect, gesture, voice, and discourse were all terrifying; and who, besides his cruel disposition, was extremely bigoted to idolatry. Maximian Hercules chose Constantius, surnamed Chlorus, for the West, an excellent prince, and nobly born.

The first years of the reign of Dioclesian were tolerably favorable to the Christians, though several even then suffered martyrdom by virtue of former edicts. But Galerius began to persecute them in the provinces within his jurisdiction, by his own authority; and never ceased to stir up Dioclesian to do the like, especially in 302, when he passed the winter with him at Nicomedia. Dioclesian however, appeared unwilling to come in: all his

violent measures, foreseeing that so much blood could not be spilled without disturbing the peace of the empire to a high degree. The oracle of Apollo at Miletus was therefore consulted, and gave such an answer as might have been expected from an enemy to the Christian religion.¹ The same author in two places² relates another accident which contributed to provoke the emperor against the faith. While Dioclesian was offering victims at Antioch, in 302, in order to consult the entrails for the discovery of future events, certain Christian officers, who stood near his person, "made on their foreheads the immortal sign of the cross." This disturbed the sacrifices and confounded the aruspices, or diviners, who could not find the ordinary marks they looked for in the entrails of the victims, though they offered up many, one after another, pretending that the divinity was not yet appeased. But all their sacrifices were to no purpose, for no signs appeared. Upon which the person set over the diviners declared, that their rites did not succeed, because some profane persons, meaning the Christians, had thrust themselves into their assembly. Hereupon Dioclesian, in a rage, commanded that not only those who were present, but all the rest of his courtiers should come and sacrifice to their gods; and ordered those to be scourged who should refuse to do it. He also sent orders to his military officers to require all the soldiers to sacrifice, or, in case of refusal, to be disbanded. Another thing determined Dioclesian to follow these impressions, which one would have imagined should have had a quite contrary effect; it is mentioned by Constantine the Great, who thus speaks in an edict directed to the whole empire, preserved by Eusebius.³ "A report was spread that Apollo out of his dark cavern had declared, that certain just men on earth hindered him from delivering true oracles, and were the cause that he had uttered falsehood. For this reason he let his hair grow, as a token of his sorrow, and lamented this evil among men, having hereby lost his art of divination. Thee I attest, most high God. Thou knowest how I, being then very young, heard the emperor Dioclesian inquiring of his officers who these just men were: when one of his priests made answer, that they were the Christians; which answer moved Dioclesian to draw his bloody sword, not to punish the guilty, but to exterminate the righteous, whose innocence stood confessed by the divinities he adored."

For beginning this work, choice was made of the festival of the god Terminus, six days before the end of February, that month closing the Roman year before the correction of Julius Cæsar, and when that feast was instituted. By this they implied that an end was to be put to our religion. Early in the morning the prefect, accompanied with some officers and others, went to the church; and having forced open the door, all the books of the scriptures that were there found were burned, and the spoil that was made on that occasion was divided among all that were present. The two princes, who from a balcony viewed all that was done, (the church which stood upon an eminence being within the prospect of the palace,) were long in debate whether they should order fire to be set to it. But in this Dioclesian's opinion prevailed, who was afraid that if the church was set on fire, the flames might spread themselves into the other parts of the city; so that a considerable body of the guards were sent thither with mattocks and pick-axes, who in a few hours levelled that lofty building with the ground. The next day an edict was published, by which it was commanded that all the churches should be demolished, the scriptures burnt, and the Christians declared incapable of all honors and employments, and that they should be liable to torture, whatever should be their rank and dignity. All actions

¹ Lactantius de Mort. Persec. c. 11, p. 57

² Vit. Const. l. 2, c. 51, p. 467.

³ lb. c. 10, and Inst. l. 4 c. 37

were to be received against them, while they were put out of the protection of the law, and might not sue either upon injuries done them, or debts owing to them; deprived moreover of their liberties and their right of voting. This edict was not published in other places till a month later. But it had not been long set up, before a certain Christian of quality and eminence in that city, whom some have conjectured to be St. George, had the boldness publicly to pull down his edict, out of a zeal which Lactantius justly censures as indiscreet, but which Eusebius, considering his intention, styles divine. He was immediately apprehended, and after having endured the most cruel tortures, was broiled to death on a gridiron, upon a very slow fire. All which he suffered with admirable patience. The first edict was quickly followed by another, enjoining that the bishops should be seized in all places, loaded with chains, and compelled by torments to sacrifice to the idols. St. Anthimus was, in all appearance, taken up on this occasion; and Nicomedia, then the residence of the emperor, was filled with slaughter and desolation.

But Galerius was not satisfied with the severity of this edict. Wherefore, in order to stir up Dioclesian to still greater rigors, he procured some of his own creatures to set fire to the imperial palace, some parts of which were burnt down; and the Christians, according to the usual perverseness of the heathens, being accused of it, as Galerius desired and expected, this raised a most implacable rage against them. For it was given out, that they had entered into consultation with some of the eunuchs, for the destruction of their princes, and that the two emperors were well-nigh burnt alive in their own palace. Dioclesian, not in the least suspecting the imposture, gave orders that all his domestics and dependents should be cruelly tortured in his presence, to oblige them to confess the supposed guilt, but all to no purpose; for the criminals lay concealed among the domestics of Galerius, none of whose family were put to the torture. A fortnight after the first burning, the palace was set on fire a second time, without any discovery of the author; and Galerius, though in the midst of winter, left Nicomedia the same day, protesting that he went away through fear of being burnt alive by the Christians. The fire was stopped before it had done any great mischief, but it had the effect intended by the author of it. For Dioclesian, ascribing it to the Christians, resolved to keep no measures with them; and his rage and resentment being now at the highest pitch, he vented them with the utmost cruelty upon the innocent Christians, beginning with his daughter Valeria, married to Galerius, and his own wife, the empress Prisca, whom, being both Christians, he compelled to sacrifice to idols. The reward of their apostacy was, that after an uninterrupted series of grievous afflictions, they were both publicly beheaded, by the order of Licinius, in 313, when he extirpated the families of Dioclesian and Maximian. Some of the eunuchs that were in the highest credit, and by whose directions the affairs of the palace had been conducted before this edict, having long presided in his courts and councils, were the first victims of his rage: and they bravely suffered the most cruel torments and death for the faith. Among these were SS. Peter, Gorgonius, Dorotheus, Indus, Migdonius, Mardonius and others. The persecution, which began in the palace, fell next on the clergy of Nicomedia. St. Anthimus, the good bishop of that city, was cut off the first, being beheaded for the faith. He was followed by all the priests and inferior ministers of his church, with all those persons that belonged to their families. From the altar the sword was turned against the laity. Judges were appointed in the temples to condemn to death all who refused to sacrifice, and torments till then unheard of were invented. And that no man might have the benefit of the law that was not a heathen, altars were erected

in the very courts of justice, and in the public offices, that all might be obliged to offer sacrifice, before they could be admitted to plead.⁴ Eusebius adds, that the people were not suffered to buy or sell any thing, to draw water, grind their corn, or transact any business, without first offering up incense to certain idols set up in market-places, at the corners of the streets, at the public fountains, &c. But the tortures which were invented, and the courage with which the holy martyrs laid down their lives for Christ, no words can express. Persons of every age and sex were burnt, not singly one by one, but, on account of their numbers, whole companies of them were burnt together, by setting fire round about them: while others, being tied together in great numbers, were cast into the sea. The Roman Martyrology commemorates, on the 27th of April, all that suffered on this occasion at Nicomedia.

The month following, these edicts were published in the other parts of the empire; and in April two new ones were added, chiefly regarding the clergy. In the beginning of the year 304, a fourth edict was issued out, commanding all Christians to be put to death who should refuse to renounce their faith. Lactantius describes⁵ how much the governors made it their glory to overcome one Christian by all sorts of artifice and cruelty. For the devil, by his instruments, sought not so much to destroy the bodies of the servants of God by death, as their souls by sin. Almost the whole empire seemed a deluge of blood, in such abundance did its streams water, or rather drown the provinces. Constantius himself, though a just prince, and a favorer of the Christians, was not able to protect Britain, where he commanded, from the first fury of this storm. The persecutors flattered themselves they had extinguished the Christian name, and boasted as much in public inscriptions, two of which are still extant. But God by this very means increased his church, and the persecutors' sword fell upon their own heads. Dioclesian, intimidated by the power and threats of this very favorite Galerius, resigned to him the purple at Nicomedia, on the first of April, in 304. Hercules made the like abdication at Milan. But the persecution was carried on in the East by their successors ten years longer, till, in 313, Licinius having defeated Maximinus Daia, the nephew and successor of Galerius, joined with Constantine in a league in favor of Christianity. Dioclesian had led a private life in his own country, Dalmatia, near Salone, where now Spalatro stands, in which city stately ruins of his palace are pretended to be shown. When Hercules exhorted him to reassume the purple, he answered: "If you had seen the herbs, which with my own hands I have planted at Salone, you would not talk to me of empires." But this philosophic temper was only the effect of cowardice and fear. He lived to see his wife and daughter put to death by Licinius, and the Christian religion protected by law, in 313. Having received a threatening letter from Constantine and Licinius, in which he was accused of having favored Maxentius and Maximinus against them, he put an end to his miserable life by poison, as Victor writes. Lactantius says, that seeing himself despised by the whole world, he was in a perpetual uneasiness, and could neither eat nor sleep. He was heard to sigh and groan continually, and was seen often to weep, and to be tumbling sometimes on his bed, and sometimes on the ground. His colleague, Maximinian Hercules, thrice attempted to resume the purple, and even snatched it from his own son Maxentius, and at length in despair hanged himself, in 310. Miserable also was the end of all their persecuting successors, Maxentius, the son of Hercules, in the West, and of Galerius and his nephew Maximinus Daia, in the East. No less visible

⁴ Lact. c. 15, De Mort. Pers.

⁵ Instit. l. 5, c. 11

was the hand of God in punishing the authors of the foregoing general persecutions, as is set forth by Lactantius, in a valuable treatise entitled, *On the Death of the Persecutors*.*

Thus, while the martyrs gained immortal crowns, and virtue triumphed by the means of malice itself, God usually, even in this world, began to avenge his injured justice in the chastisement of his enemies. Though it is in eternity that the distinction of real happiness and misery will appear. There all men will clearly see that the only advantage in life is to die well: all other things are of very small importance. Prosperity or adversity, honor or disgrace, pleasure or pain, disappear and are lost in eternity. Then will men entirely lose sight of those vicissitudes which here so often alarmed, or so strongly affected them. Worldly greatness and abjection, riches and poverty, health and sickness, will then seem equal, or the same thing. The use which every one has made of all these things will make the only difference. The martyrs having eternity always present, and placing all their joy and all their glory in the divine will and love, ran cheerfully to their crowns, contemning the blandishments of the world, and regardless even of torments and death.

ST. ANASTASIUS, POPE, C.

HE was by birth a Roman, and had, by many combats and labors, acquired a high reputation for his virtues and abilities. He succeeded Siricius in the papacy, in 398. St. Jerom calls him a man of a holy life, of a most rich poverty, and endowed with an apostolic solicitude and zeal. He exerted himself in stopping the progress of Origenism. When Rufinus had translated the dangerous books of Origen, *On the Principles*, he condemned

1 S. Hier. Ep. 4, ad. Demetriadem, t. 4, p. 793.

* Tertullian observes, that it was the glory of the Christian religion that the first emperor that drew his sword against it was Nero, the sworn enemy of all virtue. This tyrant, four years after he had begun, in 64, to exert his rage against the Christians, in his extreme distress attempted to kill himself; but, wanting resolution, he prevailed upon another to help him to take away his life, and perished under the public resentment of the whole empire, and the universal detestation of all mankind, for his execrable cruelties and abominations. Domitian persecuted the church in 95, and was murdered by his own servants the year following. Trajan, Adrian, Titus, Antoninus, and Marcus Aurellus rather tolerated than raised persecutions, and escaped violent deaths. Severus, after he began, in 202, to oppress the Christians, fell into disasters, and died weary of life, leaving behind him a most profligate son, who had attempted to take away the life of his father, and afterwards killed his brother: and his whole family perished miserably. Decius, after a short reign, died in battle. Gallus was killed the year after he commenced persecutor. Valerian was a cruel enemy to the Christians, and died in miserable captivity in Persia. Aurelian was killed in 274. Maximinus I. was slain after a reign of three years. Nothing prospered with Dioclesian after he began his war against the church: out of cowardice he abdicated the empire, and at length put an end to his own life. His colleague, Maximian Herculeus, was compelled to hang himself in 310. Maximian Galerius, the most cruel author of Dioclesian's persecution, was seized with a grievous and terrible disease. For, being extremely fat and unwieldy, the huge mass of flesh was overrun with putrefaction, and swarmed with vermin: and the stench that came from him was not to be borne even by his own servants, as Eusebius relates, (b. 8, c. 16.) Maxentius II., after being defeated by Licinius, was compelled by him to repeal his edicts against the Christians, and died in 313, in exquisite torments, under a distemper not unlike that of Galerius. For, while his army was drawn up in the field, he was lurking and hiding his cowardly head at home, and flying to Tarsus, not knowing where to find a place of refuge on land or sea, but scared everywhere with his fears; he was also struck with a sore distemper over his whole body. In the most acute and insufferable anguish, he rolled himself upon the ground, and pined away by long fasting, so that he looked like a withered and dried skeleton. At last, he who had put out the eyes of the Christians, lost his sight, and his eyes started out of his head; and, yet still breathing and confessing his sins, he called upon death to come and release him, which advanced slowly, and not till he had acknowledged that he deserved what he suffered for his cruelty, and for the insults which he had committed against Jesus Christ, as Eusebius relates, (Hist. l. 9, c. 10.) who adds, that all the rulers of provinces who had acted under him, and persecuted the Christians, were put to death, as Pincutius, his principal favorite, Culecianus, in Egypt, Theoctenus, and others. Urbanns, the cruel governor of Palestine, had been convicted of many crimes at Cæsarea, and condemned to a shameful death by Maximian himself; and his successor, Firmilianus, had met with the same fate from the hands of his master, whom, by his cruelties, he had studied to please. Licinius, the last of these persecutors, was a worthless and stupid prince, who could not read or write his own name, hated all men of learning, and was a foe to religion. He, to please Constantine, for some time favored the Christians, and pretended himself ready to become one; but at last threw off the mask, and persecuted the church, when he was conquered and put to death by Constantine, in 323. See Mr. Justin, L. 2. *Tulien* et *Hist. des Emp.*

hat translation as tending to weaken our faith, built on the tradition of the apostles and our fathers, as he says in his letter on this subject, to John bishop of Jerusalem.² As to Rufinus, he leaves to God his intention in translating this work.* In this epistle he calls all people and nations scattered over the earth, the parts of his body.† He sat three years and ten days, dying on the 14th of December, 401. St. Jerom says,³ that God took him out of this world lest Rome should be plundered under such a head: for in 410, it fell into the hands of Alaric the Goth. The remains of this holy pope have been often translated: the greatest part now rest in the church of St. Praxedes. The Roman Martyrology commemorates his name on this day, which is probably that of one of these translations. See Ceillier, t. 8, p. 556, &c.

ST. ZITA, V.

SHE was born in the beginning of the thirteenth century, at Montegradi, a village near Lucca, in Italy. She was brought up with the greatest care, in the fear of God, by her poor virtuous mother, whose early and constant attention to inspire the tender heart of her daughter with religious sentiments seemed to find no obstacles, either from private passions or the general corruption of nature; so easily were they prevented or overcome. Zita had no sooner attained the use of reason, and was capable of knowing and loving God, than her heart was no longer able to relish any other object, and she seemed never to lose sight of him in her actions. Her mother reduced all her instructions to two short heads, and never had occasion to use any further remonstrance to enforce her lessons than to say: "This is most pleasing to God; this is the divine will," or, "That would displease God." The sweetness and modesty of the young child charmed every one who saw her. She spoke little, and was most assiduous at her work, but her business never seemed to interrupt her prayers. At twelve years of age she was put to service in the family of a citizen of Lucca, called Fatinelli, whose house was contiguous to the church of St. Frigidian. She was thoroughly persuaded that labor is enjoined all men as a punishment of sin, and as a remedy for the spiritual disorders of their souls: and, far from ever harboring in her breast the least uneasiness, or expressing any sort of complaint under contradictions, poverty, and hardships, and, still more from ever entertaining the least idle, inordinate, or worldly desire, she blessed God for placing her in a station in which she was supplied with the most effectual means to promote her sanctification, by the necessity of employing herself in penitential labor, and of living in a perpetual conformity and submission of her will to others. She was also very sensible of the advantages of her state, which afforded all necessaries of life, without engaging her in the anxious cares and violent passions by which worldly persons, who enjoy most plentifully the goods of fortune, are often disturbed; where-

² Epist. Decr. t. 1, p. 739.

³ Ep. 96, ad princip. p. 782.

* F. Garnier published this letter in his edition of Marius Mercator, p. 3, but interpolated in the end, where it is pretended that Anastasius declares Rufinus himself to have been condemned by the holy see. This interpolation is omitted in the accurate edition of Coutant, t. 1, p. 738. It is not found in the best manuscripts; and is contrary to what this pope had said before in the same epistle, that he leaves Rufinus's conscience and intention to God his judge.

† *Mihi cura non deerit, evangelii fidem circa meos populos custodire, partesque corporis, per spatia diversa terrarum diffusas, quantis possum litteris convenire, ne qua profane interpretationis origo subrepat, quæ devotas immisâ sui caligine mentes labefactare conetur.* Anast. Papa, Ep. ad Jean. Hier. apud Coutant, Ep. decretal. t. 1, p. 739. Pope Celestine afterwards, writing to the clergy and people of Constantinople, uses the like phrase: *Nos licet longe positi, ubi cognovimus perversitate doctrinæ membra nostra lacerari, paternâ sollicitudine nos urente, pro vobis alieno flagravimus incendio.*—Cum nostris visceribus, jure trepidamus, &c. p. 1, Conc. Ephesin. cap. 19.

by their souls resemble a troubled sea, always agitated by impetuous storms, without knowing the sweetness of a true calm. She considered her work as an employment assigned her by God, and as part of her penance; and obeyed her master and mistress in all things, as being placed over her by God. She always rose several hours before the rest of the family, and employed in prayer a considerable part of the time which others gave to sleep. She took care to hear mass every morning with great devotion, before she was called upon by the duties of her station, in which she employed the whole day with such diligence and fidelity that she seemed to be carried to them on wings, and studied when possible to anticipate them. Notwithstanding her extreme attention to her exterior employments, she acquired a wonderful facility of joining with them almost continual mental prayer, and of keeping her soul constantly attentive to the divine presence. Who would not imagine that such a person should have been esteemed and beloved by all who knew her? Nevertheless, by the appointment of divine providence, for her great spiritual advantage, it fell out quite otherwise, and for several years she suffered the harshest trials. Her modesty was called by her fellow-servants simplicity, and want of spirit and sense; and her diligence was judged to have no other spring than affectation and secret pride. Her mistress was a long time extremely prepossessed against her, and her passionate master could not bear her in his sight without transports of rage. It is not to be conceived how much the saint had continually to suffer in this situation. So unjustly despised, overburdened, reviled, and often beaten, she never repined nor lost her patience; but always preserved the same sweetness in her countenance, and the same meekness and charity in her heart and words, and abated nothing of her application to her duties. A virtue so constant and so admirable, at length overcame jealousy, antipathy, prepossession, and malice. Her master and mistress discovered the treasure which their family possessed in the fidelity and example of the humble saint, and the other servants gave due praise to her virtue. Zita feared this prosperity more than adversity, and trembled lest it should be a snare to her soul. But sincere humility preserved her from its dangers; and her behavior, amidst the caresses and respect shown her, continued the same as when she was ill-treated and held in derision; she was no less affable, meek, and modest; no less devout, nor less diligent or ready to serve every one. Being made housekeeper, and seeing her master and mistress commit to her, with an entire confidence, the government of their family and management of all their affairs, she was most scrupulously careful in point of economy, remembering that she was to give to God an account of the least farthing of what was intrusted as a depositum in her hands; and, though head-servant, she never allowed herself the least privilege or exemption in her work on that account. She used often to say to others, that devotion is false if slothful. Hearing a man-servant speak one in modest word, she was filled with horror, and procured him to be immediately discharged from the family. With David, she desired to see it composed only of such whose approved piety might draw down a benediction of God upon the whole house, and be a security to the master for their fidelity and good example. She kept fast the whole year, and often on bread and water; and took her rest on the bare floor, or on a board. Whenever business allowed her a little leisure, she spent it in holy prayer and contemplation in a little retired room in the garret; and at her work repeated frequently ardent ejaculations of divine love, with which her soul appeared always inflamed. She respected her fellow-servants as her superiors. If she was sent on commissions a mile or two in the greatest storms, she set out without delay, executed them punctually, and returned often almost drowned.

without showing any sign of reluctance or murmuring. By her virtue she gained so great an ascendant over her master, that a single word would often suffice to check the greatest transports of his rage; and she would sometimes cast herself at his feet to appease him in favor of others. She never kept any thing for herself but the poor garments which she wore; every thing else she gave to the poor. Her master, seeing his goods multiply, as it were, in her hands, gave her ample leave to bestow liberal alms on the poor; which she made use of with discretion, but was scrupulous to do nothing without his express authority. If she heard others spoken ill of, she zealously took upon her their defence, and excused their faults. Always when she communicated, and often when she heard mass, and on other occasions, she melted in sweet tears of divine love: she was often favored with ecstasies during her prayers. In her last sickness, she clearly foretold her death, and having prepared herself for her passage by receiving the last sacraments, and by ardent sighs of love, she happily expired on the 27th of April, in 1272, being sixty years old: one hundred and fifty miracles wrought in the behalf of such as had recourse to her intercession have been juridically proved. Her body was found entire in 1580, and is kept with great respect in St. Frigidian's church, richly enshrined; her face and hands are exposed naked to view through a crystal glass. Pope Leo X. granted an office in her honor. The city of Lucca pays a singular veneration to her memory. The solemn decree of her beatification was published by Innocent XII. in 1696, with the confirmation of her immemorial veneration. See her life compiled by a contemporary writer, and published by Papebroke the Bollandist, on the 27th of April, p. 497, and Benedict XIV. De Canoniz. l. 2, c. 24, p. 245.

APRIL XXVIII.

ST. VITALIS, MARTYR.

From Fortunatus, l. 1, carm. 2, p. 33. His acts and the supposititious letter under the name of St. Ambrose were written only in the ninth age.

ABOUT THE YEAR 62.

ST. VITALIS is honored as the principal patron of the city of Ravenna, in which he glorified God by martyrdom in the persecution of Nero. He was a citizen of Milan, and is said in his acts to have been the father of SS. Gervasius and Protasius. The divine providence conducted him to Ravenna, where he saw a Christian named Ursicinus, who was condemned to lose his head for his faith, standing aghast at the sight of death, and seeming ready to yield. Happy is he who, by a perfect diffidence in himself and a sincere humility, obtains strength and comfort from above in the fiery trials of his last conflicts; when the devil rages with the greatest fury, knowing that he has only a little time to compass the ruin of a soul forever. Vitalis was extremely moved at this spectacle. The honor of God, which was in danger of being insulted by sin, and the soul of a brother, in Christ which appeared to be upon the very brink of apostacy, were alarming objects to awake his zeal. He who dreaded the presumption of rashly seeking the combat, knew his double obligation of preferring the glory of God, and the eternal

salvation of his neighbor to his own corporeal life : he therefore boldly and successfully encouraged Ursicinus to triumph over death, and after his martyrdom carried off his body, and respectfully interred it. The judge, whose name was Paulinus, being informed of what he had done, caused him to be apprehended, stretched on the rack, and, after other torments, to be buried alive in a place called the Palm-tree, in Ravenna, as Fortunatus and his acts relate. These acts add that his wife, Valeria, returning from Ravenna to Milan, was beaten to death by certain peasants, because she refused to join them in an idolatrous festival and riot. The relics of St. Vitalis are deposited in the great church which bears his name in Ravenna, and was magnificently built by the emperor Justinian, in 547. It belongs to a noble Benedictin abbey, where in a ruinous private chapel are shown the tombs of the emperor Honorius, and of the princes and princesses of his family.

We are not all called to the sacrifice of martyrdom ; but all are bound to make their whole lives a continued sacrifice of themselves to God, and to perform every action in this perfect spirit of sacrifice. An ardent desire of devoting ourselves totally to God in life and in death, and a cheerful readiness to do and to suffer whatever he requires of us, in order constantly to accomplish his divine will, is a disposition which ought to accompany and to animate all our actions. The perfection of our sacrifice depends on the purity, fervor, and constancy of this desire. We must in particular make our bodies and our souls, with all their faculties, continual victims to God - our bodies by patient suffering, voluntary mortification, chastity, temperance, and penitential labor : our souls by a continual spirit of compunction, adoration, love, and praise. Thus we shall both live and die to God, perfectly resigned to his holy will in all his appointments.

SS. DIDYMUS AND THEODORA, MARTYRS.

From their beautiful acts, copied in part from the presdial registers, the rest being added by an eye-witness, extant in Ruinart and the Bollandists, t. 3, Apr. in Append. p. lxiilf. See also St. Ambrose de Virgin. . 2, c. 4.

A. D. 304.

EUSTRATIUS PROCULUS, imperial prefect of Alexandria, being seated on his tribunal, said : " Call hither the virgin Theodora." A serjeant of the court answered : " She is here." The prefect said to her : " Of what condition are you ?" Theodora replied : " I am a Christian." PREFECT. " Are you a slave or a free woman ?" THEODORA. " I am a Christian, and made free by Christ ; I am also born of what the world calls free parents." PREFECT. " Call hither the bailiff* of the city." When he was come, the prefect asked him what he knew of the virgin Theodora. Lucius, the bailiff, answered : " I know her to be a free woman, and of a very good family in the city." " What is the reason, then," said the judge to Theodora, " that you are not married ?" THEODORA. " That I may render myself the more pleasing and acceptable to Jesus Christ, who being become man, hath withdrawn us from corruption ; and as long as I continue faithful to him, will, I hope, preserve me from all defilement." PREFECT. " The emperors have ordered that you virgins shall either sacrifice to the gods, or be exposed in infamous places." THEODORA. " I believe you are not ignorant that it is the will which God regards in every action ; and that if my soul continue chaste and pure, it can receive no prejudice from outward violence." PRE

* Curatorem civitatis. Curateur, *Fleury* : Bailiff, *Sinsworth*.

PREFECT. "Your birth and beauty make me pity you: but this compassion shall not save you unless you obey. I swear by the gods, you shall either sacrifice or be made the disgrace of your family, and the scorn of all virtuous and honorable persons." He then repeated the ordinance of the emperors, to which Theodora made the same reply as before, and added: "If you cut off unjustly my arm or head, will the guilt be charged to me, or to him that commits the outrage? I am united to God by the vow I have made to him of my virginity; he is the master of my body and my soul, and into his hands I commit the protection of both my faith and chastity." **PREFECT.** "Remember your birth: will you dishonor your family by an eternal infamy?" **THEODORA.** "The source of true honor is Jesus Christ: my soul draws all its lustre from him. He will preserve his dove from falling into the power of the hawk." **PREFECT.** "Alas, silly woman! do you place your confidence in a crucified man? do you imagine it will be in his power to protect your virtue if you expose it to the trial?" **THEODORA.** "Yes, I most firmly believe that Jesus, who suffered under Pilate, will deliver me from all who have conspired my ruin, and will preserve me pure and spotless. Judge, then, if I can renounce him." **PREFECT.** "I bear with you a long time, and do not yet put you to the torture. But if you continue thus obstinate, I will have no more regard for you than for the most despicable slave." **THEODORA.** "You are master of my body: the law has left that at your disposal; but my soul you cannot touch, it is in the power of God alone." **PREFECT.** "Give her two great buffets to cure her of her folly, and teach her to sacrifice." **THEODORA.** "Through the assistance of Jesus Christ, I will never sacrifice to, nor adore devils. He is my protector." **PREFECT.** "You compel me, notwithstanding your quality, to affront you before all the people. This is a degree of madness." **THEODORA.** "This holy madness is true wisdom; and what you call an affront will be my eternal glory." **PREFECT.** "I am out of patience; I will execute the edict. I should myself be guilty of disobeying the emperors, were I to dally any longer." **THEODORA.** "You are afraid of displeasing a man, and can you reproach me because I refuse to offend God, because I stand in awe of the emperor of heaven and earth, and seek to obey his will." **PREFECT.** "In the mean time you make no scruple of slighting the commands of the emperors, and abusing my patience. I will, notwithstanding, allow you three days to consider what to do; if within that term you do not comply with what I require, by the gods, you shall be exposed, that all other women may take warning from your example." **THEODORA.** "Look on these three days as already expired. You will find me the same then as now. There is a God who will not forsake me. Do what you please. My only request is, that I may be screened in the mean time from insults on my chastity." **PREFECT.** "That is but just. I therefore ordain that Theodora be under guard for three days, and that no violence be offered her during that time, nor rudeness shown her, out of regard to her birth and quality." The three days being elapsed, Procuus ordered Theodora to be brought before him; and seeing she persisted in her resolution, said: "The just fear of incurring the indignation of the emperors obliges me to execute their commands: wherefore sacrifice to the gods, or I pronounce the threatened sentence. We shall see if your Christ, for whose sake you continue thus obstinate, will deliver you from the infamy to which the edict of the emperors condemns you." **THEODORA.** "Be in no pain about that." Sentence hereupon being pronounced, the saint was conducted to the infamous place. On entering it, she lifted up her eyes to God, and said: "Father of our Lord Jesus Christ, assist me and take me hence: Thou, who deliveredst Saint Peter from prison without his sustaining any hurt, guard and protect my chastity here, that all

may know I am thy servant." A troop of debauchees quickly surrounded the house, and looked on this innocent beauty as their prey. But Jesus Christ watched over his spouse, and sent one of his servants to deliver her. Among the Christians of Alexandria, there was a zealous young man, named Didymus, who, desiring earnestly to rescue the virgin out of her danger habited himself like a soldier, and went boldly into the room where she was. Theodora, seeing him approach her, was at first much troubled, and fled from him into the several corners of the room. He, overtaking her, said to her: "Sister, fear nothing from me. I am not such a one as you take me to be. I am your brother in Christ, and have thus disguised myself on purpose to deliver you. Come, let us change habits: take you my clothes and go out, and I will remain here in yours: thus disguised, save yourself." Theodora did as she was desired: she also put on his armor, and he pulled down the hat over her eyes, and charged her in going out to cast them on the ground, and not stop to speak to any one, but walk fast, in imitation of a person seeming ashamed, and fearing to be known after the perpetration of an infamous action. When Theodora was by this stratagem out of danger, her soul took its flight towards heaven, in ardent ejaculations to God her deliverer.

A short time after, came in one of the lewd crew on a wicked intent, but was extremely surprised to find a man there instead of the virgin: and hearing from him the history of what had passed, went out, and published it abroad. The judge, being informed of the affair, sent for the voluntary prisoner, and asked him his name. He answered: "I am called Didymus." The prefect then asked him who put him upon this extraordinary adventure. Didymus told him it was God that had inspired him with this method to rescue his handmaid. The prefect then said: "Before I put you to the torture, declare where Theodora is." DIDYMUS. "By Christ, the Son of God, I know not. All that I certainly know of her is, that she is a servant of God, and that He has preserved her spotless: God hath done to her according to her faith in him." PREFECT. "Of what condition are you?" DIDYMUS. "I am a Christian, and delivered by Jesus Christ." PREFECT. "Put him to the torture doubly to what is usual, as the excess of his insolence deserves." DIDYMUS. "I beg you to execute speedily on me the orders of your masters, whatever they may be." PREFECT. "By the gods, the torture doubled is your immediate lot, unless you sacrifice: if you do this your first crime shall be forgiven you." DIDYMUS. "I have already given proof that I am a champion of Christ, and fear not to suffer in his cause. My intention in this matter was twofold, to prevent the virgin's being deflowered, and to give an instance of my steady faith and hope in Christ; being assured I shall survive all the torments you can inflict upon me. The dread of the cruelest death you can devise will not prevail on me to sacrifice to devils." PREFECT. "For your bold rashness, and because you have contemned the commands of our lords the emperors, you shall be beheaded, and your corpse shall be burnt." DIDYMUS. "Blessed be God, the Father of our Lord Jesus Christ, who hath not despised my offering, and hath preserved spotless his handmaid Theodora. He crowns me doubly." Didymus was, according to this sentence, beheaded, and his body burnt. Thus far the acts.

St. Ambrose,¹ who relates this history of Theodora, (whom he calls by mistake a virgin of Antioch,) adds, that she ran to the place of execution to Didymus, and would needs die in his place, and that she was also beheaded; which the Greeks say happened shortly after his martyrdom. St. Ambrose most beautifully paints the strife of these holy martyrs, at the place of execution, which of the two should bear away the palm of martyrdom. The

¹ De Virgin. b. 2. c. 4

virgin urged, that she owed indeed to him the preservation of her corporal integrity; but would not yield to him the privilege of carrying away her crown. "You was bail," said she, "for my modesty, not for my life. If my virginity be in danger, your bond holds good: if my life be required, this debt I myself can discharge. The sentence of condemnation was passed upon me: I am further obnoxious, not only by my flight, but by giving occasion to the death of another. I fled, not from death, but from an injury to my virtue. This body, which is not to be exposed to an insult against its integrity, is capable of suffering for Christ. If you rob me of my crown, you have not saved, but deceived me." The two saints, thus contending for the palm, both conquered: the crown was not divided, but given to each. St. Didymus is looked upon to have suffered under Dioclesian, in 304, and at Alexandria. The Roman Martyrology commemorates these two saints on this day.

ST. POLLIO, LECTOR,

AND HIS COMPANIONS IN PANNONIA, MARTYRS.

From his genuine acts, probably extracted from the court register, though collected under the emperor Valentinian: extant at Ruinart.

A. D. 304.

PROBUS, governor of Pannonia, under Dioclesian, in 304, having put to death St. Montanus, priest at Singidon, St. Irenæus, bishop of Sirmium, and others, arrived at Cibales, a great town between the rivers Save and Drave afterwards the birthplace of the emperor Valentinian, but now destroyed. The very same day on which he arrived, Pollio, the first of the readers of that church, was apprehended; a person of great virtue and a lively faith, of which he had already given signal proofs. He was presented to the governor as he was coming out of his chariot, and accused as the most impious of the Christians, and one who spoke disrespectfully of the gods. PROBUS having asked his name, and if he were a Christian, inquired of him what office he bore. "I am," said Pollio, "the chief of the readers." PROBUS. "Of what readers?" POLLIO. "Why, of those who read the word of God to the people." PROBUS. "I suppose you mean by that name a set of men who find ways and means to impose on the credulity of fickle and silly women, and persuade them to observe chastity, and refrain from marriage." POLLIO. "Those are the fickle and foolish who abandon their Creator to follow your superstitions; while our hearers are so steady in the profession of the truths they have imbibed from our lectures, that no torments prevail with them to transgress the precepts of the eternal King." PROBUS. "Of what king, and of what precepts do you speak?" POLLIO. "I mean the holy precepts of the eternal King, Jesus Christ." PROBUS. "What do those precepts teach?" POLLIO. "They inculcate the belief and adoration of one only God, who causeth thunder in the heavens; and they teach that what is made of wood or stone, deserves not to be called God. They correct sinners, animate and strengthen the good in virtue: teach virgins to attain to the perfection of their state, and the married to live up to the rules of conjugal chastity: they teach masters to command with mildness and moderation, slaves to submit with love and affection, subjects to obey all in power in all things that are just; in a word, they teach us to honor parents, requite our friends, forgive our enemies, exercise hospitality to strangers, assist the poor, to be just, kind, and charitable to all men; to believe a happy immortality prepared for those who despise the momentary death which you

have power to inflict." PROBUS. "Of what felicity is a man capable after death?" POLLIO. "There is no comparison between the happiness of this and the next life. The fleeting comforts of this mortal state deserve not the name of goods, when compared with the permanent joys of eternity." PROBUS. "This is foreign to our purpose; let us come to the point of the edict." POLLIO. "What is the purport of it?" PROBUS. "That you must sacrifice to the gods." POLLIO. "Sacrifice I will not, let what will be the consequence; for it is written: He that shall sacrifice to devils, and not to God, shall be exterminated." PROBUS. "Then you must resolve to die." POLLIO. "My resolution is fixed: do what you are commanded." Probus thereupon condemned him to be burnt alive; and the sentence was immediately executed, at the distance of a mile from the town. Thus the acts. He suffered on the 27th of April, in 304, the same day on which, according to the acts of Pollio, St. Eusebius, bishop of the same city, had suffered several years before, perhaps under Valerian.

ST. CRONAN, ABBOT OF ROSCREA,

A MONASTERY which he founded in the county of Tipperary, in Ireland; which afterwards became a bishop's see, long since united to that of Killaloe. St. Cronan died about the year 640, and was honored as titular saint of the church of Roscrea, which was possessed of his relics. See Usher's *Antiq.*, p. 502.

ST. PATRICIUS, BISHOP OF PRUSA,

IN BITHYNIA, MARTYR.

From his authentic acts in Ruinart. In the Chronicon of George Hamartolus, of which a MS. copy is extant in the Coislunian library at S. Germain-des Prez, in Paris, (Cod. 305.) is inserted fol. 200. *Patrieli Episcopi Prusæ responsio ad Judicem.* See the acts of this holy martyr most accurately given by Mazochio, with five learned disquisitions on his see, age, &c., in the commentary which he published in *Marmor Neapolitanum, seu Vetus Kalendarium SS. Neapolit. Ecclesie*, t. 2, p. 301, ad 19 Maii.

THERE were anciently, in Bithynia, three cities known by the name of Prusa; that whereof St. Patricius was bishop, was famous for its hot baths, near which stood a temple wherein sacrifices were offered to Esculapius and to Health: the latter being adored as a goddess by the Romans, had a temple in Rome itself, as is mentioned by Livy.¹ His acts give the following account of his martyrdom. Julius, proconsul of Bithynia, being at Prusa, after bathing in the hot baths and sacrificing to Esculapius and Health, found himself fresh, vigorous, and in good health, for which he imagined himself indebted to those divinities. With a view, therefore, to make a grateful return to these imaginary deities, he was determined to oblige Patricius to offer sacrifice to them. Wherefore, being seated on his tribunal, and having caused Patricius to be brought before him, he said to him: "You, who being led away by silly tales, are weak enough to invoke Christ, deny if you can the power of our gods, and their providential care over us, in granting us these mineral waters, endued by them with salutary virtues. I therefore insist on your sacrificing to Esculapius, as you hope to avoid being severely tormented for your non-compliance." PATRICIUS. "How many wicked things are contained in the few words you have been uttering!" PROCONSUL. "What wickedness can you discover in my discourse, who have advanced nothing in it but what is plain matter of fact? Are not

the daily cures, wrought by these waters, clear and manifest? Don't we see and experience them?" Patricius did not deny the salutary virtues of the waters, nor the cures wrought by them upon human bodies, but endeavored to convince the governor, and a numerous audience, that these waters, and all other things, had received their being and perfections from the one only true God, and his Son Jesus Christ.* And while he was endeavoring to account for their heat and ebullition, from secondary causes, he was interrupted by the proconsul's crying out: "You pretend, then, that Christ made these waters, and gave them their virtue?" PATRICIUS. "Yes; without all doubt he did." PROCONSUL. "If I throw you into these waters to punish you for your contempt of the gods, do you imagine your Christ, whom you suppose the maker of them, will preserve your life in the midst of them?" PATRICIUS "I do not condemn your gods, for no one can condemn what does not exist: I would have you convinced that Jesus Christ can preserve my life, when I am thrown into these waters, as easily as he can permit them to take it away: and that whatever relates to me, or is to befall me, is perfectly known to him, as he is present everywhere; for not a bird falls to the ground, nor a hair from our heads, but by his good will and pleasure. This I would have all look upon as an oracle of truth itself; and that an eternal punishment in hell awaits all such as, like you, adore idols." These words so enraged the proconsul, that he commanded the holy bishop to be immediately stripped and cast into the scalding water. While they were throwing him in, he prayed thus: "Lord Jesus Christ, assist thy servant." Several of the guards were scalded by the dashing of the water. But it had no such effect upon the martyr, who, like the three children in the Babylonian furnace, continued in it a considerable time without hurt, being affected no more by it than if it had been an agreeable temperate bath. The enraged proconsul ordered him thereupon to be taken out and beheaded. The martyr, having recommended his soul to God by a short prayer, knelt down, and had his head struck off pursuant to the sentence. The faithful that were present at the execution carried off his body, and gave it a decent interment near the high road. His martyrdom happened on the 19th of May. Thus his acts. It does not appear in what persecution he suffered. He is commemorated in the Greek Menæa on the 19th of May; in the Menology published by Canisius on the 28th of April and on the 19th of May, and in the Roman Martyrology on the 28th of April, probably the day of the translation of his relics. Both the Greek and Roman calendars join SS. Acacius, Menander, and Polyænus, who were beheaded with him for the faith. Le Quien² reckons St. Alexander, who is honored with the title of bishop of Prusa, and martyr on the 10th of June, in the Greek Menæa, the first bishop of that city whose name has reached us, and St. Patricius the second, George, who was present in the council of Nice, the third, and St. Timothy the fourth, who was crowned with martyrdom under Julian the Apostate, according to the several Greek calendars both in their Menæa, Menologies, and Synaxaries, which mention him on the 10th of June. Some name Constantinople as the chief place of his veneration. Perhaps he suffered in that city: at least his relics were preserved there in a famous church which bore his name: on which see Du Cange.³

² Oriens Christ. t. 1, p. 616.

³ Constantinopolis Christiana, p. 140.

* The discourse may be seen at length in his acts, given in Ruinart, in which he ascribes the heat of these and the like waters to subterraneous fires. and the martyr takes occasion from thence to speak of hell and its never-ending torments. Some philosophers, both ancient and modern, imagine a central fire in the bowels of the earth: others more probably ascribe all subterraneous heat and fire to fermenting or inflammable materials, which are found almost everywhere in some degree, especially in great depths in the earth.

APRIL XXIX

ST. PETER, MARTYR.

From his life, by Thomas of Leontino, a Dominican friar, who had resided long with him at Verona, and was afterwards patriarch of Jerusalem, &c., collected by Touron, in his *Life of St. Dominic*, p. 480. See also the remarks of Papebroke, t. 3, Apr. p. 679.

A. D. 1252.

ST. PETER the martyr was born at Verona, in 1205, of parents infected with the heresy of the Cathari, a sort of Manichees, who had insensibly made their way into the northern parts of Italy during the quarrel between the emperor Frederick Barbarossa and the holy see.* God preserved him from the danger which attended his birth, of being infected with heretical sentiments. His father being desirous of giving him an early tincture of learning, sent him, while very young, to a Catholic schoolmaster; not questioning but by his own instruction afterwards, and by the child's conversing with his heretical relations, he should be able to efface whatever impressions he might receive at school to the contrary. One of the first things he learned there was the apostle's creed, which the Manichees held in abhorrence. His uncle one day, out of curiosity, asked him his lesson. The boy recited to him the creed, and explained it in the Catholic sense, especially in those words: Creator of heaven and earth. In vain did his uncle long endeavor to persuade him it was false, and that it was not God, but the evil principle that made all things that are visible; pretending many things in the world to be ugly and bad, which he thought inconsistent with the idea we ought to entertain of an infinitely perfect being. The resolute steadiness which the boy showed on the occasion, his uncle looked upon as a bad omen for their sect: but the father laughed at his fears, and sent Peter to the university of Bologna, in which city there then reigned a licentious corruption of manners among the youth. God, however, who had before protected him from heresy, preserved the purity of his heart and the innocence of his manners amidst these dangers. Nevertheless he continually deplored his melancholy situation, and fortified himself every day anew in the sovereign horror of sin, and in all precautions against it. To fly it more effectually, he addressed himself to St. Dominick, and though but fifteen years of age, received at his hands the habit of his order. But he soon lost that holy director, whom God called to glory. Peter continued with no less fervor to square his life by the maxims and spirit of his holy founder, and to practise his rule with the most scrupulous exactness and fidelity. He went beyond it even in those times of its primitive fervor. He was assiduous in prayer; his watchings and fasts were such, that even in his novitiate they considerably impaired his health; but a mitigation in them restored it before he made his solemn vows. When by them he had happily deprived himself of his liberty, to make the more perfect sacrifice of his life to God, he drew upon him the eyes of all his brethren by his profound humility, incessant prayer, exact silence, and general mortification of his senses and inclinations. He was a professed enemy of idleness, which he knew to be the

* The Ven. F. Moneta, the beloved disciple of St. Dominic, in Italy, wrote about the year 1730, five books *adversus Catharos et Waldenses*, which F. Ricchini published at Rome in 1743. From this work and the editor's preliminary dissertations and notes, we learn many curious articles relating to the errors and history of these heretics.

bane of all virtues. Every hour of the day had its employment allotted to it; he being always either studying, reading, praying, serving the sick, or occupying himself in the most mean and abject offices, such as sweeping the house, &c., which, to entertain himself in sentiments of humility, he undertook with wonderful alacrity and satisfaction, even when he was senior in religion. But prayer was, as it were, the seasoning both of his sacred studies (in which he made great progress) and of all his other actions. The awakening dangers of salvation he had been exposed to, from which the divine mercy had delivered him in his childhood, served to make him always fearful, cautious, and watchful against the snares of his spiritual enemies. By this means, and by the most profound humility, he was so happy as, in the judgment of his superiors and directors, to have preserved his baptismal innocence unsullied to his death by the guilt of any mortal sin. Gratitude to his Redeemer for the graces he had received, a holy zeal for his honor, and a tender compassion for sinners, moved him to apply himself with great zeal and diligence to procure the conversion of souls to God. This was the subject of his daily tears and prayers; and for this end, after he was promoted to the holy order of priesthood, he entirely devoted himself to the function of preaching, for which his superiors found him excellently qualified by the gifts both of nature and grace. He converted an incredible number of heretics and sinners in the Romagna, the marquisate of Ancona, Tuscany, the Bolognese, and the Milanese. And it was by many tribulations, which befell him during the course of his ministry, that God prepared him for the crown of martyrdom. He was accused by some of his own brethren of admitting strangers, and even women, into his cell. He did not own the calumny, because this would have been a lie, but he defended himself, without positively denying it, and with trembling in such a manner as to be believed guilty, not of any thing criminal, but of a breach of his rule: and his superiors imposed on him a claustral punishment, banished him to the remote little Dominican convent of Jesi, in the marquisate of Ancona, and removed him from the office of preaching. Peter received this humiliation with great interior joy, on seeing himself suffer something in imitation of Him, who, being infinite sanctity, bore with patience and silence the most grievous slanders, afflictions, and torments for our sake. But after some months his innocence was cleared, and he was commanded to return and resume his former functions with honor. He appeared everywhere in the pulpits with greater zeal and success than ever, and his humility drew on his labor an increase of graces and benedictions. The fame of his public miracles attested in his life, and of the numberless wonderful conversions wrought by him, procured him universal respect: as often as he appeared in public, he was almost pressed to death by the crowds that flocked to him, some to ask his blessing, others to offer the sick to him to be cured, others to receive his holy instructions. He declared war in all places against vice. In the Milanese he was met in every place with a cross, banner, trumpets, and drums; and was often carried on a litter on men's shoulders, to pass the crowd. He was made superior of several houses of his order, and in the year 1232 was constituted by the pope inquisitor-general of the faith. He had ever been the terror of the new Manichee heretics, a sect whose principles and practice tended to the destruction of civil society and Christian morals. Now they saw him invested with this dignity, they conceived a greater hatred than ever against him. They bore it however under the popedom of Gregory IX., but seeing him continued in his office, and discharging it with still greater zeal under pope Innocent IV., they conspired his death, and hired two assassins to murder him in his return from Como to Milan. The ruffians lay in ambush for him on his road, and one of them

Carinus by name, gave him two cuts on the head with an axe, and then stabbed his companion, called Dominic. Seeing Peter rise on his knees, and hearing him recommend himself to God by those words: *Into thy hands, O Lord, I commend my soul*, and recite the creed, he dispatched him by a wound in the side with his cuttle-axe, on the 6th of April, in 1252, the saint being forty-six years and some days old. His body was pompously buried in the Dominicans' church dedicated to St. Eustorgius, in Milan, where it still rests: his head is kept apart in a case of crystal and gold. The heretics were confounded at his heroic death, and at the wonderful miracles God wrought at his shrine; and in great numbers desired to be admitted into the bosom of the Catholic church. Carinus, the murderer of the martyr, fled out of the territory of Milan to the city of Forli, where, being struck with remorse, he renounced his heresy, put on the habit of a lay-brother among the Dominicans, and persevered in penance to the edification of many. St. Peter was canonized the year after his death by Innocent IV., who appointed his festival to be kept on the 29th of April. The history of miracles, performed by his relics and intercession, fills twenty-two pages in folio in the *Acta Sanctorum*, by the Bollandists, Apr. t. 3, p. 697 to 719.

Our divine Redeemer was pleased to represent himself to us, both for a model to all who should exercise the pastoral charge in his church, and for the encouragement of sinners, under the figure of the good shepherd, who, having sought and found his lost sheep, with joy carried it back to the fold on his shoulders. The primitive Christians were so delighted with this emblem of his tender love and mercy, that they engraved the figure of the good shepherd, loaded with the lost sheep on his shoulders, on the sacred chalices which they used for the holy mysteries or at mass, as we learn from Tertullian.¹ This figure is found frequently represented in the tombs of the primitive Christians in the ancient Christian cemeteries at Rome.² All pastors of souls ought to have continually before their eyes this example of the good shepherd and prince of pastors. The aumusses, or furs, which most canons, both secular and regular, wear, are a remnant of the skins or furs worn by many primitive pastors for their garments. They wore them not only as badges of a penitential life, in imitation of those saints in the Old Law who wandered about in poverty, clad with skins, as St. Paul describes them,³ and of St. Antony and many other primitive Christian anchorites, but chiefly to put them in mind of their obligation of imitating the great pastor of souls in seeking the lost sheep, and carrying it back on his shoulders: also of putting on his meekness, humility, and obedience, represented under his adorable title of Lamb of God, and that of sheep devoted to be immolated by death. Every Christian in conforming himself spiritually to this divine model, must study daily to die more and more to himself and to the world. In the disposition of his soul, he must also be ready to make the sacrifice of his life.

¹ Tertul. de Pudic. c. 7.

² See Bartoli, *Le Antiche Lacerte Sepolcrali figurate in Roma*, an. 1729, n. 28, 29 and Ph. Bionarrotti *Osservazioni sopra alcuni Frammenti di Vas. pp. 1, 3, 23, 29, 30, 31*

³ 1 Petr. ii. 17.

ST. ROBERT, ABBOT OF MOLESME,

FOUNDER OF THE CISTERCIANS.

From his life by Guy, abbot of Molesme, his immediate successor, and other monuments collected in the History of Religious Orders, t. 5. p. 341. M. Stevens, Monas. t. 2. p. 22. See also Le Nain, t. 1, p. 1 Hist. Littér. de la France, t. 10, pp. 1, 11; Gallia Christ. Nov. t. 4, pp. 729, 730.

A. D. 1110.

ST. ROBERT was born in Champagne, about the year 1018. His parents, Theodoric and Ermegarde, were no less noble than virtuous, and brought him up in learning and piety. At the age of fifteen, he became a Benedictin monk in the abbey of Montier-la-celle, where he made such progress in perfection, that, though he was the youngest in that house, he was chosen prior, and some time after made abbot of St. Michael de Tonnerre. But not finding the monks of this place disposed to second his good intentions and labors to establish regular discipline among them, but rather of a refractory temper and obstinate behavior, he left them on the following occasion. There dwelt at that time in a neighboring desert called Colan, certain anchorets, who, not having any regular superior over them, besought him to undertake that office. After several impediments he complied with their request, and was received by them as another Moses to conduct them through the desert of this world to the heavenly Canaan. Colan being unhealthy situated, Robert removed them thence into the forest of Moiesme, where they built themselves little cells made of boughs of trees, and a small oratory in honor of the Holy Trinity, in 1075. The poverty of those religious, and the severity of their lives being known, several persons of quality in the neighborhood, stirred up by the example of the bishop of Troyes, vied with one another in supplying them with necessaries, which introduced by degrees such a plenty as occasioned them to fall into great relaxation and tepidity,* insomuch, that the holy Robert, having tried in vain all means to reduce them to the regular observance of their profession, thought proper to leave them, and retired to a desert called Hauz, where certain religious men lived in great simplicity and fervor. Among these he worked for his subsistence, and employed as much of his time as possible in prayer and meditation. These religious men, seeing his edifying life, chose him for their abbot. But the monks of Molesme, finding they had not prospered since his absence, obtained of the pope and the bishop of Langres an order for his return to Molesme, on their promising that Robert should find them perfectly submissive to his directions. He accordingly came back. But as their desire of his return was only grounded on temporal views, it produced no change in their conduct after the first year. Some of them, however, seeing their lives were not conformable to St. Bennet's rule, which was daily read in their chapter, were desirous of a reformation, which the rest ridiculed. Yet the more zealous, seeing that it was impossible faithfully to comply with their duties in the company of those who would not be reformed, recommended the matter to God by ardent prayers, and then repaired to Robert, begging his leave to retire to some solitary place, where they might be able to perform what they had undertaken, and were engaged

* Baillet and some others have retailed false exaggerations of the disorders which reigned among the monks of Molesme. Robert de Monte assures us they consisted only in this, that St. Robert would oblige them to manual labor for their subsistence, forbade them to receive oblations, and retrenched certain innovations in their habits: for which relaxations the monks alleged the examples of St. Columban and St. Odo. See His. Littér. t. 10, p. 6.

by vow to practise.¹ St. Robert promised to bear them company, and went with six of the most fervent of these monks to Lyons, to the archbishop Hugh, legate of the holy see, who granted them letters patent to that effect; wherein he not only advised, but even enjoined them to leave Molesme, and to persist in their holy resolution of living up to the rigor of the rule of St. Bennet. Returning to Molesme, they were joined by the rest that were zealous, and, being twenty-one in number, went and settled in a place called Cistercium, or Citeaux, an uninhabited forest covered with woods and brambles, watered by a little river, at five leagues distance from Dijon, in the diocese of Challons. Here these religious men began to grub up the shrubs and roots, and built themselves cells of wood, with the consent of Walter, bishop of Challons, and of Renaud, viscount of Beaune, lords of the territory. They settled there on St. Bennet's day, the 21st of March, in 1098. From this epoch is dated the origin of the Cistercian order. The archbishop of Lyons, being persuaded that they could not subsist there without the assistance of some powerful persons, wrote in their favor to Eudo, duke of Burgundy. That prince, at his own cost, finished the building of the monastery they had begun, furnished them for a long time with all necessaries, and gave them much land and cattle. The bishop of Challons invested Robert with the dignity of abbot, erecting that new monastery into an abbey.* The first rule established by St. Robert, at Citeaux, allotted the monks four hours every night for sleep, and four for singing the divine praise.

¹ Martenne, *Ampl. Collect.* t. 6; *Præfat.* n. 40; *Orderic Vitalis*, l. 7. *Hist.* p. 711; *Robert de Monte*, l. de *Abbatibus Normannie*, post *Opera Guiberti*, p. 311.

* The Cistercian order professes to follow the Benedictin rule in its primitive rigor. The habit used at Molesme was tawny. St. Alberic, who succeeded St. Robert at Citeaux, changed it for white, and the order took from that time the Blessed Virgin for its special protectress. The Cistercian nuns were instituted before the death of St. Alberic. Within fifty years after its institution, this order consisted of no less than five hundred abbeys; which number was increased to eighteen hundred soon after the year 1200. The sole monastery of Trebnitz, in Silesia, reckons above forty princesses of Poland who have there professed this order. The noble military orders of Calatrava, Alcantara, and Montreza in Spain, and those of Christ, and of Avis in Portugal, are subject to it, and borrow from it their rules of piety. The primitive extreme austerity of the Cistercian order being relaxed, pope Sixtus IV., in 1475, granted to the superiors power to dispense with the original obligation of abstinence from flesh. But several reformations have been since established in it to restore its ancient severity. That of the Feuillans in France, which took its name from Feuillans, a Cistercian abbey in Guienne, in the diocese of Rieux, (which is the chief of this reformed congregation, and the residence of the general, whose office is triennial), was begun by Dom. John de la Barriere, a native of Quercy, and abbot of Notre Dame des Feuillans. While a student at Paris, he resolved to become a monk, and reform it. After many tears and prayers in the Carthusians' church at Paris, he went thither and took the habit in 1577; established a reform to use no food but roots and herbs, often not dressed by fire; no raiment but a single tunic, even in winter, without sandals, sleeping and eating on the ground. Clement VIII. in his bull of confirmation in 1595, mitigated these austerities; but the founder himself observed them to his death. Dom. Bernard, called the Petit Feuillant, chosen abbot of Urvab, in the Low Countries, established great part of these austerities there. King Henry III. founded at Paris the second convent, called St. Bernard's, in 1601. Doctor Asseline, famous at Paris, thirty-two years old, in 1605, took the habit, taking this motto,

Omnia nil sine Te, sine Te, Deus, omnia vana:
Cuncta relinquunt sis mihi cuncta Deus.

which he often had in his mouth. He took the name of F. Eustache de S. Paul. (See his life in French.) This reformation extended itself into Italy, under the name of reformed Bernardins. The most pious and learned cardinal John Bona, who died in 1674, was of this congregation.

The most austere reformation of this order is established at La Trappe. Its author, John le Bouthillier de Rance, was of a noble and puissant family, who having embraced an ecclesiastical state, was designed to succeed his uncle in the archbishopric of Tours. By his learning and eloquence he distinguished himself among the French clergy, was their oracle on many important occasions, and their speaker in their general assemblies. He was chaplain to the duke of Orleans, and enjoyed several considerable pensions, and a large church revenue. But, at thirty years of age, entering seriously into himself, he thought it inconsistent with his profession to employ the revenues of the church in support of a splendid equipage and a great table, and to spend his precious time in company and diversions. He addressed himself to those directors who would the least flatter him; and in order to make restitution for past superfluous expenses, he, by their advice, sold his paternal estate of thirty thousand livres, or between two and three thousand pounds sterling a year, and out of the purchase-money distributed a hundred thousand crowns among the poor, and gave the remainder to pious uses. He resigned three abbeys and two priories, which he possessed in commendam, and reserved only the abbey of our Lady of La Trappe, in which he took the Cistercian habit, commenced regular abbot, and, in 1664, introduced a reformation of that order according to the austere primitive institute of St. Bennet, afterwards renewed by St. Bernard. His books on the obligations of a monastic state, cannot be too often read by those who profess it: nor his edifying life, written by Le Nain, which seems preferable to that published by Marsollier. He lived thirty-seven years in this rigorous solitude, and died in 1700. The monastery is situate in a forest of the Perche, near Normandy: it consisted, in 1746 of sixty lay-brothers and novices, and fifty-seven choir monks, of whom eighteen were priests

es in the choir: four hours were assigned on working days for manual labor in the morning, after which the monks read till None: their diet was roots and herbs.²

² Mabil. Annal. t. 1; Buching. in Vitæ Urbani II.

Three oblates or extern lay-brothers, who are allowed to speak upon necessary occasions. One of these opens the door to strangers, prostrates himself before them, and then leads them first to the chapel, and, after a short prayer, into a parlor; but desires them, while within the monastery, to refrain from speaking of news or any worldly affairs: only the abbot, prior, or guest-master, are allowed to speak to them. The monks are never allowed to speak to visitors, nor to one another, otherwise than by signs, except it be to their superior or confessor. They never write to their friends in the world after their profession, nor hear any thing relating thereto; being content to know that there is a world, that they may pray for it. When the parent of any monk dies, the news is only sent to the superior, who tells the community that the father of one of them is dead, and orders their joint prayers for his soul. When a novice is about to make his profession, he writes to his friends to take his last leave of them, and makes a renunciation of whatever he possesses in favor of his heirs; but gives some part to the poor, to be distributed in his own country; for nothing is received by the monastery, which, though its revenues are not large, maintains a great multitude of distressed persons. The monks till their ground themselves. They usually keep their eyes cast down, and never look at strangers; but make them a low bow if they pass by. When pope Innocent III., returning from the emperor's court, called at St. Bernard's monastery, he took notice that not one of the monks lifted up his eyes to see him or his attendants; so much were they dead to all curiosity, and to whatever could interrupt their attention to God; which made that great pope call St. Bernard's monastery the wonder of the world. In like manner the recollection of the monks of La Trappe in the fields, at work, at meals, and particularly in the church, is a most moving spectacle. The more perfectly to renounce their own will, they are bound to obey not only superiors, but the least sign of any other, even the last among the lay-brothers, though by it they spoil their work; as it happened to one who, by obedience to another's sign, knowingly set wrong all the books of the church-music which he was composing. And abbot John told the brother who was gardener, it were better that they should be without herbs, than that there should be found in the garden one plant of self-will. Their drink is a weak cider, such as is used by the poorest people in Normandy; but small beer is allowed those with whom cider doth not agree. On fast-days they eat only dry herbs, boiled with a little salt, with a piece of coarse bread, and are allowed half a pint of cider. On other days they have an herb-soup, of a radish or two, or a few walnuts, or some such thing, and a mess either of lentils, roots, hasty-pudding, or the like. They never eat fish on any account, and never touch eggs or flesh-meat, unless when very sick, but sometimes use milk. Once, the bread being made a little less coarse than ordinary, the abbot, John de Rancé, put the whole community under penance to atone for the fault of the baker. For supper they have only three, and on fast-days only two ounces of dry bread. They use long prostrations, and practise a general mortification of their senses. Abbot de Rancé turned out a novice, as not having the spirit of the order, because he observed him in weeding to put by the nettles too carefully, for fear of being stung. When they come to the fire in winter, they stand at some distance from the calefactory, and never put out a foot, nor pull up their clothes to warm themselves, nor stay long in that place: even in their sicknesses the superior often treats them harshly, in order to increase their humility and patience: and the monks, under the greatest pains, reproach themselves as faint penitents, and add voluntary mortifications, of which we read very remarkable instances in the relations that have been published of the death of several of the religious of La Trappe. In their agonies they are carried to the church, laid on ashes, and there receive the last sacraments, and usually remain in that situation till they expire. But nothing is more edifying in this house than the most profound humility which the monks practise, and the care with which the guest-master or abbot suppresses whatever makes for their reputation, and even that of their house or order in general, that they may avoid the dangers of a refined pride. They work in the fields many hours in the day, but join prayer with their labor. Their church duties are very long; and during the whole day no one is out of sight of some others, to take away all possibility of sloth. They lie on straw beds. The lightest faults are most severely punished in chapter. It happened that a venerable abbot of a very great monastery of the Cistercian order, full seventy years of age, being lodged at La Trappe, had by a sign, out of humility, refused to suffer a lay-brother to take the trouble to show him the way to his cell at night; but this being contrary to the rule of the house, in relation to obedience to every one, the next day De Rancé, in chapter, reproached the abbot, that, not content to ruin discipline and souls at home, he came to spread scandal among them: and enjoined him a public penance. How cheerful these holy penitents are amidst their austerities, appears from the visitations made by authority of the general, the abbot of Cîteaux. In 1678, the abbot of Prieres, being deputed visitor of La Trappe, declared that he found the religious, though some were persons of a very delicate and tender constitution, yet several above four-score years old, all well, cheerful, and begging that their austerities might be increased. In 1664, when many censured the institute as too severe, the abbot De Rancé assembled his religious, and commanded them to declare their sentiments concerning it. The fathers all unanimously cried out, that their mortifications were too light for heaven, and in consideration of their past sins: protesting that they underwent their austerities with joy, and were ashamed of their sloth, and that they did so little. When it was urged by a certain prelate, that at least the lay-brothers ought to be allowed some indulgence, the same abbot, in 1687, summoned them to chapter, and ordered them to speak their sentiments. Brother Male spoke first, and said: "Twenty years have I lived in this house, and I never found any thing in it but what was easy and agreeable. I have always regarded myself as wax, to receive from your hands whatever figure you are pleased to mould me into: I consider myself as an untamed horse, if I am not held in by the bridle. If my state wants any alteration, it ought to be more restrained." Then, falling on his knees, he added, that he was as a handkerchief in his hand, which he might use in the manner he pleased. 2. B. Pachonius said, his life had been unprofitable, and wished his rigors augmented; and was ashamed to see many in the world undergo so much for vanity, while he did nothing for heaven. 3. B. Hilariion said, his austerities ought to be doubled, in order to subject his body to the spirit, lest he should lose his crown. 4. B. Firmin begged on his knees, that, instead of any relaxation, his abbot would shut him up in a close prison. 5. B. Francis prayed his austerities might be increased. The rest answered after the same manner. See abbot John's Conference, t. 1, p. 287.

Another famous reformation of the Cistercian order was established in the monastery of our Lady de Bept-Fons, two leagues from Bourbon-Lancé, in France, by the abbot Eusèbe de Beaufort, in the last century; which house no one can visit without receiving from the example of those holy men the strongest impressions of piety. The gardens are cultivated by the hands of the monks, and yield their principal subsistence, their ordinary food being herbs and pulse: but of these they are allowed at dinner two portions, whereas the monks of La Trappe have only one, and that chiefly carrots, turnips, lentils, or the like: all

The year following, 1099, the monks of Molesme sent deputies to Rome to solicit an order for their abbot St. Robert's return to Molesme, alleging that religious observance had suffered greatly by his absence; and that on his presence both the prosperity of their house, and the security of their souls depended; assuring his Holiness that they would use their best endeavors to give him no further reason to complain of them. Urban II. therefore wrote to the archbishop of Lyons, to procure St. Robert's return to Molesme, if it could be conveniently compassed. The legate sent his orders to that effect, and Robert immediately obeyed, remitting his pastoral staff for Cîteaux to the bishop of Challons, who absolved him from the promise of obedience he had made him. He was installed anew by the bishop of Langres, abbot of Molesme, which he governed till his happy death, which happened not in 1100, as Manriquez imagined, but in 1110; for in that year he reconciled together two abbots, who had chosen him umpire in a quarrel.³ The ancient chronicle of Molesme says that St. Robert was born in 1018, and died in 1110: consequently he lived ninety-two or ninety-three years, and survived St. Alberic, who died in 1109. Upon proof of many miracles wrought at his tomb, pope Honorius III. enrolled his name among the saints. Martenne has published the information of several of these miracles taken by an order of that pope.⁴ Mention is made of this his canonization by Manriquez,⁵ the Younger Pagi,⁶ and Benedict XIV.⁷

³ Mabill. Annal. l. 71, n. 99.

⁴ Martenne, Anecdote t. 1, p. 904.

⁵ Annal. Cisterc. ad an. 1222

⁶ Pagi Junior in Vita Honorii III. ex ejus ep. 132, l. 6.

⁷ Bened. XIV. de Canoniz. l. 1, c. 9, n. 9, p. 73

dainty herbs and roots being forbidden them, such as cauliflowers, peas, and artichokes; the latter are not given even to the sick in the infirmary. Again, at La Trappe, the monks never taste wine, except the priests at mass, which at Sept-Fons is used with water at meals, in a small quantity, because the ordinary liquor in the Bourbonnois. At Sept-Fons the silence observed by the monks is perpetual, except with regard to superiors on necessary occasions, and in conferences of piety. Every thing in the house and church is expressive of sentiments of humble poverty and simplicity. One hundred monks in choir seem to have but one voice, so great is the order of uniformity observed in singing every verse together. They make long pauses in the middle of each verse, that their minds and hearts may draw from each word a spiritual nourishment to feed their affections. They are so intent upon their duty at that time, that no part of their body seems to have the least motion but their lips. They walk to the refectory and to their work with the most edifying modesty and recollection, with their eyes cast down; and one is surprised to see the devotion which appears in their very exterior throughout all their actions, and the vigor with which they ply manual labor in their extenuated and mortified bodies. To be the more perfectly unknown to men, they do not suffer any thing of the eminent virtues which are practised in their house to be published. And the unfeigned humility, compunction, mortification, devotion, and other virtues of these holy penitents, strongly affect those who behold them. See Hist. de la Réforme de l'Abbaye de Sept-Fons, par M. Dronet de Maupertuy, Paris, 1702.

Some are startled and seemingly shocked at the extraordinary austerities practised by these monks, and by many ancient hermits. What! say they, has the kind Author of nature given us organs, and an inclination to pleasure, yet commanded us to forego it! or does he delight in our pain! These persons seem to be great strangers to what both faith and reason teach on this head. God has indeed annexed pleasure to many actions for necessary and good purposes; and many lawful pleasures of our senses may be sanctified by a virtuous intention. But ever since the corruption of our nature, and the revolt of our passions against reason, our appetites stand in need of a severe curb; and without frequent denials and restraints, self-will and the senses become headstrong and ungovernable, and refuse subjection. God has appointed the mortification of the senses, joined with sincere humility, and the more essential interior denial of the will, to be the powerful remedy, and a necessary condition for obtaining his victorious graces against this enemy; and Christ frequently inculcates the obligation of it, and declares that no one can be his disciple who is not crucified and dead to himself, as the grain of corn must die in the ground before it can bring forth fruit. To deny the necessity of mortification, both exterior and interior, would be, on many accounts, to destroy the whole system of Christian morality. But the extraordinary austerities of certain eminent servants of God are not undertaken by them without a particular call, examined with maturity and prudence, and without a fervor equal to such a state. Neither do they place sanctity in any practices of mortification, or measure virtue by them, as a Dervise or Brachman might do; but choose such as have the greatest tendency to facilitate the subjection of their passions, and regard them only as helps to virtue, and means to acquire it, and to punish sin in themselves. Nor do they imagine God to be delighted with their pain, but with the cure of their spiritual maladies. A mother rejoices in the health of her child not in the bitterness of the potion which she gives him to procure it. The doctrine of Christ, and the examples of St. John the Baptist, St. Paul, St. Matthias, St. James, and the other apostles; of many ancient prophets, and other saints, from the first ages of our holy religion, are a standing apology and commendation of this spirit in so many servants of God.

ST. HUGH, ABBOT OF CLUNI, C.

HE was a prince related to the sovereign house of the dukes of Burgundy and had his education under the tuition of his pious mother, and under the care of Hugh, bishop of Auxerre, his great uncle. From his infancy he was exceedingly given to prayer and meditation, and his life was remarkably innocent and holy. The world he always looked upon as a tempestuous sea, worked up by the storms of human passions, and concealing rocks and shelves everywhere under its boisterous waves. In obedience to the will of his father, he learned the exercises of fencing and riding. But one day hearing an account of the wonderful sanctity of the monks of Cluni, under St. Odilo, he was so moved, that he set out that moment, and going thither, humbly begged the monastic habit. After a rigid novitiate, he made his profession in 1039, being sixteen years old. His extraordinary virtue, especially his admirable humility, obedience, charity, sweetness, prudence, and zeal, gained him the respect of the whole community; and, upon the death of St. Odilo, in 1049, though only twenty-five years old, he succeeded to the government of that great abbey, which he held sixty-two years. He received to the religious profession Hugh, duke of Burgundy, and died on the 29th of April, in 1109, aged eighty-five.* He was canonized twelve years after his death by pope Calixtus II. See his life written in the same age, by Hildebert, bishop of Mans, afterwards archbishop of Tours, among his works published by Dom. Beaugendre, in 1705, also in Papebroke, 29 Apr. pp. 628 and 658. See likewise Ceillier, t. 21, p. 353; Mabil. l. 71 Annal. Bened. and t. 9, Actor.

ST. FIACHNA, C.

WAS a native of Desies, in Munster, a monk of Lismore, and disciple of St. Carthagh the younger, in 630. By the most perfect spirit of obedience he laid the foundation of a most sublime gift of prayer and all virtue. He is titular saint of the parish of Kill-Fiachna, in the diocese of Ardfert. See Engus in Chron. and Colgan, MSS. ad 29 Apr.

* Several of the letters of St. Hugh of Cluni are extant. In one to William the Conqueror, who had offered him for his house one hundred pounds for every monk he would send into England, he answered that he would give that sum himself for every good monk he could procure for his monastery, if such a thing were to be purchased. The true reason of his refusal was, his fear of the monks he should send falling into relaxations by living in monasteries not reformed. He left many wise statutes for his monks, and others for the nuns of Marigni, of which monastery he was the founder. See them published by Dom Marrier and M. Duchesne in *leur Bibliotheca Cluniacensis*, p. 590.

APRIL XXX.

ST. CATHARINE OF SIENNA, VIRGIN.

From her life by Raymond of Capua, her confessor, afterwards general of the Dominicans; also by Stephen, prior of the Carthusians, near Pavia, who had intimately known the saint, and from other contemporary authors. Likewise *Divæ Catharinæ Senensis Vita* per Joan. Pinum, Tolosanum. Bononia, 4to. 1505. See her history judiciously and elegantly compiled by F. Touron, t. 2, a writer justly extolled in the *Journal de Scavants*, and honored with great encomiums by pope Benedict XIV. Her life by her confessor, containing things omitted in other editions, is printed in Italian at Florence, in 1477, 4to., in a Gothic character; yet this is a translation from the Latin; also another printed at Sienna, in 1524, 4to. See also Papebroke's Remarks, Apr. t. 3, p. 851.

A. D. 1380.

ST. CATHARINE was born at Sienna, in 1347. Her father, James Benincasa, by trade a dyer, was a virtuous man; and though blessed with temporal prosperity, always chiefly solicitous to leave to his children a solid inheritance of virtue, by his example, and by deeply instilling into them lessons of piety. Her mother, Lapa, had a particular affection for this daughter above her other children; and the accomplishments of mind and body with which she was adorned made her the darling and delight of all that knew her, and procured her the name of Euphrosyna. She was favored by God with extraordinary graces as soon as she was capable of knowing him. She withdrew very young to a solitude a little out of the town, to imitate the lives of the fathers of the desert. Returning after some time to her father's house, she continued to be guided by the same spirit. In her childhood she consecrated her virginity to God by a private vow. Her love of mortification and prayer, and her sentiments of virtue, were such as are not usually found in so tender an age. But God was pleased to put her resolution to a great trial. At twelve years of age, her parents thought of engaging her in a married state. Catharine found them deaf to her entreaties that she might live single; and therefore redoubled her prayers, watching, and austerities, knowing her protection must be from God alone. Her parents, regarding her inclination to solitude as unsuitable to the life for which they designed her, endeavored to divert her from it, and began to thwart her devotions, depriving her in this view of the little chamber or cell they had till then allowed her. They loaded her with the most distracting employments, and laid on her all the drudgery of the house, as if she had been a person hired into the family for that purpose. The hardest labor, humiliations, contempt, and the insults of her sisters, were to the saint a subject of joy; and such was her ardent love of crosses, that she embraced them in all shapes with a holy eagerness, and received all railleries with an admirable sweetness and heroic patience. If any thing grieved her, it was the loss of her dear solitude. But the Holy Ghost, that interior faithful master, to whom she listened, taught her to make herself another solitude in her heart; where, amidst all her occupations, she considered herself always as alone with God; to whose presence she kept herself no less attentive than if she had no exterior employment to distract her. In that admirable Treatise of God's Providence, which she wrote, she saith, "That our Lord had taught her to build in her soul a private closet, strongly vaulted with the divine providence, and to keep herself always close and retired there; he assured her that by this means she should find peace and perpetual repose in her soul, which no storm or tribulation could disturb or interrupt." Her sisters and

other friends persuaded her to join with them in the diversions of the world, alleging, that virtue is not an enemy to neatness in dress, or to cheerfulness; under which soft names they endeavored to recommend the dangerous liberties of worldly pastimes and vanities. Catharine was accordingly prevailed upon by her sister to dress in a manner something more genteel; but she soon repented of her compliance, and wept for it during the remainder of her life, as the greatest infidelity she had ever been guilty of to her heavenly spouse. The death of her eldest sister, Bonaventura, soon after confirmed her in those sentiments. Her father, edified at her patience and virtue, at length approved and seconded her devotion, and all her pious desires. She liberally assisted the poor, served the sick, and comforted the afflicted and prisoners. Her chief subsistence was on boiled herbs, without either sauce or bread, which last she seldom tasted. She wore a very rough hair-cloth, and a large iron girdle armed with sharp points, lay on the ground, and watched much. Humility, obedience, and a denial of her own will, even in her penitential austerities, gave them their true value. She began this course of life when under fifteen years of age. She was moreover visited with many painful distempers, which she underwent with incredible patience; she had also suffered much from the use of hot baths prescribed her by physicians. Amidst her pains, it was her constant prayer that they might serve for the expiation of her offences, and the purifying her heart. She long desired, and in 1365, the eighteenth year of her age, (but two years later, according to some writers,) she received the habit of the third order of St. Dominic, in a nunnery contiguous to the Dominicans' convent. From that time her cell became her paradise, prayer her element, and her mortifications had no longer any restraint. For three years she never spoke to any one but to God and her confessor. Her days and nights were employed in the delightful exercises of contemplation: the fruits whereof were supernatural lights, a most ardent love of God, and zeal for the conversion of sinners. The old serpent, seeing her angelical life, set all his engines at work to assault her virtue. He first filled her imagination with the most filthy representations, and assailed her heart with the basest and most humbling temptations. Afterwards, he spread in her soul such a cloud and darkness that it was the severest trial imaginable. She saw herself a hundred times on the brink of the precipice, but was always supported by an invisible hand. Her arms were fervent prayer, humility, resignation, and confidence in God. By these she persevered victorious, and was at last delivered from those trials which had only served to purify her heart. Our Saviour visiting her after this bitter conflict, she said to him: "Where wast thou, my divine Spouse, while I lay in such an abandoned, frightful condition." "I was with thee," he seemed to reply. "What!" said she, "amidst the filthy abominations with which my soul was infested!" He answered: "They were displeasing and most painful to thee. This conflict therefore was thy merit, and the victory over them was owing to my presence." Her ghostly enemy also solicited her to pride, omitting neither violence nor stratagem to seduce her into this vice; but invincible humility was a buckler to cover her from all his fiery darts. God recompensed her charity to the poor by many miracles, often multiplying provisions in her hands, and enabling her to carry loads of corn, oil, and other necessaries to the poor, which her natural strength could not otherwise have borne. The greatest miracle seemed her patience in bearing the murmurs, and even the reproaches, of these ungrateful and importunate people. Catharine dressed, and served an old woman named Tocca, infected to that degree with a leprosy, that the magistrates had ordered her to be removed out of the city, and separated from all others. This poor wretch nevertheless made no other return

to the tender charity of the saint, but continual bitter complaints and reproaches : which, instead of wearying out her constancy, only moved the saint to show her still greater marks of sweetness and humility. Another, whose infectious cancer the saint for a long time sucked and dressed, published against her the most infamous calumnies ; in which she was seconded by a sister of the convent. Catharine bore in silence the violent persecution they brought upon her, and continued her affectionate services till, by her patience and prayers, she had obtained of God the conversion of both these enemies, which was followed by a retraction of their slanders.

The ardent charity of this holy virgin made her indefatigable in laboring for the conversion of sinners, offering for that end continual tears, prayers, fasts, and other austerities, and thinking nothing difficult or above her strength. All her discourses, actions, and her very silence, powerfully induced men to the love of virtue, so that no one, according to pope Pius II., ever approached her who went not away better. Nannes, a powerful turbulent citizen, being brought to our saint to be reclaimed, all she could say to him to bring him to a right sense of his duty was of no effect ; upon which she made a sudden pause in her discourse, to offer up her prayers for him : they were heard that very instant, and an entire change was wrought in the man, to which his tears and other tokens bore evidence. He accordingly reconciled himself to all his enemies, and embraced a most penitential life. When he afterwards fell into many temporal calamities, the saint rejoiced at his spiritual advantage under them, saying, God purged his heart from the poison with which it was infected by its inveterate attachment to creatures. Nannes gave to the saint a stately house which he possessed within two miles of the city. This, by the pope's authority, she converted into a nunnery. We omit the miraculous conversion of James Tholomei and his sisters, of Nicholas Tuldo, and many others ; particularly of two famous assassins going to die with blasphemies in their mouths, and in transports of rage and despair, who were suddenly converted in their last moments, on the saint's praying for them, confessed their crimes to a priest with great signs of repentance, and appeared thoroughly resigned to the punishment about to be inflicted on them. A pestilence laying waste the country in 1374, Catharine devoted herself to serve the infected, and obtained of God the cure of several ; amongst others, of two holy Dominicans, Raymund of Capua, and Bartholomew of Sienna. The most hardened sinners could not withstand the force of her exhortations to a change of life. Thousands flocked from places at a distance in the country to hear or only to see her, and were brought over by her words or example to the true dispositions of sincere repentance. She undertook a journey to Monte Pulciano to consecrate to God two of her nieces, who there took the religious veil of Saint Dominic : and another journey to Pisa, by order of her superiors, at the earnest suit of the citizens. She there restored health to many in body, but to a far greater number in soul. Raymund of Capua and two other Dominicans were commissioned by pope Gregory XI., then residing at Avignon, to hear the confessions at Sienna, of those who were induced by the saint to enter upon a change of life ; these priests were occupied, day and night, in hearing the confessions of many who had never confessed before ; besides those of others who had acquitted themselves but superficially of that duty. While she was at Pisa, in 1375, the people of Florence and Perugia, with a great part of Tuscany, and even of the Ecclesiastical State, entered into a league against the holy see. The news of this disturbance was delivered to Catharine by Raymund of Capua, and her heart was pierced with the most bitter sorrow on account of those evils, which she had foretold three years before they came to their height. The two furious

factions of the Guelphs and Ghibellines, who had so disturbed and divided the state of Florence, then a powerful commonwealth, united at last against the pope, to strip the holy see of the lands it possessed in Italy. The disturbance was begun in June, 1373, and a numerous army was set on foot: the word *Libertas*, written on the banner of the league, was the signal. Perugia, Bologna, Viterbo, Ancona, and other strongholds, soon declared for them. The inhabitants of Arezzo, Lucca, Sienna, and other places, were kept within the bounds of duty by the prayers, letters, and exhortations of St. Catharine, and generously contemned the threats of the Florentines. Pope Gregory XI., residing at Avignon, wrote to the city of Florence, but without success. He therefore sent the cardinal Robert of Geneva, his legate, with an army, and laid the diocese of Florence under an interdict. Internal divisions, murders, and all other domestic miseries amongst the Florentines, joined with the conspiracy of the neighboring states, concurred to open their eyes, and made them sue for pardon. The magistrates sent to Sienna to beg St. Catharine would become their mediatrix. She could not resist their pressing entreaties. Before she arrived at Florence, she was met by the priors or chiefs of the magistrates; and the city left the management of the whole affair to her discretion, with a promise that she should be followed to Avignon by their ambassadors, who should sign and ratify the conditions of reconciliation between the parties at variance, and confirm every thing she had done. The saint arrived at Avignon on the 18th of June, 1376, and was received by the pope and cardinals with great marks of distinction. His holiness, after a conference with her, in admiration of her prudence and sanctity, said to her: "I desire nothing but peace. I put the affair entirely into your hands; only I recommend to you the honor of the church." But the Florentines sought not peace sincerely, and they continued to carry on secret intrigues to draw all Italy from its obedience to the holy see. Their ambassadors arrived very late at Avignon, and spoke with so great insolence, that they showed peace was far from being the subject of their errand. God suffered the conclusion of this work to be deferred in punishment of the sins of the Florentines, by which means St. Catharine sanctified herself still more by suffering longer amidst a seditious people.

The saint had another point no less at heart in her journey to Avignon. Pope John XXII., a Frenchman, born at Cahors, bishop, first of Frejus, then of Avignon, lastly of Porto, being made pope in 1314, fixed his residence at Avignon, where John's successors, Benedict XII., Clement VI., Innocent VI., and Urban V., also resided. The then pope Gregory XI., elected in 1370, continued also there. The Romans complained that their bishops had for seventy-four years past forsaken their church, and threatened a schism. Gregory XI. had made a secret vow to return to Rome; but not finding this design agreeable to his court, he consulted the holy virgin on this subject, who answered: "Fulfil what you have promised to God." The pope, surprised she should know by revelation what he had never discovered to any person on earth, was immediately determined to carry his good design into execution. The saint soon after left Avignon. We have several letters written by her to him, to press him to hasten his return; and he shortly after followed her, leaving Avignon on the 13th of September, in 1376. He overtook the saint at Genoa, where she made a short stay. At Sienna, she continued her former way of life, serving and often curing the sick, converting the most obstinate sinners, and reconciling the most inveterate enemies, more still by her prayers than by her words. Such was her knowledge of heavenly things, that certain Italian doctors, out of envy, and with the intent to expose her ignorance, being come to hold a conference

with her, departed in confusion and admiration at her interior lights. The same had happened at Avignon, some time before, where three prelates, envying her credit with the pope, put to her the most intricate questions on an interior life, and many other subjects; but admiring her answers to all their difficulties, confessed to the pope they had never seen a soul so enlightened, and so profoundly humble as Catharine. She had many disciples: among others, Stephen, son of Conrad, a senator of Sienna. This nobleman was reduced by enemies to the last extremity. Seeing himself on the brink of ruin, he addressed himself to the saint, who, having first made a thorough convert of him from the world and its vanities, by her prayers miraculously, on a sudden, pacified all his persecutors, and calmed their fury. Stephen, from that time, looked upon as dust all that he had formerly most passionately loved and pursued; and he testified of himself, that by her presence, and much more by her zealous discourses, he always found the divine love vehemently kindled in his breast, and his contempt of all earthly things increased. He became the most fervent among her disciples, made a collection of all her words as oracles, would be her secretary to write her letters, and her companion in her journeys to Avignon, Florence, and Rome; and at length, by her advice, professed himself a Carthusian monk. He assisted at her death, and wrote her life at the request of several princes, having been witness of her great miracles and virtues, and having experienced often in himself her spirit of prophecy, her knowledge of the consciences of others, and her extraordinary light in spiritual things.

St. Catharine wrote to pope Gregory XI., at Rome, strongly exhorting him to contribute by all means possible to the general peace of Italy. His holiness commissioned her to go to Florence, still divided and obstinate in its disobedience. She lived some time in that factious place, amidst daily murders and confiscations, in frequent dangers of her own life many ways; in which she always showed herself most undaunted, even when swords were drawn against her. At length she overcame that obstinate people, and brought them to submission, obedience, and peace, though not under Gregory XI., as Baillet mistakes, but his successor, Urban VI., as her contemporary historian informs us. This memorable reconciliation was effected in 1378; after which Catharine hastened to her solitary abode at Sienna, where her occupation, and, we may say, her very nourishment, was holy prayer: in which intercourse with the Almighty, he discovered to her very wonderful mysteries, and bestowed on her a spirit which delivered the truths of salvation in a manner that astonished her hearers. Some of her discourses were collected, and compose the treatise *On Providence*, under her name. Her whole life seemed one continual miracle; but what the servants of God admired most in her, was the perpetual strict union of her soul with God. For, though obliged often to converse with different persons on so many different affairs, and transact business of the greatest moment, she was always occupied on God, and absorbed in him. For many years she had accustomed herself to so rigorous an abstinence, that the blessed eucharist might be said to be almost the only nourishment which supported her. Once she fasted from Ash-Wednesday till Ascension-day, receiving only the blessed eucharist during that whole time. Many treated her as a hypocrite, and invented all manner of calumnies against her; but she rejoiced at humiliations, and gloried in the cross of Christ as much as she dreaded and abhorred praise and applause. In a vision, our Saviour is said one day to have presented her with two crowns, one of gold and the other of thorns, bidding her choose which of the two she pleased. She answered: "I desire, O Lord, to live here always conformed to your passion, and to find pain and suffering my repose and delight." Then eagerly taking up the crown of thorns, she forcibly

pressed it upon her head. The earnest desire and love of humiliations and crosses was nourished in her soul by assiduous meditation on the sufferings of our divine Redeemer. What, above all things, pierced her heart was scandal, chiefly that of the unhappy great schism which followed the death of Gregory XI. in 1378, when Urban VI. was chosen at Rome, and acknowledged there by all the cardinals, though his election was in the beginning overawed by the Roman people, who demanded an Italian pope. Urban's harsh and austere temper alienated from him the affections of the cardinals, several of whom withdrew; and having declared the late election null, chose Clement VII., with whom they retired out of Italy, and resided at Avignon. Our saint, not content to spend herself in floods of tears, weeping before God for these evils of his church, wrote the strongest and most pathetic letters to those cardinals who had first acknowledged Urban, and afterwards elected another; pressing them to return to their lawful pastor, and acknowledge Urban's title. She wrote also to several countries and princes in his favor, and to Urban himself, exhorting him to bear up cheerfully under the troubles he found himself involved in, and to abate somewhat of a temper that had made him so many enemies, and mollify that rigidness of disposition which had driven the world from him, and still kept a very considerable part of Christendom from acknowledging him. The pope listened to her, sent for her to Rome, followed her directions, and designed to send her, with St. Catharine of Sweden, to Joan, queen of Sicily, who had sided with Clement. Our saint grieved to see this occasion of martyrdom snatched from her, when the journey was laid aside on account of the dangers that were foreseen to attend it. She wrote however to queen Joan: likewise two letters full of holy fire to the king of France, also to the king of Hungary, and others, to exhort them to renounce the schism.

We pass over the ecstasies and other wonderful favors this virgin received from heaven, and the innumerable miracles God wrought by her means. She has left us, besides the example of her life, six Treatises in form of a dialogue, a Discourse on the Annunciation of the Blessed Virgin, and three hundred and sixty-four Letters, which show that she had a superior genius, and wrote perfectly well. While she was laboring to extend the obedience of the true pope, Urban VI., her infirmities and pains increasing, she died at Rome on the 29th of April, in 1380, being thirty-three years old. She was buried in the church of the Minerva, where her body is still kept under an altar. Her skull is in the Dominicans' church at Sienna, in which city are shown her house, her instruments of penance, and other relics. She was canonized by pope Pius II. in 1461. Urban VIII. transferred her festival to the 30th of this month.

When we read the lives of the saints, and consider the wonderful graces with which God enriched them, we admire their happiness in being so highly favored by him, and say to ourselves that their labors and sufferings bore no proportion to the sweetness of heavenly peace and love with which their souls were replenished, and the spiritual joy and consolations which were a present superabundant recompense and support. But it was in the victory over their passions, in the fervor of their charity, and in the perfection of their humility, patience, and meekness, that their virtue and their happiness chiefly consisted. Nor are we to imagine that God raised them to these sublime graces without their assiduous application to the practice both of exterior and interior mortification, especially of the latter. Self-denial prepared them for this state of perfect virtue, and supported them in it. What pity is it to hear persons talk of sublime virtue, and to see them pretend to aspire after it, without having studied in earnest to die to themselves. With

out this condition, all their fine discourses are mere speculation, and their endeavors fruitless.

ST. MAXIMUS, MARTYR.

From his original acts in Surius, Baronius, Henschenius, Ruinart, Fleury, Tillemont &c

A. D. 251.

MAXIMUS was an inhabitant of Asia, and a merchant by profession. Deceiving having formed an impious but vain design of extirpating the Christian religion, published edicts over the whole empire to enforce idolatry, commanding all to adore idols. Maximus having openly declared himself a Christian, he was immediately apprehended and brought before Optimus, the proconsul of Asia, who, after asking him his name, inquired also after his condition. He replied: "I am born free, but am the slave of Jesus Christ." PROCONSUL. "What is your profession?" MAXIMUS. "I am a plebeian, and live by my dealings." PROCONSUL. "Are you a Christian?" MAXIMUS. "Yes, I am, though a sinner." PROCONSUL. "Have not you been informed of the edicts that are lately arrived?" MAXIMUS. "What edicts, and what are their contents?" PROCONSUL. "That all the Christians forsake their superstition, acknowledge the true prince whom all obey, and adore his gods." MAXIMUS. "I have been told of that impious edict, and it is the occasion of my appearing abroad." PROCONSUL. "As then you are apprized of the edicts, sacrifice to the gods." MAXIMUS. "I sacrifice to none but that God to whom alone I have sacrificed from my youth, the remembrance of which affords me great comfort." PROCONSUL. "Sacrifice, as you value your life: if you refuse to obey, you shall expire in torments." MAXIMUS. "This has ever been the object of my desires: it was on this very account that I appeared in public, to have an opportunity offered me of being speedily delivered out of this miserable life, to possess that which is eternal." Then the proconsul commanded him to be bastinadoed, and in the mean time said to him, "Sacrifice, Maximus, and thou shalt be no longer tormented." MAXIMUS. "Sufferings for the name of Christ are not torments, but comfortable unctions:* but if I depart from his precepts contained in the gospel, then real and eternal torments would be my portion." The proconsul then ordered him to be stretched on the rack, and while he was tortured, said to him, "Renounce, wretch, thy obstinate folly, and sacrifice to save thy life." MAXIMUS. "I shall save it if I do not sacrifice; I shall lose it if I do. Neither your clubs, nor your iron hooks, nor your fire, give me any pain, because the grace of Jesus Christ dwelleth in me, which will deliver me out of your hands to put me in possession of the happiness of the saints, who have already, in this same conflict, triumphed over your cruelty.† It is by their prayers I obtain this courage and strength which you see in me." The proconsul then pronounced this sentence on him: "I command that Maximus, for refusing to obey the sacred edicts, be stoned to death, to serve for an example of terror to all Christians." Saint Maximus was immediately seized by the executioners and carried without the city walls, where they stoned him on the 14th of May. Thus his acts. The Greeks honor him on the day of his death: the Roman Martyrology on the 30th of April. He suffered in 250 or 251.

* Hæc non sunt tormenta, sed sunt unctioes.

† Omnium sanctorum orationibus qui in hac colluctatione certantes, vestras superaverunt insanias, ne hisque virtutum exempla reliquerunt. Ruin. p. 145.

ST. SOPHIA, V. M.

SHE suffered for the faith in the third age, at Firmo, in Italy, where her festival is kept on the 30th of April with great devotion. Her head is shown in a rich case in the cathedral. See Ughelli, (in *Episc. Firmanis*), who places her martyrdom under Decius: also Ferrarius, in *Catal. Sanctor. Ital.* and the Roman Martyrology.

SS JAMES, MARIAN, AND COMPANIONS,

MARTYRS IN NUMIDIA.

From their authentic acts, written by a bishop, their companion, and commended by St. Austin, *Serm. 284*, t. 5, p. 1140.

A. D. 259.

THE persecution of Valerian raged nowhere with so much cruelty as in Numidia, in 259. At Lambesa, the greatest city of the province, next to Cirtha, great numbers, both of the laity and clergy, suffered martyrdom. St. James was a deacon of that place, and remarkable for his singular chastity and austerity of life. St. Marian was only reader, but endued with a particular eminence of grace. He had an excellent mother, called Mary, as we learn from St. Austin. They were companions, and probably relations, and came from some remote province of Africa into Numidia. James received on the road a vision, that gave them previous notice of their martyrdom. They arrived at a place called Muguas, near Cirtha, the capital, where the persecution was very violent. Two bishops, named Agapius and Secundinus, who had been banished for their faith, were at the same time brought thither, from the place of their exile, to stand a second trial for their lives. This was a new and unprecedented injustice, practised only against Christians, for persons already condemned to banishment to be again tried and condemned to death. As they were detained here for some days, James and Marian enjoyed their conversation, which excited them to an eager desire of martyrdom: insomuch that, when the two bishops left Muguas to continue their journey, James and Marian were fully determined to follow them. Two days after their departure, pursuivants arrived at Muguas, which was looked upon as the retreat of Christians, and by an order from the governor, apprehended James and Marian, and conducted them to Cirtha, together with a bishop, the author of the acts of their martyrdom, and presented them to the city magistrates, who put them to the most cruel tortures. James confessed boldly that he was not only a Christian, but also a deacon; though the law of Valerian, in 258, condemned to death, without hopes of pardon, even though they should deny their faith, all deacons, priests, and bishops. They were both put to the torture; and Marian in particular was hung up, not by the hands, which was the usual method of torture, but by his thumbs, which was far more painful, weights being also hung to his feet. Amidst his torments, the more his body suffered, the more was his soul strengthened by God. The martyrs having undergone the torture as long as the persecutors thought proper, were sent to prison, with several other Christians. Some were daily called out of this blessed company and crowned with martyrdom; and among others, the two holy bishops, Agapius and Secundinus, honored on the 29th of April. The survivors passed some time in the darkness and horror of the dungeons of Cirtha tormented

also with hunger ; but the word of God, say the acts, was a spiritual food that supported them. God was pleased, moreover, to comfort them in their prison, by a vision vouchsafed to Marian, to whom St. Cyprian appeared sitting at the right hand of a great judge, who was Christ, and presenting Marian to drink of a fountain of which that holy bishop had first drunk himself : giving Marian thereby to understand that he was also to suffer martyrdom. God gave an assurance of the same favor to this whole company of prisoners, by a second vision, with which he favored another of these confessors, called Emilian, of the Equestrian Order, near fifty years old, who had lived till that age in strict continency. His occupation in prison was chiefly prayer. He fasted much, and often abstained from food by choice for two days successively. He acquainted this blessed company with what he had also seen in his vision ; namely, that his heathen brother asked him how they liked the dark dungeons and hunger. He answered, that the word of God served both for light and nourishment to the soldiers of Jesus Christ. His brother said : “ You know that as many of you as continue obstinate can expect nothing but death. But do you all hope for equal rewards ? ” Emilian* said : “ Lift up your eyes to heaven : have all the stars you see there the same lustre ? Don't they differ in brightness, though they have all the same light ? Those in like manner who shall have suffered most, and have had the greatest difficulties to struggle with, shall receive the most glorious crown.” All these visions contributed not a little to keep up the spirits of the Christian prisoners. The magistrates of Cirtha, seeing the confessors invincible, sent James, Marian, and a great part of the prisoners to Lambesa, to the governor of the province. They suffered much on the way, it being twenty-four miles distant from Cirtha, and the roads very rough. They were lodged in the dungeons of Lambesa, and every day some were called out to martyrdom ; the laity first, whom the pagans hoped more easily to vanquish. Among them a woman and her two little children, twins, were martyred on the 2d or 3d of May. Also Tertulla and Antonia, two holy virgins, whom St. Agapius had a singular regard for. He prayed long in prison that they might not be deprived of the glory of shedding their blood for Christ, and at length received from heaven this answer : “ You need not ask by so many prayers what you have obtained by the first.” St. James and the other clergy were grieved to see their victory retarded ; but it was not long before he saw in his sleep the bishop Agapius preparing a great feast, and expressing much joy, and cheerfully inviting him and Marian to it, as to one of the ancient Agapæ, or love-feasts. Here they met an infant who was one of the twins that had suffered with their mother three days before. He had round his neck a crown of roses, and a very green palm in his right hand ; and he bade them rejoice, for they should all sup together the day following, the same on which James, Marian, and several others of the clergy were condemned to die. They were accordingly brought to the place of execution, which was a valley, through which ran the river Pagydus, with hills on each side convenient for the spectators. The martyrs were placed in rows on the banks of the river, that the executioner might pass conveniently from one to the other in cutting off their heads. While they had their eyes bound, they had most of them some token given them by God of their approaching felicity. Marian also foretold the wars, and other evils which threatened the empire in revenge of the innocent blood of the just. This was verified,—the persecuting emperor Valerian being taken and most barbarously treated by the Persians, in 260 ; not to mention the thirty tyrants, a dreadful pestilence, and other calamities which afflicted the empire. Mary, the mother of this blessed martyr, like the mother of the Maccabees

* This St. Emilian occurs in the Martyrologies on the 29th of April

says St. Austin, followed her son to the place of execution to encourage him: on seeing him dead, she embraced his corpse, and oftentimes kissed his neck, and blessed God for having made her the mother of such a son. Their triumph happened in 259, or 260, probably on the 6th of May, on which the ancient calendar of Carthage, drawn up in the close of the fifth century, mentions them. The other Latins honor them on the 30th of April. SS. James and Marian are patrons of Eugubio, in the duchy of Urbino, the ancient Umbria, and their bodies are said to be kept in the cathedral there. The names of these martyrs are consecrated in the Roman Martyrology.

ST. ERKONWALD, BISHOP OF LONDON, C.

He was a prince of the royal blood, son of Annas, the holy king of the East-Angles, or, as some say, of a certain prince named Offa. The better to disengage himself from the ties and encumbrances of the world, he forsook his own country, and retired into the kingdom of the East-Saxons, where he employed his large estate in founding two great monasteries, one at Chertsey, in Surrey, near the Thames,* the other for nuns, at Barking, in Essex; † of this latter he appointed his sister, Edilburga, abbess. The former he governed with great sanctity, till he was forced out of his dear solitude by king Sebba, in 675, and consecrated bishop of London by St. Theodorus. He much augmented the buildings and revenues of St. Paul's, and obtained for that church great privileges from the king. Dugdale, in his history of that cathedral, proves that it had originally been a temple of Diana, from many heads of oxen dug up when the east part of it was rebuilt, and from the structure of the chambers of Diana, near that place. Bede bears witness that God honored St. Erkonwald with a great gift of miracles, and that his horse-litter, or chips cut off from it, cured distempers to his own time: and his sanctity has been most renowned through all succeeding ages. He sat eleven years, according to his old epitaph, which Mr. Weever has preserved.¹ His tomb, in the cathedral of St. Paul's, was famous for frequent miracles, as is mentioned by Bede, Malmesbury, &c. His body was removed from the middle of the church, by a solemn translation, on the 14th of November, in 1148,² and deposited above the high altar, on the east wall. Dugdale³ describes the riches and numerous oblations which adorned his shrine, and laments⁴ that they had lately seen the destruction of this magnificent church, which was the glory of our nation; the monuments of so many famous men torn to pieces, and their bones and dust pulled out of their graves. In which barbarous search the body of the holy king Sebba was found embalmed with perfumes, and clothed with rich robes: also several bishops in their proper habits. But, says that diligent author, I could never hear that they found more than a ring or two with rubies, and a chalice of no great value. He adds: Under part of the choir was the subterra-

¹ Funeral monuments.

² See Hearne, note on Robert of Gloucester's Chronicle, t. 2, p. 467.

³ History of the cathedral of St. Paul's. pp. 22, 23, 24.

⁴ Ib. p. 51.

* Chertsey (anciently Ceortseil) monastery was founded by St. Erkonwald, about the year 666. The abbot and ninety monks being killed, and the abbey burnt to the ground, during the Danish wars. It was refounded by king Edgar and bishop Ethelwold, to the honor of St. Peter. At the dissolution, it was valued, according to Speed, at 744*l.* 13*s.* 4*d.* per ann. See *Monast. Anglic.* t. 1, p. 75, and bishop Tanner, *Notit. Monastica*, p. 534.

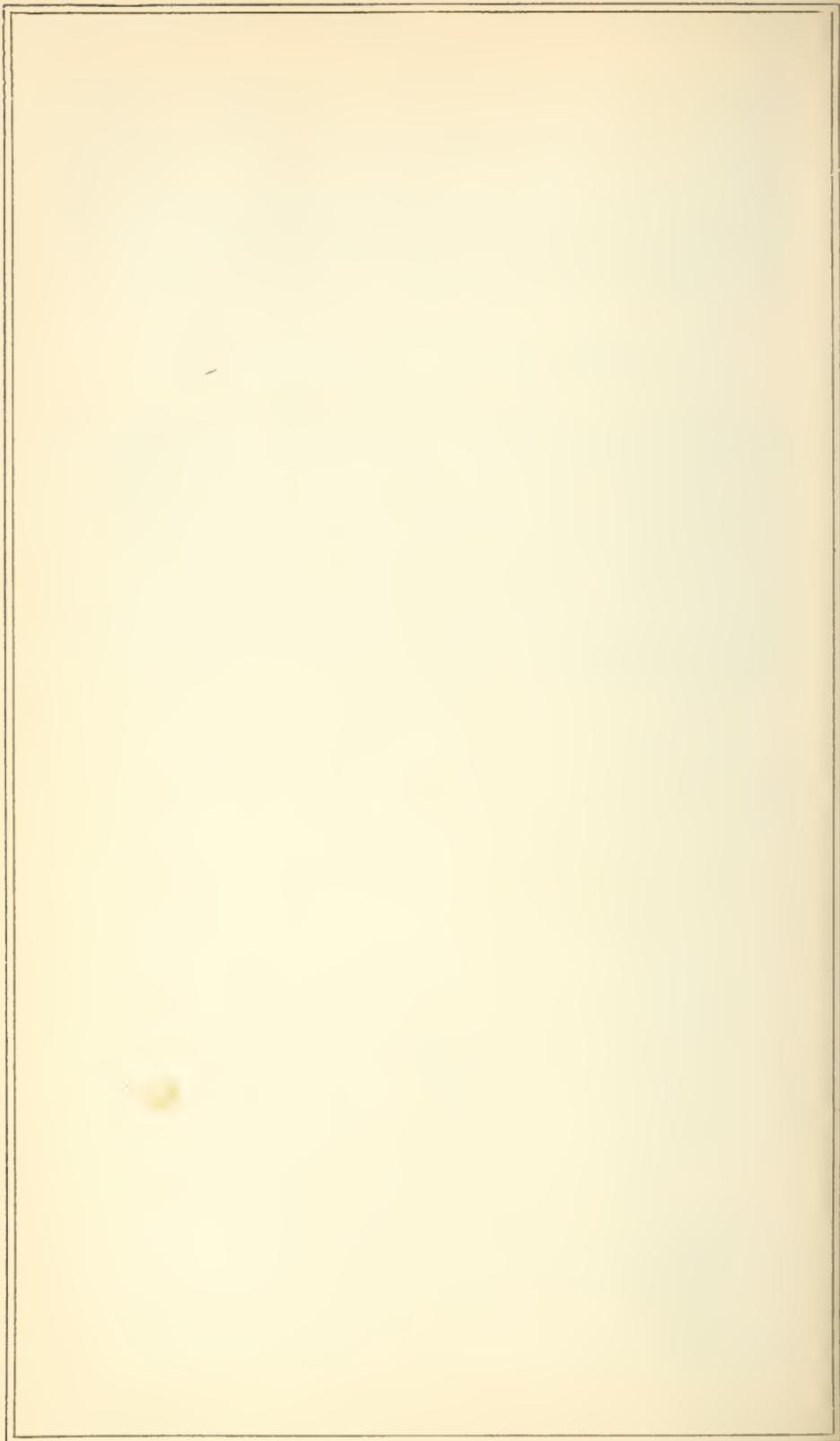
† Barking nunnery was founded by the same saint, in 675, or, according to the Chertsey-book, in 666, but was not the first nunnery in England, as Weever, Dugdale, (in *Warwicks.* p. 1107,) and Newcourt assert: for that of Folkestone in Kent was founded in 630 by Eadbald, king of Kent, and his daughter, St. Eanswitha, was made first abbess, as bishop Tanner takes notice. Barking nunnery was valued at the dissolution at 1084*l.* per annum, which would be now eight times as much. Those authors are mistaken who call Barking the richest nunnery in England, those of Sion and Shaftsbury being much richer.

neous parish church of St. Faith, called S. Fides in Cryptis. At the change of religion, the body of St. Erkonwald disappeared, in 1533, says Weever.⁴ F. Jerom Porter, in his lives of the English saints, testifies, that it was then buried at the upper end of the choir, near the wall. No mention is made of it in any accounts since the new fabric was erected. See Wharton, Hist. Episcoporum Londin. p. 16, and Maitland, Hist. of London, b. 2, p. 486; also the notes of Papebroke upon the life of St. Erkonwald in Capgrave, Apr. t. 3, p. 780, and Leland, Collect. t. 1, pp. 22 and 23.

SAINT AJUTRE, OR ADJOUTR, C.

RECLUSE, AT VERNON IN NORMANDY.

HE was a Norman gentleman, who, upon motives of holy zeal and piety, followed the Christian standards in the holy war in the East. Being taken by the Saracens, he suffered great hardships and torments, nothing being able to shake his constancy in the confession of his faith, and in the exercises of his religious duties. Having recovered his liberty, he returned home, where, having consecrated himself and his estate to God, he led an anchoretical life at Vernon upon the Seine, in the assiduous practices of penance and fervent prayer. He consummated his sacrifice by a happy death on the 30th of April, in 1131, and is commemorated on this day in the new accurate Martyrology of Evreux, and in the calendars of many other churches in Normandy



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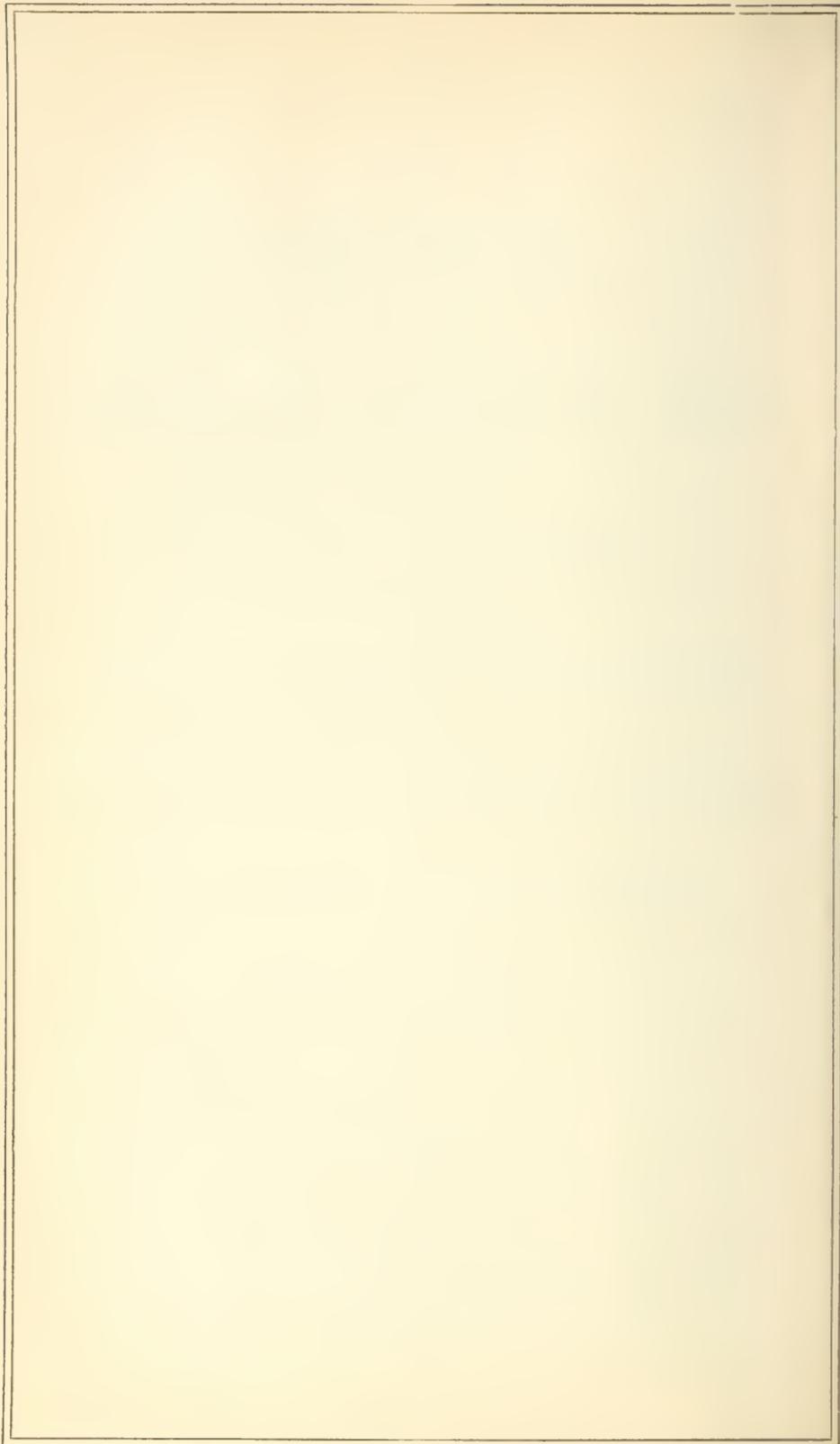
BY THE REV. ALBAN BUTLER.

With the approbation of
MOST REV. M. A. CORRIGAN, D.D.,
Archbishop of New York.

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ST. PHILIP, APOSTLE.

ST. PHILIP was of Bethsaida, in Galilee, and called by our Saviour to follow him¹ the day after St. Peter and St. Andrew.* He was at that time a married man, and had several daughters;† but his being engaged in the married state hindered him not, as St. Chrysostom observes, from meditating continually on the law and the prophets, which disposed him for the important discovery of the Messiah in the person of Jesus Christ, in obedience to whose command he forsook all to follow him, and became thenceforth the inseparable companion of his ministry and labors. Philip had no sooner discovered the Messiah, than he was desirous to make his friend Nathanael a sharer in his happiness, saying to him: *We have found him of whom Moses in the law and the prophets did write*, that is, the Messiah; *Jesus, the son of Joseph, of Nazareth*. Nathanael was not so ready to give his assent to this assertion of his friend, by reason that the supposed Messiah was reported to be of Nazareth. Philip therefore desired him *to come himself to Jesus and see*; not doubting but, upon his personal acquaintance with the Son of God, he would be as much convinced of the truth as he was himself. Nathanael complied, and Jesus, seeing him approach, said, within his hearing: *Behold an Israelite indeed, in whom there is no guile*. Nathanael asked him, how he came to know him: Jesus replied: *Before Philip called thee, when thou wast under the fig-tree, I saw thee*. Nathanael, as two holy fathers explain the matter, calling to mind that the closeness of his retirement on that occasion was such, that no human creature could see him, owned him hereupon for the *Son of God*, and the *King of Israel*, or, in other words, the Messiah, foretold by Moses and the prophets. The marriage at Cana of Galilee happening three days after, to which Jesus and his disciples were invited, St. Philip was present at it with the rest. The year following, when our Lord formed the college of apostles, Philip was appointed one of that number, and, from the several passages of the gospel, he appears to have been particularly dear to his divine Master. Thus, when Jesus was about to feed five thousand persons, who had followed him into the wilderness, for the greater evidence of the miracle, and for the trial of this apostle's faith, Jesus proposed to him the difficulty of

¹ Jn. i. 43.

* St. Clement of Alexandria relates, as a thing well known, that St. Philip was the person, who, when called by our Lord, begged leave to go home first and bury his father; which occasioned the reply: *Follow me, and let the dead bury their dead*. By which words Christ meant not to condemn duties of that kind, but gave the disciple to understand, that, being called to the highest spiritual functions, these were to be preferred to corporal works of mercy.

† Some of these, as St. Clement of Alexandria testifies, (Strom. l. 3. p. 428.) he settled in marriage. But two of them lived always virgins to a great age, and were buried at Hierapolis, as we learn from Polycrates, quoted by Eusebius, (h. 2. c. 31.) Sozomen relates, (l. 7. c. 27.) that one of them raised a dead man to life; and Papias says, (Eus. Hist. l. 3. c. 39.) that he heard this miracle from their own mouths, though not as wrought by them. Polycrates mentions a third daughter, of great sanctity, probably married, buried at Ephesus, and calls these three sisters the Lights of Asia.

feeding the multitudes in that desolate place.³ And a little before our Saviour's passion, certain Gentiles, desirous to see Christ, made their first address to Philip, and by him and St. Andrew obtained that favor. Our Saviour, in the discourse he made to his disciples immediately after his last supper, having promised them a more clear and perfect knowledge of his heavenly Father than they had had hitherto, St. Philip cried out, with a holy eagerness and impatience: *Lord, show us the Father, and it sufficeth us.* From which words our Saviour took occasion to inculcate afresh a steady belief of his divinity, and perfect equality with the Father, saying *So long a time have I been with you, (teaching you who I am both by my words and actions,) and have you not known me? (If you beheld me with the eyes of faith such as I really am, in seeing me you would see the Father also, because) I am in the Father, and the Father is in me.*³

After our Lord's ascension the gospel was to be preached to the whole world by a few persons, who had been eye-witnesses of his miracles, and were enabled, by the power of the Holy Ghost, to confirm their testimony concerning him by doing the like wonderful works themselves. That this might be accomplished, it was necessary that the disciples should quickly disperse themselves into all parts of the world. St. Philip accordingly preached the gospel in the two Phrygias, as Theodoret and Eusebius assure us from undoubted monuments. St. Polycarp, who was only converted in the year 80, enjoyed his conversation for some time,⁴ consequently St. Philip must have lived to a very advanced age. It appears, from a passage of Polycrates, quoted by Eusebius,⁵ that he was buried at Hierapolis, in Phrygia, which city was indebted to his relics for its preservation by continual miracles, as is averred by the author of the sermon on the twelve apostles, attributed to St. Chrysostom.⁶ An arm of St. Philip was brought from Constantinople to Florence, in 1204, whereof we have an authentic history in the Bollandists. The Orientals keep his festival on the 14th of November; the Latins on the 1st of May, with St. James. His body is said to be in the church of SS. Philip and James, in Rome, which was dedicated to God under their name, in 560. The emperor Theodosius, in a vision, received from St. John the Evangelist, and St. Philip, the assurance of victory over the tyrant Eugenius, the morning before the battle, in 394, as Theodoret relates.⁷

From St. Philip we must particularly learn an ardent love of God, and desire to see the Father. He asked only this favor, because this was his only desire. Is it ours? Do we feel it so perfect as to extinguish all inordinate earthly affections and desires in our breasts? Do we employ the proper means to attain to this happy disposition? To obtain it, let us employ the succor of this apostle's prayers, and by disengaging our hearts from corruption and vanity, become, in desires and affections, citizens of heaven. The pilgrim soul sees herself a stranger here on earth, and discovers nothing in this desert place of her banishment but an abyss of vanity, and subjects of compunction, grief, and fears. On the other side, looking up to God, she contemplates the magnificence and splendor of his kingdom, which will have no end; its peace, security, sanctity without stain, delights without sorrow, unchangeable and incomprehensible joys; and she cries out in a holy transport: "O joy surpassing all joys, and without which there is no true joy, when shall I possess you? O, sovereign good, discover to me some ray of thy beauty and of thy glory; may my heart be set on flame by thy love, and my soul languish and waste with desire to be united to

³ Jo. vi. 5.
⁴ B. 3, c. 31.

⁵ It. xiv.
⁶ T. 8, Ed. 3en.

⁷ See Tillemont, t. 1, p. 384.
⁸ B. 5, c. 24.

hee, to behold thee face to face, to sing thy praises night and day, to drink of the plenty of thy house, and of the torrent of thy delights, to be forever confirmed in thy love, and in some measure transformed into thee!" Such a soul seeks to hide herself from the eyes of men, to live unknown to the world; and, in retirement and repose, to apply herself to prayer, all her thoughts being taken up in contemplating the glorious things which are said of the blessed city of her God. All worldly enjoyments and distractions are insupportable to her, and she finds no comfort in this place of banishment but in singing the praises of her God, in adoring and in doing always his will, and in the sweet sighs and tears with which she seeks him, and begs him to reign perfectly in her affections by his grace and love, and to draw her speedily to himself out of this Babylon, in which every object increases her affliction, and inflames her desire, seeming to say to her: *Where is thy God?*

ST. JAMES THE LESS, APOSTLE.

See Tillemont, t. 1, p. 405, Ceillier, t. 1, p. 422.

ST. JAMES, to distinguish him from the other apostle of the same name the son of Zebedee, was called the Less; which appellation is supposed to have taken its rise, either from his having been called later to the apostleship than the former, or from the lowness of his stature, or from his youth. He is also known by the title of James the Just, a denomination all agree, with Hegesippus¹ and St. Clement of Alexandria, to have been given on account of his eminent sanctity. He was the son of Alpheus* and Mary, the sister of the Blessed Virgin, and seems to have been born some years before our Lord. Jesus came with his brethren, and probably St. James among the rest, to settle in Capharnaum, at the beginning of his ministry.² James and his brother Jude were called to the apostleship in the second year of Christ's preaching, soon after the Pasch, in the year 31. He was favored with an extraordinary apparition of his Master after his resurrection.³ Clement of Alexandria says, that Christ being risen from the dead, communicated the gift of science⁴ to SS. James the Just, John, and Peter, and that they imparted it to the other apostles. We are told by SS. Jerom⁵ and Epiphanius,⁶ that our Lord, at his ascension, recommended his church of Jerusalem to St. James; in consequence whereof the apostles, before their dispersion, constituted him bishop of that city. It was probably for a mark of his episcopal authority, and as an ensign of his dignity, that he wore on his head a lamina, or plate of gold, as is recounted by St. Epiphanius.⁷ Polycrates, quoted by Eusebius,⁸ testifies, that St. John did the same: others relate the like of St. Mark. It was probably done in imitation of the Jewish high-priest.

¹ B. 2, c. 1, 23.

² John ii. 12.

³ 1 Cor. xv. 7.

⁴ Τὴν γνῶσιν, Eus. b. 2, c. 1

⁵ In Gal. p. 164.

⁶ Hær. 87.

⁷ Hær. 29.

⁸ Eus. b. 3, c. 24.

* Some take Alpheus and Cleophas to be only different names for the same person. Others are of opinion that Cleophas was Mary's father, or perhaps she married Cleophas after the death of Alpheus. Joseph, called in the original text Jose, was a brother of St. James, and son of Mary, (Mark xv. 10.) St. Jude styles himself his brother. (Jude i.) He had also a brother called Simon, the same with Simeon son of Cleophas, and bishop of Jerusalem, whose life was given on the 18th of February. These were called our Lord's brethren, according to the use of that word among the Jews, which extends it to all near relations. They had also sisters: St. Epiphanius names two, Mary and Salome. The sons of Cleophas were likewise cousins-german to our Saviour, by St. Joseph his reputed father: for Hegesippus assures us that Cleophas was brother of St. Joseph. Cleophas was himself a disciple of Christ, who going to Emmaus with another disciple, was favored with the apparition related, Luke xlv. He is honored in the Roman Martyrology the 25th of September; and Mary, his spouse, who had followed and served Christ in Galilee, and attended him in his passion and burial, on the 9th of April.

St. James governed that church in perpetual dangers, from the fury of the people and their violent persecutions; but his singular virtue procured him the veneration of the Jews themselves. As to his sanctity, Eusebius and St. Jerom¹⁰ give from Hegesippus the following account concerning him: "He was always a virgin, and was a Nazarite, or one consecrated to God. In consequence of which he was never shaved, never cut his hair, never drank any wine or other strong liquor; moreover, he never used any bath, or oil to anoint his limbs, and never ate of any living creature except when of precept, as the paschal lamb: he never wore sandals, never used any other clothes than one single linen garment. He prostrated so much in prayer, that the skin of his knees and forehead was hardened like to camels' hoofs." St. Epiphanius says,¹¹ that, in a great drought, on stretching out his arms to heaven, he, by his prayers, instantly obtained rain. His eminent sanctity made even the Jews style him the just man: and Origen observes,¹² that Josephus himself gives him that epithet, though it is not to be found now in Josephus's works. The same reverence for his person procured him the privilege of entering at pleasure into the Sanctum or Holy place, namely, that part of the temple where none but the priests were allowed by the law to enter.¹³ St. Jerom adds,¹⁴ that the Jews strove, out of respect, who should touch the hem of his garment. In the year 51, he assisted at the council of the apostles, held at Jerusalem, about the observance of circumcision, and the other legal ceremonies of the law of Moses. Here, after having confirmed what St. Peter said, he devised the sentence which the apostles drew up on that occasion.¹⁵ This apostle being bishop of a church, which then chiefly consisted of Jewish converts, tolerated the use of the legal ceremonies,¹⁶ and, together with others, advised St. Paul to purify himself and offer sacrifice.¹⁷ He is the author of a canonical epistle which he wrote in Greek. It is at the head of those called *catholic*, or universal, because addressed not to any one particular church, but to the whole body of the converted Jews dispersed throughout the then known world. It was penned some time after those of St. Paul to the Galatians, in 55, and to the Romans in 58. It could not, therefore, be written before the year 59, fourteen years after the death of St. James the greater. The author's view in this epistle is to refute the false teachers, who, abusing certain expressions in St. Paul's writings, pretended that faith alone was sufficient to justification without good works: whereas, without these, he declares our faith is dead. He adds excellent precepts of a holy life, and exhorts the faithful not to neglect the sacrament of extreme unction in sickness.

The oriental liturgy or mass, which bears the name of this apostle, is mentioned by Proclus, patriarch of Constantinople, and by the council in Trullo, and is of venerable antiquity.* St. Basil, indeed, testifies,¹⁸ that the words of the sacred invocation in the consecration of the bread and of the cup, were not committed to writing, but learned and preserved by tradition down to the fourth century, which was done on a motive of respect and veneration: but other parts of the liturgy were written. Perhaps St. James gave only general directions about this liturgy, upon whose plan it was afterwards drawn up or enlarged. His singular learning in sacred matters is extolled by St. Clement of Alexandria,¹⁹ and St. Jerom.²⁰

The Jews, being exasperated at the disappointment of their malicious de-

¹⁰ B. 2. c. 23.

¹² Orig. in Cels. l. 1, p. 35.

¹⁶ Acts xv.

¹⁸ L. de Spir. S. c. 27.

¹¹ In Jovin. b. 2. c. 24.

¹³ Heges. apud Eus. ib.

¹⁴ Gal. ii. 11.

¹⁹ Apud Eus. l. 2. c. 1.

¹⁷ Her. 78.

¹⁸ In Galat. l. 19.

²⁰ Acts xxi. 17.

²¹ L. contra Cels.

signs against St. Paul., by his appeal to Cæsar, to whom he was sent by Festus, in the year 60, were resolved to revenge it on St. James. That governor, dying before the arrival of his successor, Albinus, this vacancy gave them an opportunity of acting more arbitrarily than otherwise they durst have done. Wherefore, during this interval, Ananus, the high-priest, son of the famous Annas mentioned in the gospels, having assembled the Sanhedrim, or great council of the Jews, summoned St. James and others before it. Josephus, the Jewish historian, says,²¹ that St. James was accused of violating the laws, and delivered to the people to be stoned to death. And Hegesippus adds,²² that they carried him up to the battlements of the temple, and would have compelled him from thence to make a public renunciation of his faith in Christ, with this further view, thereby to undeceive, as they termed it, those among the people who had embraced Christianity. But St. James took that opportunity to declare his belief in Jesus Christ, after the most solemn and public manner. For he cried out aloud from the battlements, in the hearing of a great multitude, which was then at Jerusalem on account of the passover, that Jesus, the Son of man, was seated at the right hand of the Sovereign Majesty, and would come in the clouds of heaven to judge the world. The Scribes and Pharisees, enraged at this testimony in behalf of Jesus, cried out: "The just man also hath erred." And going up to the battlements, they threw him headlong down to the ground, saying, "He must be stoned." St. James, though very much bruised by his fall, had strength enough to get upon his knees, and in this posture, lifting up his eyes to heaven, he begged of God to pardon his murderers, seeing that they knew not what they did. The rabble below received him with showers of stones, and at last a fuller gave him a blow on the head with his club, such as is used in dressing of cloths, after which he presently expired. This happened on the festival of the Pasch, the 10th of April, in the year of Christ 62, the seventh of Nero. He was buried near the temple, in the place in which he was martyred, where a small column was erected. Such was the reputation of his sanctity, that the Jews attributed to his death the destruction of Jerusalem, as we read in St. Jerom,²³ Origen,²⁴ and Eusebius,²⁵ who assure us that Josephus himself declared it in the genuine editions of his history. Ananus put others to death for the same cause, but was threatened for this very fact by Albinus, and deposed from the high-priesthood by Agrippa. The episcopal throne of St. James was shown with respect at Jerusalem, in the fourth century. His relics are said to have been brought to Constantinople about the year 572.

ST. ASAPH, BISHOP, C.

ST. KENTIGERN, bishop of Glasgow, in Scotland, being driven from his own see, founded a monastery and episcopal chair on the banks of the river Elwy, in North Wales. Bishop Usher writes, from John of Tinnmouth, that in this abbey, nine hundred and sixty-five monks served God in great continence. Three hundred who were illiterate, this holy abbot appointed to till the ground, and take care of the cattle: other three hundred to do necessary work within the monastery; and three hundred and sixty-five he deputed to celebrate the divine office. These last never went out of the monastery, unless upon some urgent necessity, but attended continually in God's sanctuary, being divided into companies, one of which began the divine office in the choir as another had finished it, and went out, as among the Acæme-

²¹ Ant. l. 20.

²² Contra Cel. 1, and in Matt. p. 223

²³ Apud Eus. l. 2, c. 23.

²⁴ In Jovin. b. 1, c. 24.

²⁵ Eus. Hist. l. 1, c. 23.

tes, at Constantinople : by this means the divine praises suffered no interruption in the church. Among these monks St. Asaph shone as a bright light, most illustrious for his birth, virtues, and miracles. When St. Kentigern was called back to Glasgow, he appointed St. Asaph, the most distinguished for learning and piety among his disciples, abbot and bishop at Llan-Elwy. Our saint was a diligent preacher, and had frequently this saying in his mouth : " They who withstand the preaching of God's word, envy the salvation of men." St. Asaph wrote certain canons or ordinances of his church, the life of St. Kentigern, and some other works. He died about the close of the sixth century ; for he flourished about the year 590. From him the see of Elwy took the name of St. Asaph's : though it continued long vacant ; for we find no mention of any other bishop of St. Asaph's before the twelfth century, when Geoffrey of Monmouth was advanced to that episcopal chair. Wharton gives him a predecessor named Gilbert. See *Le Neve's Fasti*, p. 20 ; *Dr. Brown Willis*, and principally *Leland de Script. Angl.*

ST. MARCOU, OR MARCULFUS,

ABBOT of Nanteu, in the diocese of Coutances, in Normandy, famous for miracles, especially in healing the scrofulous disorder, called the king's evil. He died on the first of May, in 558, and is honored in the Martyrologies of Coutances, Evreux, &c.

ST. SIGISMUND, KING OF BURGUNDY, M.

WONDERFUL is the providence of God in the means by which he preserves his elect from the contagion of vice, and conducts them to eternal life. This saint was son of Gondebald, the Arian king of the Burgundians, but embraced the Catholic faith through the instructions of St. Alcimus Avitus, bishop of Vienne.* He succeeded to the kingdom of his father in 516,

* The Burgundians were a principal tribe of the Vandals, as Pliuy and Zozimus assure us, and is further proved in the late history of Burgundy, and in *L'Essai sur les premiers Rois de Bourgone, et sur l'Origine des Bourguignons*, à Dijon, 4to. 1771. They are first met with on the banks of the Vistula, in Prussia. When Procopius wrote, on this side of the Elbe, below the Thuringi ; in 407, they passed the Rhine into Gaul, and, under their first king, Gondicaire, in 413, conquered the country between the Upper Rhine, the Rhone, and the Saone, where they settled their kingdom, and shortly after extended its limits, so that it comprised what was afterwards the duchy of Burgundy, the Franche Comté, Provence, Lyonnais, Dauphiné, Savoye, &c., with the cities Geneva, Lyons, Autun, Basil, Nevers, Grenoble, Besançon, Langres, Viviers, Embrun, Vienne, Orange, Carpentras, Apt, &c. Gondicarius, the first king of the Burgundians, reigned fifty years, from 413 to 463, as appears from his letter to pope Hilary, and that pope's answer, in which he styles him his son, &c. Chilperic, his son, who succeeded him, was a zealous Catholic prince ; but, having reigned about twenty-eight years, was assassinated with his wife, two sons, and brother Godomar, by his ambitious brother, Gondebald, who had embraced the Arian heresy. After a reign of twenty-five years, he died, in 516, leaving two sons, Sigismund and Godomar. He reformed the code of the Burgundian laws, called from him *Loi Gombette*. His brother Chilperic's two daughters were brought up at his court at Geneva : Chrono, the eldest, took the religious veil, Clotildis, the second, was married to Clovis, king of the Franks, who waged war against him, to revenge the murder of Chilperic, and besieged him in Avignon, but afterwards made peace with him. Clodomir, king of Orleans, with his brothers, renewed this war against St. Sigismund, whom he took and caused to be drowned at Orleans, in 524. Clodomir pursued his brother and successor Godomar ; but was defeated by him and slain. Ten years after, Clotaire and Childebert vanquished him, in 533, from which time the ancient kingdom of Burgundy was divided among the kings of the Franks. Among these, Gontran, son of Clotaire I., took the title of king of Burgundy, and reigned at Chalons sur Saone, though his brother Sigebert possessed a large part of that country. Childebert, son of Sigebert, in 523, and Thierry II., the son of Childebert, in 596, bore the same title. After the death of the latter, in 613, Burgundy lost its title of a kingdom in the hands of French monarchs ; but was revived for a short time in Charles youngest son of the emperor Lothaire, with the title of king of Provence, afterwards of Arles. Upper Burgundy was called *Franche Comté*, because it owed only military service.

We find the Burgundians Christians and Catholics, under Gondicaire, soon after they had crossed the Rhine, and were settled in France. From Sozomen it appears that their conversion happened about the year 317. Those moderns who imagine them infected with Arianism almost as soon as they were Christians, are certainly mistaken. For it is manifest from Sozomen, Nicephorus, Orosius, &c., that they remained zealous Catholics above a century and a half after their conversion to Christianity ; not on'y &c

and in the midst of barbarism lived humble, mortified, penitent, devout, and charitable, even on the throne; a station in which the very name of true virtue is too often scarce known. Before the death of his father, he built the famous monastery of St. Maurice at Agaune, in the Valais, in the year 515, where many holy hermits lived before that time in scattered cells. God permitted this good prince to fall into a snare. He suffered his son Sigeric to be put to death, upon an accusation forged by his second wife, of a conspiracy against his life: but afterwards discovering the calumny, and pierced to the quick with remorse, he retired to Agaune, where he did penance in tears and sackcloth. He made it his prayer to God that he might be punished in this life, to escape the divine vengeance in the next. His prayer was heard: for being taken prisoner by Chlodimir, the barbarous king of the Franks, he was, by his order, drowned in a well at Columelle, four leagues from Orleans, after he had reigned one year. His body was kept honorably at Agaune, till it was removed to the cathedral of Prague by the emperor Charles IV.¹ It has been famous for many miracles. See St. Gregory of Tours, Hist. Fr. l. 3, c. 5 and 6, and Henschenius's Collections, t. 1, Maij p. 83.

ST ANDEOLUS, MARTYR.

HE was a disciple of St. Polycarp, preached the gospel in Gaul, and received the crown of martyrdom at Bergoiate upon the Rhone, his head being sawn asunder with a wooden saw, by an order of the emperor Severus, in his march through Gaul for Britain, in the year 208.* The town of St. Andiol, in Vivarez, is possessed of the treasure of his relics. See Bosquet, part 2; Hist. Eccles. Gallic. p. 91; Henschenius, p. 35.

S. BRIEUC, IN LATIN BRIOCUS, B. C.

HE was of an illustrious extraction in Great Britain, a native of the province called Coriticia, which some take for Ceretica, now Cardiganshire: others for the Coretans, situated on the Trent, now in Staffordshire and Derbyshire: others will have it to be Cornwall. His father was called Cerpus, and his mother Eldrude.† St. Germanus of Auxerre, coming into Britain in 429, St. Briec, then about twenty years of age, became his disciple, and followed him back to France, where he was some time after promoted to priest's orders. Returning afterwards into his own country, he converted his parents, and, with their liberal assistance, built a famous church called Grande-Lann, and there trained up a great number of disciples. Several years after he passed into Armorica, where he landed at Achm, perhaps in the country of Achk, in the bishopric of Leon. In the territory of Treguier he converted from a worldly life a wealthy nobleman

¹ On this translation see Henschenius, t. 1, Maij. p. 88.

the year 440, fixed by Tillemont, but down to 491. They fell into Arianism only in the close of that century, and remained attached to that heresy no longer than about twenty years, during the reign of Gondebald, their third king. See Abréce Chronologique de l'Hist. Eccl. Civile et Littér. de Bourgogne, par M Mille, 8vo. 1770.

* At the request of St. German, bishop of Paris, king Childbert founded at Paris the chapel of St. Andeol, which he subjected to the abbey of St. Vincent, now St. Germain-des-Prez. This chapel afterwards became a great parochial church, under the title of St. Andrew's Des Ares, in Latin De Arcubus, because it was built with arches, a thing formerly very extraordinary. It is sometimes corruptly called St. Andre des Arts. St. Andeol is still honored in it as primitive titular patron.

† Eldrude is not only a Saxon name, as Henschenius pretends, but also Bridsh, from Ell, the reduplicate preposition, and Drud which signifies illustrious, or well-beloved.

named Conan, by whose liberality he was enabled to build a monastery in the northern part of Armorica, which he governed some years. At length, appointing another abbot of the numerous community which he had formed, he repaired to his relation and friend, prince Riwallon, or Rigald, anciently prince of Domnonia, in Britain. This prince, who had lately settled with a colony of his British subjects in part of Armorica, gave to the saint a house and parcel of lands, where he built a monastery and a church, which was afterwards dedicated to God under the patronage of St. Stephen. The saint took upon him the government of this monastery, and departed to God in peace about the year 502, being upwards of ninety years old. His legend mentions not his episcopal character, but he is styled a bishop in an inscription on a marble stone, found in his shrine, in 1210. He seems to have been ordained a regionary bishop before he left Britain. The monastery of St. Brieuc, which was then grown into a considerable town, was only erected into a bishopric in 844. The relics of St. Brieuc, during the invasion of the Normans, were translated to the abbey of St. Sergius, at Angers, in 866, but a portion was restored to St. Brieuc's, in 1210. See Dom. Lobineau, *Vies des Sts. de la Bretagne* p. 11, who recovered great part of his acts, which Henschenius was unable to meet with. T. 1, Maij. p. 81.

S. AMATOR, BISHOP OF AUXERRE, C.

HE served God from his infancy with his whole heart, and applied himself to the study of the sacred sciences under Valerian, bishop of Auxerre. In compliance with the desires of his parents, he took to wife Martha, a rich young lady of Langres; but no sooner was the contract solemnized in the church, but, taking her aside, he spoke to her in such strong terms on the advantages of holy virginity, that, by her free consent, they on the spot engaged themselves, by a mutual vow, to embrace that state for the sake of more perfect virtue. She soon after took the religious veil, and he received the clerical tonsure. Being afterwards chosen bishop of Auxerre, he governed that church thirty years, from 388 to 418, laboring to conduct his flock by his example and assiduous exhortations, in the paths of eternal salvation. He died on the first of May, 418. See his life, and that of Saint Germanus and other monuments, collected by Henschenius, t. 1, Maij. p. 50.

SS. ACIUS AND ACHEOLUS,

CALLED IN FRENCH SS. ACH AND ACHEUL, MARTYRS OF AMIENS.

THEY seem to have suffered about the year 200, and are honored in the Gallican Martyrologies, and especially at Amiens, on the first of May. See Molanus in Auctario Usuardi, and Henschenius, 1st of May, and an old Martyrology under the name of St. Jerom, quoted by him.

The church of St. Acheul, without the walls of Amiens, was originally the cathedral; but this being removed by St. Salvius to our Lady's in the city, the church of St. Acheul became dependent on it. A community of regular canons was there erected in 1145. It is now a member of the reformed congregation of St. Genevieve. In digging foundations for a new church, five very ancient tombs were found, which have been the subject of many dissertations, especially whether one is not that of St.

Firminus, bishop and confessor, whose relics are enshrined in the cathedral.

MAY II.

ST. ATHANASIUS,

Patriarch of Alexandria, Doctor of the Church.

From his works, and the fathers and historians of that age. See his life by Hermant, who first cleared up the intricate history of Arianism. See also Tillemont, Ceillier, Orsi, the Benedictin editors of this father, and Combefis, *Bibl. Concionat.* p. 500 ad 530.

A. D. 373.

ST. GREGORY NAZIANZEN begins with these words his panegyric of this glorious saint, and champion of the faith:¹ “When I praise Athanasius, virtue itself is my theme: for I name every virtue as often as I mention him who was possessed of all virtues. He was the true pillar of the church. His life and conduct were the rule of bishops, and his doctrine the rule of the orthodox faith.” St. Athanasius was a native of Alexandria, and seems to have been born about the year 296. His parents, who were Christians, and remarkable for their virtue, were solicitous to procure him the best education. After he had learned grammar and the first elements of the sciences, St. Alexander, before he was raised to the episcopal chair of that city, was much delighted with the virtuous deportment of the youth, and with the pregnancy of his wit; and took upon himself the direction of his studies, brought him up under his own eye, always made him eat with him, and employed him as his secretary. Athanasius copied diligently the virtues of his master, imbibed his maxims of piety and holy zeal, was directed by him in the plan and method of his studies, and received from him the greatest assistance in the pursuit of them. By writing under so great a master, he acquired the most elegant, easy, and methodical manner of composition. Profane sciences he only learned as far as they were necessary, or might be rendered subservient to those that are most sublime and important: but from their aid he contracted an elegant, clear, methodical, and masterly style; and was qualified to enter the lists in defence of our holy faith with the greatest advantage. However, the sacred studies of religion and virtue he made the serious employment of his whole life: and how much he excelled in them, the sequel of his history and perusal of his works show. From his easy and ready manner of quoting the holy scriptures, one would imagine he knew them by heart; at least, by the assiduous meditation and study of those divine oracles he had filled his heart with the spirit of the most perfect piety, and his mind with the true science of the profound mysteries which our divine religion contains. But in his study of the sacred writings, the tradition of the church was his guide, which he diligently sought in the comments of the ancient doctors, as he testifies.² In another place, he declares that he had learned it from holy inspired masters, and martyrs for the divinity of Christ.³ That he might neglect no branch of ecclesiastical learning, he applied himself diligently to the study of the canons of the

Or. 21.

¹ *Orat. contra gentes*, p. 1.

² *L. de Incarn.* p. 66.

church, in which no one was more perfectly versed : nor was he a stranger to the civil law, as appears from his works ; on which account Sulpicius Severus styles him a lawyer.

Achillas, who had succeeded St. Peter in the patriarchal see of Alexandria, dying in 313, St. Alexander was promoted to that dignity.* The desire of grounding himself in the most perfect practice of virtue drew St. Athanasius into the deserts to the great St. Antony, about the year 315 ; with whom he made a considerable stay, serving him in quality of a disciple, and regarding it as an honor to pour water on his hands when he washed them.† When he had by his retreat prepared himself for the ministry of the altar, he returned to the city, and having passed through the inferior degrees of ecclesiastical orders, was ordained deacon about the year 319. St. Alexander was so much taken with his prudence, virtue, and learning, that he desired to have him always with him, and governed his flock by his advice. He stood much in need of such a second, in defending his church against the calumnies and intrigues of the schismatics and heretics. The holy patriarch St. Peter had, at the intercession of the martyrs and confessors, dispensed with the rigor of the canons in behalf of certain persons who through frailty had fallen into idolatry during the persecution, and upon their repentance had received them again to communion. Meletius, bishop of Lycos in Thebais, unjustly took offence at this lenity, and on that pretence formed a schism over all Egypt against St. Peter and his successors. Arius, a Lybian by birth, and a deacon, who for seditious practices was expelled the church by his bishop St. Peter, fell in with Meletius. St. Peter was so well acquainted with his turbulent spirit, that no entreaties could move him, even when he was going to martyrdom, to receive him into the communion of the church. However, his successor, Achillas, upon his submission and repentance, not only admitted him into his communion, but also ordained him priest, and intrusted him with the church of Baucalis, one of the parishes of the city. Achillas was succeeded by St. Alexander, whose promotion Arius resented as an injury done to himself, being in his own opinion the more worthy : and some time after impudently and blasphemously asserted that Christ was not God, but a mere creature, though formed before all other created beings, (but not from eternity,) and of a nature superior in perfection to all other creatures. St. Alexander long endeavored by mildness to reclaim the heresiarch, but was compelled by his obstinacy to cut him off from the communion of the church, in a synod of all the bishops under his jurisdiction, held at Alexandria. Arius fled first into Palestine, and thence to Nicomedia, where he had already gained by letters the confidence of Eusebius, the crafty bishop of that city. In 319, St. Alexander sent an account of his proceedings against Arius in a circular letter directed to all the bishops of the church, signed by St. Athanasius and many others. In 325, he took the holy deacon with him to the council of Nice, who there distinguished himself by the extraordinary zeal and learning with which he encountered not only Arius, but also Eusebius of Nicomedia, Theognis, and Maris, the principal protectors of that heresiarch ; and he had a great share in the disputations and decisions of that venerable assembly, as Theodoret, Sozomen, and St. Gregory Nazianzen testify.

Five months after this great council, St. Alexander, lying on his deathbed, by a heavenly inspiration recommended to his clergy and people the choice of Athanasius for his successor, thrice repeating his name ; and when he

* Athan. Vit. Anton. p. 794

* The hearsay story of St. Athanasius baptizing certain children at play, is inconsistent with the evident chronology of his history ; as is shown by Hermant, Tillemont, &c. It is only grounded on the authority of Rufinus who, on other accounts, is acknowledged to be a careless writer.

was found to be absent, he cried out: "Athanasius, you think to escape, but you are mistaken."⁵ Sozomen says he had absconded for fear of being chosen. In consequence of this recommendation, the bishops of all Egypt assembled at Alexandria, and finding the people and clergy unanimous in their choice of Athanasius for patriarch, they confirmed the election about the middle of the year 326; for St. Cyril testifies,⁶ that he held that chair forty six years. He seems then to have been about thirty years of age. He ordained Frumentius bishop of the Æthiopians, and made the visitation of the churches under his jurisdiction throughout all Egypt. The Meletians continued, after the death of their author, to hold private assemblies, ordain new bishops by their own authority, everywhere to divide the people, and to fill Egypt with factions and schisms. In vain did St. Athanasius employ all the power which his authority put into his hands, to bring them back to the unity of the church. The severity of their morals gained them a reputation among the people, and their opposition to the Catholics moved the Arians to court their friendship. Though these schismatics were in the beginning orthodox in faith, and the first and most violent opposers of Arius, yet they soon after joined his partisans in calumniating and impugning St. Athanasius; for which purpose they entered into a solemn league of iniquity together. For St. Athanasius observes,⁷ that as Herod and Pontius Pilate forgot their enmity to agree in persecuting Christ, so the Meletians and Arians dissembled their private animosities, to enter into a mutual confederacy and cabal against the truth: which is the spirit of all sectaries, who, though divided in every other thing, unite in persecuting the truth and opposing the church.

Arius being recalled from banishment, into which he had been sent by the emperor, St. Athanasius refused him entrance into the church, whereupon he retired to his friends in Palestine and the neighboring eastern provinces, at whose entreaty Constantine urged St. Athanasius to admit him to his communion. The intrepid patriarch answered the emperor, that the Catholic church could hold no communion with heresy that so impudently attacked the divinity of Jesus Christ.⁸ Eusebius of Nicomedia, and Theognis, after three years' banishment, seeing Arius already released from his exile, wrote a letter to the emperor, which is extant in Socrates and Sozomen, artfully declaring that they all agreed in faith, that they received the word consubstantial, having now fully examined its meaning, and that they entirely gave themselves up to peace; but could not anathematize Arius, whom, by a long converse with him, and both by word and writing, they had found not to be guilty of what had been laid to his charge, and who had already met with a favorable reception from his imperial majesty. Hereupon the sentence of their banishment was reversed, and they were both permitted to return to their respective sees. This Eusebius had before ambitiously procured his translation from the see of Berytus to that of Nicomedia, which being at that time the residence of the eastern emperors, gave him a fair opportunity of ingratiating himself with the great ministers of state, and thereby of rendering himself considerable for power and interest at court. He neither wanted parts nor learning, was of a subtle and daring temper, a deep dissembler, and the most artful of men; and on these accounts a proper instrument of the devil to be the contriver of the calumnies and persecutions against our saint and the Catholic church. He was no sooner come back to Nicomedia, than he began to set his engines at work. He first wrote a civil letter to St. Athanasius, wherein he endeavored to justify Arius. But neither his own flattering words, nor the emperor's threats, which he pro-

⁵ Sozomen, b 2, c. 17; Theodoret, b 2, c. 26
⁷ Cr. 1, contr Arias.

⁶ Ep. 1.

⁸ Apol. contra Arian, p. 178, and Socr. l. 2, c. 22.

cured, prevailing, he wrote to the Meletians that the time was now come to put their designs in execution and impeach Athanasius. It was some time before they could agree what they should lay to his charge. At length they sent three of their schismatical bishops, Isio, Eudæmon, and Callinicus, to Nicomedia, who undertook to accuse him to the emperor of having exacted linen for the use of his church, and imposed it as a tribute upon the people; also of sending a purse of gold to one Philumenus, who was plotting to usurp the empire. Athanasius being summoned to appear before Constantine, his cause was heard in his palace of Psammathia, situated in the suburbs of Nicomedia. The emperor, having examined the accusations against him, was convinced of his innocence, acquitted him of what had been alleged against him, and sent him back with a letter to the faithful of Alexandria, wherein he calls him a man of God, and a most venerable person.

Eusebius, though baffled for the present, did not despair of compassing his ends; and, in the mean time, contrived the banishment of St. Eustathius, the most zealous and holy patriarch of Antioch. And soon after, new allegations were laid against Athanasius, charging him with the murder of Arsenius, a Meletian bishop, and with other crimes. Constantine appeared shocked at the accusation of the murder, and sent an order to St. Athanasius to clear himself in a council, which was to be held at Cæsarea, in Palestine, whereof Eusebius, one of the Arian party, was bishop. The saint, disliking it, no doubt, on this account, and justly apprehensive he should not have liberty allowed him for his defence, did not appear. This his enemies represented to Constantine as the effect of pride and stubbornness; who, being exasperated by these suggestions, began to entertain an ill opinion of him, and appointed another council to assemble at Tyre, where he commanded Athanasius, at his peril, to appear. The council met there in August, 335, consisting of sixty bishops, chiefly Arians. St. Athanasius, after some delay, came thither, attended with a considerable number of bishops of his own province, and, among these, the illustrious confessors, Paphnutius and Potamon. All the chiefs of the Arian sect were present; the two Eusebiuses, Flacillus, the intruded bishop of Antioch, Theognis of Nice, Maris of Chalcedon, Narcissus of Neronias, Theodorus of Heraclea, Patrophilus of Scythopolis, Ursacius of Syngidon, Valens of Mursa, and George of Laodicea. The just exception which St. Athanasius made against such judges who had declared themselves his enemies, was tyrannically overruled, and, on his entering the council, they, instead of allowing him to take his place among them, obliged him to stand as a criminal at the bar before his judges. St. Potamon could not forbear tears upon the occasion; and, addressing himself to Eusebius of Cæsarea, who had been a prisoner with him for the faith in the late persecution, cried out: "What, Eusebius, are you sitting on the bench, and doth Athanasius stand arraigned? Who can bear this with patience? Tell me; was not you in prison with me during the persecution? As for my part, I lost an eye in it, but I see you are whole and sound. How came you to escape so well?" By which words he insinuated a suspicion of public fame, that Eusebius had been guilty of some unlawful compliance. The rest of the Egyptian bishops persisted in refusing to allow those to be judges of their patriarch, who were his professed enemies; but their remonstrances were not regarded.

The first article of accusation against the saint was, that Macarius, his deputy, had been guilty of sacrilege, in breaking the chalice of one Ischyrras, a supposed priest, while he was officiating at the altar. This, which had been already proved to be mere calumny, and was further confuted by deputies sent from Tyre into Egypt to examine into the state of the affair whereby it appeared that the whole charge was groundless and malicious,

and that Ischyra, who at length was reconciled to St. Athanasius, had been set on by certain bishops of the Meletian faction. He was next accused of having ravished a virgin consecrated to God: and a woman was accordingly prevailed with to own and attest the fact in open council. Whereupon Timothy, one of the saint's clergy, turning to her, "Woman," said he, "did I ever lodge at your house; did I ever, as you pretend, offer violence to you?" "Yes," said she, "you are the very person I accuse;" adding, at large, the circumstances of time and place. The imposture thus plainly discovering itself, put the contrivers of it so much out of countenance, that they drove her immediately out of the assembly. St. Athanasius indeed insisted on her staying, and being obliged to declare who it was that had suborned her; but this was overruled by his enemies, alleging that they had more important crimes to charge him with, and such as it was impossible to elude by any artifices whatsoever. They proceeded next to the affair of Arsenius, an old Meletian bishop, whom they accused St. Athanasius of having murdered. To support this charge, they produced in court a dried hand, supposed to be the hand of Arsenius, which, as they alleged, the patriarch had ordered to be cut off, to be employed in magical operations. The truth was: Arsenius, styled by his party bishop of Hypsele, had fallen into some irregularity, and had absconded. St. Athanasius had first procured certificates from many persons that he was still living; and prevailed with him afterwards, through the interest of friends, to come privately to Tyre, to serve Athanasius on this occasion. The saint therefore asked if any of the bishops present knew Arsenius: several answering, they did; he then made him appear before the whole assembly with both his hands. Thus was the wicked purpose of his adversaries defeated, no less to the pleasure and satisfaction of the innocent, than to the shame and confusion of the guilty. Arsenius soon after made his peace with St. Athanasius, and with the Catholic church; as did also John, the most famous of the Meletian bishops. The Arians called the saint a magician, and one that imposed upon their senses by the black art; and would have torn him to pieces had not the imperial governor interposed and rescued him out of their hands, who for further security sent him on board a ship that sailed the same night. Having thus escaped their fury, he went soon after for Constantinople. All these particulars are related by St. Athanasius, in his apology: also by Socrates, Sozomen, and Theodoret. Though the saint had been convicted of no crime, the Arian bishops pronounced against him a sentence of deposition, forbidding him to reside at Alexandria, lest his presence should excite new disorders there, repeating in their sentence the calumnies which had been so fully refuted.

Constantine, who had refused to see or give audience to our saint on his arrival at Constantinople, whom he looked upon as justly condemned by a council, sent an order to the bishops of Tyre to adjourn to Jerusalem, for the dedication of the church of the holy sepulchre, which he had caused to be built there. Arius came thither at this time to the council, with a letter from the emperor, and a profession of faith which he had presented to him, and which is extant in Socrates. In it the subtle heretic professes his belief in Christ, "as begotten before all worlds: God the Word, by whom all things were made, &c." But neither the word consubstantial, nor any thing equivalent to it, was there. The heresiarch had assured the emperor that he received the council of Nice, who was thus imposed upon by his hypocrisy; but he ordered the bishops to examine his profession of faith. The Eusebians readily embraced the opportunity which they had long waited for, declared Arius orthodox, and admitted him to the communion. St. Athanasius, in the mean time, having requested of the emperor, who had re-

fused him audience, that his pretended judges might be obliged to confront him, and that he might be allowed the liberty to exhibit his complaints against them, Constantine sent them an order to come to Constantinople to give an account of their transactions at Tyre. But only six, and these the most artful of the number, obeyed the summons, namely, Eusebius, Theognis, Maris, Patrophilus, Ursacius, and Valens. These agreed to attack St. Athanasius with a fresh accusation, as they did, charging him with having threatened to hinder the yearly transportation of corn from Alexandria to Constantinople. This accusation, though protested against by the saint as absolutely false and to the last degree improbable, was nevertheless believed by Constantine, who expressed his resentment at it, and banished him, in consequence, to Triers, then the chief city of the Belgic Gaul.

The holy man arrived there in the beginning of the year 336, and was received with the greatest respect by St. Maximinus, bishop of the place, and by Constantine the younger, who commanded there for his father. St. Antony and the people of Alexandria wrote to the emperor in favor of their pastor: but he answered that he could not despise the judgment of a council.* The saint had the satisfaction to be informed that his church at Alexandria constantly refused to admit Arius. The year after, on Whitsunday, the 12th of May, Constantine departed this life, being sixty-three years and almost three months old, while he yet wore the Neophyte's white garment after his baptism. His historian testifies with what ardor the people offered up their prayers to God for his soul.† He was buried in the porch of the church of the twelve apostles, which he had founded in Constantinople for the burying-place of the emperors and patriarchs, though he had built that of St. Irene for the great church or the cathedral. He would be buried in that holy place, according to Eusebius, "that he might deserve to enjoy the benefit of the mystical sacrifice, and the communion of devout prayers."⁹ Constantine's three sons divided the empire, as their father's will directed. Constantine, the eldest, had Britain, Spain, Gaul, and all that lies on this side the Alps: Constantius, the second son, Thrace, Asia, Egypt, and the East: Constans, the youngest, had Italy, Africa, Greece, and Illyricum. Constantine, the younger, restored St. Athanasius to his see, sending with

⁹ De vitâ Constant. l. 4. c. 71.

* St. Jerom says (in Chron. ad an. 338) that Constantine inclined to the Arian doctrine. But St. Athanasius and all others, except Lucifer of Cagliari, expressly affirm that he always adhered to the faith of the council of Nice, against which, while he lived, none durst openly appear. When he was deceived by Arius and Eusebius, they always persuaded him that they maintained its decisions. If he sometimes persecuted St. Athanasius, it was never for his doctrine or faith; and the Arians forged against him calumnies of another nature when they endeavored to exasperate this prince against him. This emperor was baptized in his last sickness by Eusebius of Nicomedia; but that crafty Arian did not openly discover his heresy to him, enjoyed at that time the communion of the Catholic church, and was the diocesan of the castle of Agnyron, where he received the sacraments from his hands. He had shown great zeal for the extinction of that heresy in the council of Nice. His devotion and sincere piety, his extraordinary zeal for the Christian religion, and for the peace of the church, his respect for priests, &c., the many wholesome laws which he made in favor of religion, and the great sentiments of piety in which he received baptism and the other sacraments, oblige us to excuse some symptoms of vanity in his youth, and with the church to speak of his name with gratitude and respect. His heroic virtues atoned for faults and errors which true repentance blotted out. That he was imposed upon by the artifices of wicked Arian hypocrites, so far as to harbor suspicions against an Athanasius, was an extreme misfortune, which proved favorable to the abettors of heresy, fatal to many, and the ruin of his son Constantius, and of his own sister, Constantia. In excuse for Constantine's unjust treatment of St. Athanasius, we ought to reflect how often princes are obliged to see with the eyes of others, and how difficult it frequently is to them, when surrounded with flatterers, to come to the knowledge of the truth. But God opened the eyes of this emperor before his death, with regard to the innocence of his holy servant: he accordingly gave orders in his last illness that he should be recalled from his banishment, in which he had then lived one year and some months; but as this could not be put in execution before the middle of the year 338, the continuance of his exile was one year and four months.

† Innumeralis populus una cum sacerdotibus Dei, non sine gemitu ac lacrymis, pro imperatoris anima preces offerebant Deo, gratissimum pio principi officium exhibentes. In hoc etiam Deo prolixam erga famulum suum benevolentiam declaravit; quippe quod maxime ambierat, locum juxta Apostolorum memoriam ei concesserit, ut anime illius tabernaculum Apostolici nominis atque honoris consortio frueretur, divinisque ceremoniis, ex mysticæ sacrificio et sanctarum precum communione potiri mereretur. *Eus. l. 4 Vit Const. c. 11. ed. Vales.*

him a letter filled with high commendations of the holy prelate, and expressions of great respect for his sanctity, and of indignation against his adversaries. The saint passed through Syria, and was received by his flock with a joy and pomp equal to the triumph of an emperor.

The city of Alexandria was situate within the jurisdiction of Constantius, whom the Arians had gained over to their party without much difficulty. These heretics accused St. Athanasius afresh to the three emperors for raising tumults and seditions upon his return, for committing violences and murder, and selling, for his own private use, the corn which Constantine had destined for the support of widows and ecclesiastics in those countries where corn did not grow; but the attestations of the bishops who had received it in Lybia justified him, and covered his accusers with confusion. Constantine and Constans sent away their deputies with disgrace: but Constantius being met at Antioch by Eusebius of Nicomedia, and others of his party, was easily persuaded into the belief of this last head of the accusation, and prevailed upon to grant them leave to choose a new bishop of Alexandria. They lost no time, but, assembling at Antioch, named one Pistus to that see, an Egyptian priest of their sect, who, together with the bishop that ordained him, had been condemned by St. Alexander and by the council of Nice: but pope Julius rejected his communion, and all other Catholic churches pronounced anathemas against him; nor was he ever able to get possession of the patriarchal chair. St. Athanasius called a council of about a hundred bishops, at Alexandria, to defend the Catholic faith: after which he repaired to Rome to pope Julius, to whom this council sent letters and deputies. Here the pope acquitted him in a council of fifty bishops, held in 341, and confirmed him in his see: but he was obliged to continue at Rome three years, during which the Arians carried on every thing by violence in the East. The same year a council met at Antioch to the dedication of the great church, called the Golden church, and framed twenty-five canons of discipline. After the departure of the orthodox prelates, the Arians framed a canon levelled against St. Athanasius, that if a bishop, who had been deposed in a council, whether justly or unjustly, should return to his church without the authority of a greater council than that which had deposed him, he should never hope to be re-established, nor have his cause admitted to a hearing. They then named Gregory, a Capadocian, and placed him by force of arms in the see of Alexandria, in 341. The emperor Constans, in 345, invited St. Athanasius to Milan; and, by earnest letters, obliged his brother Constantius to join with him in assembling a general council of the East and West at Sardica, in Illyricum. It met in May, 347, and consisted of three hundred bishops of the West, and seventy-six of the East, according to Socrates and Sozomen; but, according to St. Athanasius, only of one hundred and seventy, besides the Eusebians; which agrees nearly with Theodoret, who reckons them in all two hundred and fifty. They were collected out of thirty-five provinces, besides the Orientals. This is reputed a general council, and is proved such by Natalis Alexander, though commonly looked upon only as an appendix to that of Nice. St. Athanasius, Marcellus of Ancyra, and Asclepas of Gaza, were acquitted. They and some others out of the eastern empire were present. But the Arian Orientals made a body apart, being fourscore in number, who having formed several assemblies in certain places by the way, on their arrival at Sardica, refused, as they had agreed before they came, to join the other prelates; alleging the presence of Athanasius, and other such frivolous pretences; and at length, upon an intimation of the threats of the synod, if they did not appear, and if the Eusebians did not justify themselves of the matters laid to their charge, they all fled by night.

and held a pretended council at Philippopolis, as St. Hilary, in his fragments, and Socrates testify. Dr. Cave alleges that they dated their acts a Sardica: but this they did only to usurp the venerable name of that synod for at the same time they quote the synodal epistle of the prelates who remained at Sardica, before the date of which epistle all historians testify that they had left that city. The true council excommunicated the chiefs of the Eusebians, with Gregory the Cappadocian, forbidding all Catholic bishops to hold communication with them.* This council sent two deputies to Constantius to press the execution of its decrees. The emperor Constantius wrote to him also, both before and after the council, to acquaint him, that, unless he restored Athanasius to his see, and punished his calumniators, he would do it by force of arms. Gregory the Cappadocian, who had, with the Arian governors, exercised a most bloody persecution against the Catholics, and among others had caused to be beaten to death the holy confessor St. Potamon, dying four months after the council of Sardica, facilitated our saint's return to Alexandria, and deprived the emperor of all pretexts for hindering or delaying it. Constantius had also upon his hands an unsuccessful war against the Persians, and dreaded the threats of a civil war from his brother. Therefore he wrote thrice to the holy prelate, entreating him to hasten his return to Alexandria. St. Athanasius, at the request of Constantius, went first to him, then residing in Gaul, and probably at Milan, and thence to Rome, to take leave of pope Julius and his church. He took Antioch on his way home, where he found Constantius, who treated him with great courtesy, and only desired that he would allow the Arians one church in Alexandria. The saint answered, that he hoped, that, in that case, the same favor might be granted to the Catholics at Antioch, who adhered to Eustathius: but this not being relished by the Arians, Constantius insisted no longer on that point, but recommended Athanasius in very strong terms to his governors in Egypt. In the mean time, the zealous and pious emperor Constantius was treacherously slain by Magnentius, in Gaul, in January, 350. Nevertheless, Constantius restored Athanasius, who immediately assembled a council at Alexandria, and confirmed the decrees of that of Sardica. St. Maximus did the same in a numerous synod at Jerusalem. Many Arian bishops on this occasion retracted their calumnies against the holy man, and also their heresy, among whom were Ursacius and Valens: but they soon returned to the vomit.

Magnentius usurped the empire in Italy, Gaul, and Africa, and Vetrannio in Pannonia. Constantius marched into the West against them. He made himself master of Vetrannio's person by a stratagem, and his army defeated Magnentius, near Mursa, in Pannonia, in 351, and that tyrant fell soon after, by his own sword. While Constantius resided at Sirmium, in 351, a council was held in that city, consisting chiefly of oriental bishops, most of them Arians. Photinus, bishop of that see, who renewed the heresy of Sabellius, and affirmed Christ to be no more than a mere man, having been already condemned by two councils at Milan, was here excommunicated, deposed, and banished by the emperor. The profession of faith drawn up in this synod, is commonly esteemed orthodox, and called the first confession of Sirmium. The Arians had never ceased to prepossess the credulous emperor against Athanasius, whose active zeal was their terror; and that prince was no sooner at liberty, by seeing the whole empire in his own hands, than he be-

* This council of Sardica decrees that the appeal of a bishop deposed in his own province, to the bishop of Rome, be always allowed, and that the pope may either refuse to re-examine the cause, if he thinks that superfluous, or depute bishops of a neighboring province, or send persons from Rome to determine it. (Can. 3, 4, 7.) This was no new law; but a confirmation of that which had been established from the beginning; and, as a proof of it, we see that St. Athanasius had, before this, appealed to pope Julius, and been acquitted by him at Rome: nor had the Eusebians themselves found fault with the procedure.

gan again to persecute him. He procured him to be condemned by certain Arian bishops, at Arles, in 353, and again at Milan, in 355, where he declared himself his accuser, and banished the Catholic bishops who refused to subscribe his condemnation, as SS. Eusebius of Vercelli, Dionysius of Milan. Paulinus of Triers, &c. He sent a chamberlain to obtain of pope Liberius the confirmation of this unjust sentence: but he rejected the proposal with indignation, though enforced with presents and threats. Liberius not only refused the presents which were brought him, but, when the messenger sought means to deposit them, as an offering in St. Peter's church, unknown to the pope, he threw them out of doors. Constantius hereupon sent for him under a strict guard to Milan, where, in a conference, recorded by Theodoret, he boldly told Constantius that Athanasius had been acquitted at Sardica, and his enemies proved calumniators and impostors, and that it was unjust to condemn a person who could not be legally convicted of any crime: the emperor was reduced to silence on every article; but being the more out of patience, ordered him, unless he complied within three days, to go into banishment to Berœa, in Thrace. He sent him, indeed, five hundred pieces of gold to bear his charges, but Liberius refused them, saying, he might bestow them on his flatterers: as he did also a like present from the empress, bidding the messenger learn to believe in Christ, and not to persecute the church of God. After the three days were expired, he departed into exile, in 356. Constantius, going to Rome to celebrate the twentieth year of his reign, in 357, the ladies joined in a petition to him that he would restore Liberius, who had been then two years in banishment. He assented, upon condition that he should comply with the bishops then at court. About this time Liberius began to sink under the hardships of his exile, and his resolution was shaken by the continual solicitations of Demophilus, the Arian bishop of Berœa, and of Fortunatian, the temporizing bishop of Aquileia. He was so far softened by listening to flatteries and suggestions, to which he ought to have stopped his ears with horror, that he yielded to the snare laid for him, to the great scandal of the church. He subscribed the condemnation of St. Athanasius, and a confession, or creed, which had been framed by the Arians at Sirmium, though their heresy was not expressed in it; and he wrote to the Arian bishops of the East, that he had received the true Catholic faith which many bishops had approved at Sirmium.* The fall of so great a prelate, and so illustrious a confessor, is a terrifying example of human weakness, which no one can call to mind without trembling for himself. St. Peter fell by a presumptuous confidence in his own strength and resolution; that we may learn that every one stands only

* Liberius fell by a prevarication and notorious scandal: but not by heresy. There were three confessions of faith or creeds, compiled by the Arians, at Sirmium. The first, framed in the council of Sirmium, in 351, against Photinus, was orthodox in its terms; though the word *consubstantial* was omitted in it. This was drawn up by the oriental bishops, who alone composed that council: the West, except Pannonia, being then subject to Magentius. The second confession was made at Sirmium, in 357, when Constantius arrived there from Rome; only Valens, Ursacius, and Germinius, are named as concerned in it; and Osius of Cordova, and Potamius of Lisbon, as subscribing to it: for Osius, after most zealously maintaining the faith, was vanquished by tortures, and unlappily fell, but died penitent, in Spain, within a year after, as St. Athanasius assures us. This second creed openly expressed the Arian impy, and forbade any mention to be made either of *unity* or of *likeness of substance* in Christ with the Father: for the Catholics called Christ of the *same* substance as the Father: the Semi-Arians of *like* substance; the Anomœans, or rank Arians, *entirely unlike* in substance: the last-mentioned were also called Eunomians, from one of the chief of that sect. In 359, a third confession was published by the Arians at Sirmium, in which Christ is said to be *alike in substance in all things*. This third contains clearly the Semi-Arian heresy; and was made two years after the fall of Liberius. Nor could he have subscribed the second, of which the very authors were immediately ashamed, so that it was no more mentioned; and it was framed by very few, and those all western bishops. Whereas St. Hilary testifies, (Fragm. 6, p. 1357.) that Liberius signed the confession which had been made by twenty-two bishops, of which number Demophilus was one, which agrees to the first. Hence Liberius, writing to the oriental bishops, says, he had signed their confession of faith, or that made by them; and that it was presented to him by Demophilus. He moreover calls it Catholic. All which circumstances concur in the first. Sozomen assures us, (l. 4. c. 15.) that, when he arrived at Rome, he anathematized all who did not confess the Son like to the Father in *all things*, which was expressly condemning the second creed. How then could he have subscribed to it so short a time before?

by humility. Liberius, however, speedily imitated the repentance of the prince of the apostles. And he no sooner had recovered his see, than he again loudly declared himself the patron of justice and truth: and, when the council of Rimini was betrayed into a prevarication, which was construed in favor of Arianism, Liberius vigorously opposed the danger, and by his strenuous active zeal, averted the desolation with which it threatened many churches, as Theodoret testifies.¹⁰

Constantius, not content to have banished the bishops who favored Athanasius, also threatened and punished all the officers and magistrates who refused to join in communion with the Arians. While his presence in the West filled it with confusion and acts of tyranny, St. Athanasius was at Alexandria, offering up to God most fervent prayers for the defence of the faith. Constantius next turned all his rage against him and against the city of Alexandria, sending orders to Syrianus, the duke, that is, general of the troops of Egypt, to persecute the archbishop and his clergy. He likewise dispatched two notaries to see his orders executed. They endeavored to oblige the saint to leave the city. He answered, that he had returned to his see, and had resided there till that time by the emperor's express order, and therefore could not leave it without a command of equal authority, (which they owned was not in their power to produce,) or unless Syrianus, the duke, or Maximus, the prefect or governor, would give him such an order in writing, which neither of them would do. Syrianus, convinced of the justice of his plea, promised to give neither him nor the public assemblies of his people any further disturbance, without express injunction from the emperor to that effect. Twenty-three days after this solemn promise, confirmed by oath, the faithful were assembled at the church of St. Theonas, where they passed the night in prayer, on account of a festival to be celebrated the next day. Syrianus, conducted by the Arians, surrounded the church at midnight, with above five hundred soldiers, who having forced open the doors, committed the greatest disorders. The patriarch, however, kept his chair; and, being determined not to desert his flock in their distress, ordered a deacon to sing the 136th psalm, and the people to repeat alternately: *For his mercy endureth forever.* After this, he directed them to depart and make the best of their way to their own houses, protesting that he would be the last that left that place. Accordingly, when the greatest part of the people were gone out, and the rest were following, the clergy and monks that were left forced the patriarch out along with them; whom (though almost stifled to death) they conveyed safe through the guards and secured him out of their reach. Numbers on this occasion were trampled to death by the soldiers, or slain by their darts. This relation is given by the saint in his apology for his flight, and in his History of the Arians, addressed to the monks. The next step of the Arians was to fix a trusty man of their party in this important see: and the person they pitched upon was one George, who had been victualler to the army, one of the most brutish and cruel of men: who was accordingly placed in the patriarchal chair. His roughness and savage temper made him seem the fittest instrument to oppress the Catholics, and he renewed all the scenes of bloodshed and violence of which Gregory had set the example, as Theodoret relates. Our holy bishop hereupon retired into the deserts of Egypt: but was not permitted to enjoy long the conversation of the devout inhabitants of those parts, who, according to the expression of St. Gregory Nazianzen, lived only to God. His enemies having set a price upon his head, the wildernesses were ransacked by soldiers in quest of him, and the monks persecuted, who were determined rather to suffer death than to discover where he lay concealed

¹⁰ Theodoret, Hist. l. 2, c. 17

The saint, apprehensive of their suffering on his account, left them, and retired to a more remote and solitary place, where he had scarce air to breathe in, and saw none but the person that supplied him with necessaries and brought him his letters, though not without great danger and difficulty.*

Constantius died on the 3d of November, in 361; a prince whose memory will be eternally infamous for his heresy, and persecution of the church, his dissimulation, levity, and inconstancy, his weakness of mind, and the treacherous murder of all his uncles. The year following, George, the Arian usurper of the see of Alexandria, was massacred by the pagans for his cruelty. Thus was Athanasius delivered from all his chief enemies. Julian the Apostate, on coming to the empire, granted all the bishops who had been banished by Constantius the liberty to return to their respective churches; not out of any good-will he bore them, but with a view, as his own historian writes, to increase their divisions by this license, and lessen his fears for their uniting against him: also to reflect an odium on the memory and proceedings of his predecessor. Most of the orthodox bishops took their advantage of this permission; and the usurper of the see of Alexandria being massacred by the pagans in July, 362, our saint returned to his flock in August, after an absence of above six years. His entrance was a kind of triumph of the Catholic faith over its enemies, and the citizens hereupon drove the Arians out of all the churches.

In 359, the council of Rimini had the weakness so far to yield to the artifices of the Arians, as to omit in the creed the word consubstantial. The prelates were afterwards surprised to see the triumph of the Arians on that account, and were struck with remorse for their unwary condescension. Their fall was owing, not to any error in faith, but to a want of courage and insight into the artifices of the Arians. Nevertheless, Lucifer of Cagliari,† and some other bishops, pretended, by a Pharisaical pride, that the lapsed, notwithstanding their repentance, could no longer be admitted

* This seems to have given occasion to the fable of Rufinus, that the saint lived several years hidden in the bottom of a well: a circumstance which would not have been omitted either by the saint himself, or by Saint Gregory of Nazianzen.

† Lucifer, bishop of Cagliari, the metropolis of Sardinia, distinguished himself for his contempt of the world, and his zeal against the Arians. This he exerted with great warmth in the defence of St. Athanasius, in the council of Milan, in 355, first in the great church, afterwards in the palace of the emperor Constantius, and in his presence; for which he was banished to Germanicia, in Syria, of which city Eudoxus, one of the most implacable chiefs of the Arian heresy, was bishop. From thence, Lucifer was some time after removed into Palestine, to Eleutheropolis, Eutychius, bishop of that see, being also an Arian. There he wrote his first book against Constantius, which he was bold enough to send to that emperor, and afterwards to confess himself the author of it to Florentius, great master of the palace, who was ordered by the emperor to put the question to him. In this book he shows that the emperor ought not to intermeddle in ecclesiastical matters; and he compares him with the worst of tyrants. In his second book against Constantius, he justifies St. Athanasius. Saint Jerom and other fathers commend his writings against Constantius; but it were to be wished that his terms had been more respectful. By a fresh order of this emperor, the place of his banishment was again changed, and he was removed into Thebas in Egypt, where he remained till the death of Constantius. In his book, On Apostate Kings, he shows that wicked tyrants have often enjoyed worldly prosperity, which Constantius thought a proof in himself that he was favored by heaven. Lucifer's other books, On Not Sparring Sinners, or On the Obligation of boldly reproving them: On not Communicating with Heretics, and that we are to die for the Son of God, are written with the same harshness of style.

The trophies which Lucifer gained by his zeal, were blasted by the scandal of an unhappy schism to which he gave birth. After the death of Constantius, Lucifer retired to Antioch with St. Eusebius of Vercelli. St. Eustathius, the bishop of Antioch, whom the Arians had banished, being then dead, the election of St. Meletius was canonized; yet some Catholics rejected it, because the Arians had joined in choosing him. The Catholics had continued to adhere to their bishop, St. Eustathius, during his banishment; after his death, those who schismatically separated themselves from the communion of Meletius were called Eustathians; and Lucifer arriving at Antioch, put himself at their head, ordained Paulinus their bishop, and separated himself from the communion of St. Eusebius, because he disapproved the ordination of Paulinus. Thus Lucifer laid the foundation of the fatal schism at Antioch. Another schism of which he was the author, was still more notoriously unjust, and carried by him to greater lengths. St. Athanasius, in his famous council at Alexandria, in 362, allowed that the bishops who at Rimini had been drawn into the snare of the Arians, and into an omission favorable to their heresy, and all others who had been engaged in a like fault, should, upon their repentance, be suffered to retain their sees. This indulgence so far displeased Lucifer, that he refused to communicate with those penitent bishops, and with those who received them, that is, with the pope and the whole Catholic church. Many were engaged with him in this schism, at Antioch, at Rome, in several other parts of Italy, in Egypt, and Palestine, but chiefly in Sardinia and Spain. The author survived nine years after his return to Cagliari, and seems to have continued obstinate to his death, which happened in 371 according to St. Jerom in his chronicle. The ancients only reproach him with the crime of his schism.

by the church to communion in the rank of bishops or priests. St. Athanasius, on the contrary, being filled with the spirit of tenderness which our divine Redeemer exercised and recommended to be shown towards sincere penitents, condemned this excessive severity: and in 362, assembled a council at Alexandria; at which assisted St. Eusebius of Vercelli, in his return from his banishment in Thebais, St. Asterius of Petra, &c. This synod condemned those who denied the divinity of the Holy Ghost, and decreed that the authors of the Arian heresy should be deposed, and upon their repentance received only to the lay-communion; but that those prelates who had fallen into it only by compulsion, and for a short time, should, upon their repentance, retain their sees. This decision was adopted in Macedonia, Achaia, Spain, Gaul, &c., and approved at Rome.¹¹ For we learn from St. Hilary, that Liberius, who died in 366, had established this discipline in Italy, and we have his letter to the Catholic bishops of that country, in which he approves what had been regulated in this regard in Achaia and Egypt, and exhorts them to exert their zeal against the authors of their fault, in proportion to the grief they felt for having committed it.¹²

Theodoret says that the priests of the idols complained to Julian, that, if Athanasius was suffered to remain in Alexandria, there would not remain one adorer of the gods in that city. Julian, having received this advice, answered their complaint, telling them, that, though he had allowed the Galileans (his name of derision for Christians) to return to their own country, he had not given them leave to enter on the possession of their churches. And that Athanasius, in particular, who had been banished by the orders of several emperors, ought not to have done this: he therefore ordered him immediately to leave the city on the receipt of his letter, under the penalty of a severer punishment. He even dispatched a messenger to kill him. The saint comforted his flock, and having recommended them to the ablest of his friends, with an assurance that this storm would soon blow over, embarked in a boat on the river for Thebais. He who had orders to kill him, hearing that he was fled, sailed after him with great expedition. The saint having timely notice sent him of it, was advised by those that accompanied him to turn aside into the deserts that bordered on the Nile. But St. Athanasius ordered them to tack about, and fall down the river towards Alexandria; "to show," said he, "that our protector is more powerful than our persecutor." Meeting the pursuivant, he asked them whether they had seen Athanasius as they came down the river, and was answered that he was not far off, and that if they made haste, they would quickly come up with him. Upon this the assassin continued the pursuit, while St. Athanasius got safe and unsuspected to Alexandria, where he lay hid for some time. But upon a fresh order coming from Julian for his death, he withdrew into the deserts of Thebais, going from place to place to avoid falling into the hands of his enemy. St. Theodorus, of Tabenna, being come to visit him, while at Antinoë, with St. Pammon, put an end to his apprehensions on this score, by assuring him, on a revelation God had favored him with, that Julian had just then expired in Persia, where he was killed on the 27th of June, in 363. The holy hermit acquainted him also that the reign of his Christian successor would be very short. This was Jovian, who being chosen emperor, refused to

¹¹ Conc. t. 7, pp. 73 and 680.

¹² S. Hil. fragm. 12, p. 1357; Constant. ep. decret 13, p. 448.

so that we are to understand of his followers, what Theodoret says, that after his return into Sardinia, he added to schism certain maxims contrary to those of the Catholic church. See Theodoret, Hist. Eccl. l. 3, c. 2. St. Jerom, Dial. adv. Luciferian. St. Ambrose de obitu Satyri, p. 316. Socrates, l. 3, c. 9. Eusebius, l. 5, c. 13: and among the moderns, Tillemont, t. 7, p. 514; Ceillier, t. 5, p. 38.

accept that dignity till the army had declared for the Christian religion. He was no sooner placed upon the throne but he wrote to St. Athanasius cancelling the sentence of his banishment, and praying him to resume the government of his church, adding high commendations of his virtue and unshaken constancy. St. Athanasius waited not for the emperor's orders to quit his retreat, but on being apprized, as before related, of the death of his persecutor, appeared on a sudden, and resumed his usual functions in the midst of his people, who were joyfully surprised at the sight of him. The emperor, well knowing that he was the chief person that had stood up in defence of the Christian faith, besought him, by a second letter, to send him a full account in writing of its doctrines, and some rules for his conduct and behavior in what regarded the affairs of the church. St. Athanasius called a synod of learned bishops, and returned an answer in their name; recommending, that he should hold inviolable the doctrine explained in the council of Nice, this being the faith of the apostles, which had been preached in all ages, and was generally professed throughout the whole Christian world, "some few excepted," says he, "who embrace the opinions of Arius." The Arians attempted in vain to alter his favorable dispositions towards the saint by renewing their old calumnies. Not satisfied with his instructions by letters, he desired to see him; and the holy bishop was received by him at Antioch with all possible tokens of affection and esteem; but after giving him holy advice, he hastened back to Alexandria. The good emperor Jovian reigned only eight months, dying on the 17th of February, in 364. Valentinian, his successor, chose to reside in the West, and making his brother Valens partner in the empire, assigned to him the East. Valens was inclined to Arianism, and openly declared in favor of it, in 367, when he received baptism from the hands of Eudoxius, bishop of the Arians, at Constantinople. The same year he published an edict for the banishment of all those bishops who had been deprived of their sees by Constantius. Theodoret says this was the fifth time that St. Athanasius had been driven from his church. He had been employed in visiting the churches, monasteries, and deserts of Egypt. Upon the news of this new tempest, the people of Alexandria rose in tumults, demanding of the governor of the province that they might be allowed to enjoy their bishop, and he promised to write to the emperor. Saint Athanasius, seeing the sedition appeased, stole privately out of the town, and hid himself in the country in the vault in which his father was interred, where he lay four months, according to Sozomen. The very night after he withdrew, the governor and the general of the troops took possession of the church in which he usually performed his functions; but were not able to find him. As soon as his departure was known, the city was filled with lamentation, the people vehemently calling on the governor for the return of their pastor. The fear of a sedition moved Valens at length to grant them that satisfaction, and to write to Alexandria that he might abide there in peace, in the free possession of the churches. In 369, the holy patriarch convened at Alexandria a council of ninety bishops, in whose name he wrote to the bishops of Africa to beware of any surprise from those who were for preferring the decrees of the council of Rimini to those of Nice.

The continued scenes of perfidy, dissimulation, and malice which the history of Arianism exhibits to our view, amaze and fill us with horror. Such superlative impiety and hypocrisy would have seemed incredible, had not the facts been attested by St. Athanasius himself, and by all the historians of that age. They were likewise of so public a nature, having been performed before the eyes of the whole world, or proved by ocular demonstration in the Arians' own synods, that St. Athanasius could never

have inserted them in his apology, addressed to these very persons and to the whole world, could any circumstances have been disproved, or even called in question. By such base arts and crimes did the Arian blasphemy spread itself, like a spark of fire set to a train of gunpowder; and, being supported by the whole power of a crafty and proud emperor, seemed to threaten destruction to the church of Christ, had it not been built on foundations which, according to the promises of Him who laid them, all the power of hell shall never be able to shake. During more than three hundred years it had stood the most violent assaults of the most cruel and powerful persecutors, who had bent the whole power of the empire to extirpate, if it had been possible, the Christian name. But the more it was depressed the more it grew and flourished, and the blood of martyrs was a seed which pushed forth and multiplied with such a wonderful increase, as to extend its shoots into every part of the then known world, and to fill every province and every rank of men in the Roman empire. By the conversion of the emperors themselves, it appeared triumphant over all the efforts of hell. But the implacable enemy of man's salvation did not desist in his attacks. His restless envy and malice grew more outrageous by his defeats; and shifting his ground, he stirred up his instruments within the bowels of the church itself, and excited against it a storm, in which hell seemed to vomit out all its poison, and unite all the efforts of its malice. But these vain struggles again terminated in the most glorious triumph of the church. In those perilous times, God raised up many holy pastors, whom he animated with his spirit, and strengthened in the defence of his truth. Among these St. Athanasius was the most illustrious champion. By his undaunted courage, and unparalleled greatness of soul under the most violent persecutions, he merited a crown equal to that of the most glorious martyrs: by his erudition, eloquence, and writings he holds an illustrious place among the principal doctors of the church; and by the example of his virtue, by which he rivalled the most renowned anchorets of the deserts, and the most holy confessors, he stemmed the torrent of scandal and iniquity which threatened to bear down all before it.

St. Gregory Nazianzen gives the following portrait of his virtues in private life. "He was most humble and lowly in mind, as his virtue was most sublime and inimitable. He was most courteous to all, and every one had easy access to him; he was meek, gentle, compassionate, amiable in his discourse, but much more so in his life; of an angelical disposition; mild in his reproofs, and instructive in his commendations; in both which he observed such even measures, that his reproof spoke the kindness of a father, and his commendation the authority of a master; and neither was his indulgence over tender, nor his severity harsh. His life supplied the place of sermons, and his sermons prevented correction. In him all ranks might find enough to admire, and enough to imitate; one might commend his unwearied austerity in fasting and prayer; another his perseverance in watchings and the divine praises; a third his admirable care of the poor; a fourth his courage in checking the injustice of the rich, or his condescension to the humble." Thus St. Gregory Nazianzen,¹³ who says he was a roadstone to dissenters, drawing them to his opinion, unless hardened in malice; and always at least raising in them a secret reverence and veneration for his person; but that he was an adamant to his persecutors; no more capable of impressions against justice, than a rock of marble is of yielding to any slight touch. After innumerable combats, and as many great victories, this glorious saint, having governed the church of Alexan-

¹³ Or. 21, p. 372

dria forty-six years, was called to a life exempt from labor and suffering, on the 2d of May, on a Thursday, according to the Oriental Chronicle of the Cophes, in the year 373, as is clear from the same author, St. Proterius, and St. Jerom; not in 371, as Socrates mistakes.* St. Gregory Nazianzen thus describes his death: "He ended his life in a holy old age, and went to keep company with his fathers, the patriarchs, prophets, apostles, and martyrs, who had fought valiantly for the truth, as he had done: and to comprise his epitaph in few words, he departed this life with far greater honor and glory than what he had received in his more than triumphant entries into Alexandria, when he returned from his banishments: so much was his death lamented by all good men; and the immortal glory of his name remained imprinted in their hearts." He desires the saint "to look down upon him from heaven, to favor and assist him in the government of his flock, and to preserve it in the true faith: and if, for the sins of the world, heretics were to prevail against it, to deliver him from these evils and to bring him, by his intercession, to enjoy God in his company."

The humility, modesty, and charity of this great saint; his invincible meekness towards his enemies, who were the most implacable and basest of men, and the heroic fortitude, patience, and zeal, by which he triumphed over the persecutions of almost the whole world confederated against him, and of four emperors, Constantine, Constantius, Julian, and Valens, three of whom employed wiles, stratagems, hypocrisy, and sometimes open force to destroy him: these, I say, and all other eminent virtues, have rendered his name venerable in the church to the latest ages, which he ceases not to instruct and edify by his writings.†

* The Greeks honor St. Athanasius on the 2d of May, because his relics were on that day deposited in the church of St. Sophia at Constantinople, when they were translated thither from Alexandria, as their Ephemerides, in their Synaxarium, expressly mention. They also commemorate him on the 18th of January, which Jos. Assemani (in Kalend. Univ. t. 6, p. 299) proves, against Papebroke, to have been the day of his death, as the Menæa expressly assures us. The Greeks join with him, on the 18th of January, St. Cyril, because he was bishop of the same city; though he died in June, on the 9th of which month he is again commemorated in the Menæa, but on the 27th in the Menology of the emperor Basil. See Jos. Assemani, ad 2 Maij, t. pp. 301, 302, 303, against the different opinions both of Bollandus and Papebroke.

† Photius observes, (Cod. 140.) that the diction and style of St. Athanasius is clear, majestic, full of deep sense, strength, and solid reasoning, without any thing redundant or superfluous. He seems to hold the next place in eloquence after St. Basil, St. Gregory Nazianzen, and St. Chrysostom. Erasmus even admires his style above that of all the other fathers, saying it hath nothing rugged or difficult, like that of Tertullian, nothing labored or embarrassed, like that of St. Hilary, nothing studied, like that of St. Gregory Nazianzen; no windings and turnings, like that of St. Austin, or of St. Chrysostom; for it is every where beautiful, elegant, easy, florid, and admirably adapted to whatever subject he treats; though in some of his works it wants the finishings which more leisure would have given it. Cosmas, an ancient monk, used to say, "When you find any thing of the works of St. Athanasius, if you have no paper, write it on your clothes." (Prat. Spir. c. 40.)

The first of his works is, his Discourse against the Pagans. In it he displays a most extensive human learning, shows the origin, progress, and folly of idolatry: and raises men to the knowledge of the true God, first from the sentiment of their own soul, and secondly, from visible things. The discourse On the Incarnation, is a continuation of the same work, and proves, first, that the world must have had its beginning by creation; and secondly, that only the Son of God, by his incarnation, could have delivered man from the death which he had incurred by sin. The saint composed these two pieces before the origin of Arianism, about the year 318, when he was not above twenty-two years of age. The Exposition of Faith is an explanation of the mysteries of the Trinity and Incarnation, against the Arians. The treatise on those words: *All things have been given me by my Father*; the Letter to the Orthodox Bishops, against the illegal intrusion of Gregory into his see, in 341; his Apology against the Arians, consisting chiefly of an authentic memoirs for his own justification against their slanders, composed after his second exile, in 351; his treatise, On the Decrees of Nice, against the Eusebians; his Apology for the Doctrine of St. Dionysius of Alexandria, whom the Arians quoted in favor of their error; and his circular letter to the bishops of Egypt and Lybia, when George was coming to Alexandria, to intrude himself into his see, were compiled against the Arians. His great work against those heretics are, his Four Orations against the Arians. He composed them while concealed among the anchorites. Photius admires the beauty, strength, and just reasoning of this excellent performance, which entirely beats down that heresy; and says, that from this Fountain St. Gregory Nazianzen and St. Basil the Great drew that torrent of eloquence with which they gloriously defended the Catholic faith. Dialectic is employed here with admirable art, but the oracles of holy scripture are, as it were, the sinews of the work. Dracontius, a holy abbot, was chosen bishop of Hermopolis; but fled and hid himself, refusing to submit to that yoke. The letter of St. Athanasius to him is a tender persuasive to accept that charge. His letter to Serapion, bishop of Thmuis, on the death of Arius, shows his modesty in the moderation with which he speaks of that tragical misfortune. We have four other letters of our saint to the same Serapion, to prove the divinity of the Holy Ghost, written in 360, or thereabouts. The Letter to the Solitaries, in 358, is a confutation of the Arians, with some account of the persecution under George. His Apology to the emperor Constantius, written in the deserts, among the wild beasts, in 356, seems the most eloquent and finished piece of all his works. His Apology for his flight, in 357, is in merit little inferior to it. He shows that it is lawful, and sometimes even a precept, to

These and other virtues, Saint Athanasius learned and practised in the most heroic degree, by studying them devoutly and assiduously in the sacred life, and in the divine heart of Jesus. And in the simplicity of faith he adored the incomprehensible greatness of the Divinity, his infinite wisdom, justice, and sanctity, with the boundless treasures of his love and mercy, in the mystery of his adorable Incarnation. If we have a holy ambition to improve ourselves in this saving knowledge, in this most sublime and truly divine science, which will not only enlighten our understanding, but also reform all the affections of our hearts, and be in us a source of unspeakable peace, joy, love, light, and happiness, we must study in the same school. We must become zealous lovers and adorers of our most amiable Redeemer; we must meditate daily on his admirable life, penetrating into the unfathomed abyss of his love, and his perfect sentiments of humility, meekness, and every virtue in all his actions, and join our homages with those which he paid in his divine heart, and still continues to offer to his Father: we must sacrifice to him our affections in transports of joy and fervor, adoring, praising, loving, and thanking him, and must continually beg his mercy and grace, that we may be replenished with his spirit of humility and every virtue; and, above all, that his love may take absolute possession of our hearts, and of all our faculties and powers. "The Son of God," says St. Athanasius, "took upon him our poverty and miseries, that he might impart to us a share of his riches. His sufferings will render us one day impassible, and his death immortal. His tears will be our joy, his burial our resurrection, and his baptism is our sanctification, according to what he says in his gospel: *For them I sanctify myself, that they also may be made holy in fruits.*"

MAY III.

THE INVENTION OR DISCOVERY OF THE HOLY CROSS.

From St. Cyril of Jerusalem, cat. 10; St. Paulinus, ep. 31, p. 193; St. Sulpicius Severus, St. Ambrose, St. Chrysostom, Rufinus, Theodoret, Socrates, and Sozomen. See Tillemont, t. 7, p. 6, on St. Helena.

A. D. 326.

God having restored peace to his church, by exalting Constantine the Great to the imperial throne, that pious prince, who had triumphed over his

fly under persecutions. His treatise On Synods, in 359, gives some account of what had passed in those of Seleucia and Rimini. His tome, or Letter, to the church of Antioch, was written by him for his council at Alexandria, in 362, to exhort all to union, and to receive the Arians who were converted only requiring from them a profession of the Nicene faith, and of the divinity of the Holy Ghost. The life of St. Anthony was written in 365. His letter to the emperor Jovian, two letters to St. Orsius, abbot of Tabenna, and several other epistles, are extant. His book, On the Incarnation and against the Arians, proves also the divinity of the Holy Ghost; and was written after the year 360. His two books against Apollinaris, appeared about the year 372. His imperfect commentary On the Psalms shows his extraordinary abilities for that kind of writing. The fragments On St. Matthew are judged genuine by Montfaucon, (in Collect. Patr.,) but appear doubtful to Tournely and some others. The book, On the Incarnation of the Word of God: that, For the Consubstantiality of the Three Persons: that, On Virginity, an excellent work: the Synopsis of the Scriptures, also very well penned, and judged genuine by Tillemont, &c., are usually ranked among his doubtful works. The history of a crucifix bleeding, when pierced by the Jews of Berytus, is a mean performance; Baronius attributes it to one Athanasius of Syria. The Creed which bears the name of St. Athanasius, can only deserve that title, because it explains the mystery of the Trinity, which he expounded and maintained with such zeal. It was compiled in Latin in the fifth century. Dr. Waterland hath made a learned collection of what several judicious critics have written on this subject, in his dissertation concerning this Creed.

enemies by the miraculous power of the cross, was very desirous of expressing his veneration for the holy places which had been honored and sanctified by the presence and sufferings of our blessed Redeemer on earth. He accordingly came to a resolution to build a magnificent church in the city of Jerusalem, as the place which had been most honored by the presence, the instructions and miracles, of the Son of God. St. Helena, the emperor's mother, out of a desire of visiting the holy places there, undertook a journey into Palestine in 326, though at that time near eighty years of age: and on her arrival at Jerusalem, was inspired with a great desire to find the identical cross on which Christ had suffered for our sins. But there was no mark or tradition, even among the Christians, where it lay. The heathens, out of an aversion to Christianity, had done what they could to conceal the place where our Saviour was buried. They had heaped upon it a great quantity of stones and rubbish, besides building a temple to Venus; that those who came thither to adore him, might seem to pay their worship to a marble idol representing this false deity. They had moreover erected a statue of Jupiter in the place where our Saviour rose from the dead, as we are informed by St. Jerom; which figure continued there from the emperor Adrian's time to Constantine's: which precautions of the persecutors show the veneration which Christians paid from the beginning to the instruments of our Redemption. Helena, being willing to spare no pains to compass her pious design, consulted all people at Jerusalem and near it, whom she thought likely to assist her in finding out the cross; and was credibly informed, that if she could find out the sepulchre, she would likewise find the instruments of the punishment; it being always the custom among the Jews to make a great hole near the place where the body of the criminal was buried, and to throw into it whatever belonged to his execution; looking upon all these things as detestable objects, and which for that reason ought to be removed out of sight. The pious empress therefore ordered the profane buildings to be pulled down, the statues to be broken in pieces, and the rubbish to be removed; and upon digging to a great depth, they discovered the holy sepulchre, and near it three crosses, also the nails which had pierced our Saviour's body, and the title which had been fixed to his cross. By this discovery, they understood that one of the three crosses was that which they were in quest of, and that the other two belonged to the two malefactors between whom our Saviour had been crucified. But, whereas the title was found separate from the cross, a difficulty remained to distinguish which of the three was that on which our Divine Redeemer consummated his sacrifice for the salvation of the world. In this perplexity the holy bishop Macarius, knowing that one of the principal ladies of the city lay extremely ill, suggested to the empress to cause the three crosses to be carried to the sick person, not doubting but God would discover which was the cross they sought for. This being done, St. Macarius prayed that God would have regard to their faith, and after his prayer, applied the crosses singly to the patient, who was immediately and perfectly recovered by the touch of one of the three crosses, the other two having been tried without effect.¹ St. Helena, full of joy for having found the treasure which she had so earnestly sought and so highly esteemed, built a church on the spot, and lodged it there with great veneration, having provided an extraordinary rich case for it. She afterwards carried part of it to the emperor Constantine, then at Constantinople, who received it with great veneration;* another part she sent or rather carried to Rome, to be placed in

¹ Sozomen, Theodoret, Rufinus.

* It was out of a religious respect to the sacred instrument of the death of Christ, that Constantine, in

the church which she built there, called Of the Holy Cross of Jerusalem, where it remains to this day. The discovery of the cross must have happened about the month of May, or early in the spring. For St. Helena went the same year to Constantinople, and from thence to Rome, where she died in the arms of her son, on the 18th of August, 326, as Pagi demonstrates, from Eusebius and Gothefridus. The title was sent by St. Helena, to the same church in Rome, and repositd on the top of an arch, where it was found in a case of lead, in 1492, as may be read at length in Bozius.² The inscription in Hebrew, Greek, and Latin, is in red letters, and the wood was whitened. Thus it was in 1492; but these colors are since faded. Also the words Jesus and Judæorum are eaten away. The board is nine, but must have been twelve inches long.^{3*}

² Tr. de Cruce, l. 1, c. 2.

³ See Lipsius de Cruce, l. 3, c. 14.

the twentieth year of his reign, forbade the cross to be used in the punishment of malefactors in any part of his dominions; which has been observed ever since throughout all Christendom.

* The title kept at our Lady's in Toulouse, is an imitation of this; but the inscription is in five, whereas in this it is in three lines. It was the custom of the Romans to cause the crime for which any one was condemned, to be written and carried before the criminal to the place of his punishment. Thus Suetonius, speaking of a criminal, says, (in Calpurnia, c. 38.) "The title which declared the cause of the punishment being carried before him." Dio, speaking of another, says, (b. 54.) "With the title in writing, which declared the cause of his death." And St. Attalus, the martyr at Lyons, "was led about the amphitheatre with a tablet borne before him, on which it was written, This is Attalus the Christian;" as is related by Eusebius. (Hist. b. 5, c. 1.) Pursuant to this Roman custom, Pilate ordered the title, expressive of the cause of our Saviour's crucifixion, to be carried before him to the place of execution, as well as to be affixed to the cross. But though he meant it to signify his having brought this punishment upon himself, for having aspired to the sovereign power; yet, by a particular direction of divine providence, (as is described by Prudentius, in elegant verse, Apoth. adv. gentes, v. 381.) it in fact proclaimed him to Jews, Greeks, and Romans, what he really was, their true King,—that they might read, and reverence him as such. While the malefactor hung bleeding on the cross, it was usual, by means of a sponge, to apply vinegar to his wounds, that, by its astringent quality, it might serve to stanch the blood in some degree, and prevent the criminal being put out of his pain by death sooner than was intended. The holy sponge, which served for this purpose at our Lord's crucifixion, is shown at Rome in the church of St. John Lateran, tinged with blood, and held in great veneration. The holy lance which opened his sacred side, is kept at Rome, but wants the point. Andrew of Crete says, (de Exalt. Crucis.) that it was buried together with the cross. At least St. Gregory of Tours (l. de Gl. Mart. c. 17) and venerable Bede (de Loc. Sanct. c. 2) testify, that in their time it was kept at Jerusalem. For fear of the Saracens, it was buried privately at Antioch, in which city it was found, in 1098, under ground, and wrought many miracles, as Robert the monk (Hist. Hieros. l. 7) and many eye-witnesses testify. It was carried first to Jerusalem, and soon after to Constantinople. The emperor Baldwin II. sent the point of it to Venice, by way of pledge for a loan of money. St. Lewis, king of France, redeemed this relic, by paying off the sum it lay in pledge for, and caused it to be conveyed to Paris, where it is still kept in the Holy Chapel. The rest of the lance remained at Constantinople, after the Turks had taken that city, till, in 1492, the sultan Bajazet sent it by an ambassador, in a rich beautiful case, to pope Innocent VIII., adding, that the point was in the possession of the king of France.

The crown of thorns was given by the emperor Baldwin II. to St. Lewis, as to his cousin and great benefactor, because the city of Constantinople was no longer a place of security, being sorely pressed by the Saracens and Greeks; also in gratitude for his extraordinary contributions to the defence of the eastern empire and the holy places. St. Lewis, afterwards, in requital, voluntarily paid off a loan which that emperor had borrowed from the Venetians. William of Nangis, Vincent of Beauvais, and other French historians of that time relate how this sacred treasure was, with great devotion, carried in a sealed case by holy religious men, by the way of Venice, into France. St. Lewis, with the queen's mother, his brother, and many prelates and princes, met it five leagues beyond Sens. The pious king, and Robert of Artois, his second brother, being barefoot and in their shirts, carried it into that city to the cathedral of St. Stephen, accompanied by a numerous procession, bathed in tears, which the sentiments of gratitude and religion drew from their eyes. It was thence conveyed to Paris, where it was received with extraordinary solemnity. St. Lewis built the Holy Chapel, as it is called, for its reception, and annexed thereto a rich foundation of a chapter of canons. He afterwards received from Constantinople the large portion of the cross which St. Helena had sent thither to her son, and other precious relics, with which she enriched the same place. Some thorns have been distributed from this treasure to other churches; and some have been made in imitation of them. They are usually very long.

The nails with which Christ was fastened on the cross, have been imitated by a like devotion. Calvin pretends to reckon fourteen or fifteen held for genuine, but names several never heard of but by himself, as that of St. Helena in Rome; for this is the same church with that of the Holy Cross; one at Sicca; one at Venice; one in the church of the Carmelites in Paris; one in the Holy Chapel; one at Draguignan; and nobody knows where the village of Tensaille is, where he places another. Some multiplication of these nails has sprung from the filings of that precious relic put into another nail made like it, or at least from like nails which have touched it. The true nail kept at Rome, in the church of the Holy Cross, has been manifestly filed, and is now without a point, as may be seen in all pictures of it. St. Charles of Borromæo, a prelate most rigorous in the appropriation of relics, had many nails made like another which is kept at Milan, and distributed them after they had touched the holy nail. He gave one as a relic to king Philip II. These are all like that of Rome. St. Gregory the Great, and other ancient popes, sent raspings of the chains of St. Peter as relics, and sometimes put something of them into other chains made like them. F. Honore de St. Marie, a judicious critic, relates a late authentic miracle performed by a heart made of taffety, in resemblance of the heart of St. Theresa. As to the true nails, St. Helena threw one into the Adriatic sea, to lay a violent storm in which she was in danger of perishing, and, according to St. Gregory of Tours, it immediately ceased. St. Ambrose (de ob. Theod. n. 47) and others testify, that her son, Constantine the Great, fixed one in a rich diadem of pearls, which he wore on the most solemn occasions; and that, for a protection in his wars and dangers, he set another in a costly bridle which he used

The main part of the cross St. Helena enclosed in a silver shrine, and committed it to the care of St. Macarius, that it might be delivered down to posterity as an object of veneration. It was accordingly kept with singular care and respect in the magnificent church which she and her son built in Jerusalem. See the lives of St. Cyril of Jerusalem, St. Porphyrius of Gaza, &c. St. Paulinus, in his epistle to Severus,⁴ relates that though chips were almost daily cut off from it and given to devout persons, yet the sacred wood suffered thereby no diminution. It is affirmed by St. Cyril of Jerusalem,⁵ twenty-five years after the discovery, that pieces of the cross were spread all over the earth: he compares this wonder to the miraculous feeding of five thousand men, as recorded in the gospel. Read Gretzer On the Cross. The stately church which Constantine the Great built at Jerusalem, the rich ornaments of which are mentioned by Eusebius,⁶ was called 'The Basilic of the Holy Cross, because it possessed this precious treasure; the keeper of which was always a venerable priest. It was shown publicly to the people at Easter. The same was also called the church of the sepulchre, or of the resurrection: though this was properly only the title of the holy chapel in it, which stood over the sepulchre or cavern in which our Saviour was buried, which was in the garden adjoining to Mount Calvary: so that this great church covered the sepulchre, and was extended so far on Mount Calvary as also to include the rock Golgotha, and the very place where the cross of Christ stood at his crucifixion.* This extensive building was enclosed within the walls of Jerusalem, when that city was rebuilt. Constantine also built a church upon Mount Olivet, over the spot from which our Saviour ascended into heaven. This place was venerated by Christians from the very time of his death, as much as the fear of their enemies would permit. And this may account for the industry of the pagans in filling up the sepulchre or cavern with stones, heaping rubbish over it to a considerable height, and setting up the most infamous of their idols over it, that the Christians might seem to worship a Venus, when they came hither to pay their homage to Jesus Christ. We find the Festival of the Invention, or the discovery of the Cross, solemnized in the Latin church ever since the fifth or sixth century.† The finding of the cross by St. Helena happened in the year of our Lord 326, in the twenty-first year of Constantine's reign, the thirteenth of the

⁴ Ep. 12.⁵ Cat. 4, 10, 13.⁶ Vit. Constant. 1, 3.

St. Gregory of Tours says that two were employed in it. It seems most probable that there were four nails, and that the feet were fastened with two nails apart, and not across with one. The Romans fixed little broad pieces of wood on the crosses of malefactors for the feet to rest upon, as Pliny mentions. See Lipsius, On the Cross.

The pillar at which our Lord was scourged, was anciently kept at Jerusalem, with other holy relics, on Mount Sion, as is mentioned by St. Gregory Nazianzen, (Or. 1, in Julian.) St. Paulinus, (ep. 34.) St. Gregory of Tours, (1, 1, de Glor. Mart. c. 7.) Ven. Bede, (de Locis Sanctis, c. 3.) St. Prudentius, and St. Jerom. It is shown at Rome through iron-rails, in a little chapel in the church of St. Praxedes. Over the chapel it is written that cardinal John Columna, apostolic legate in the East, under pope Honorius III., brought it thither in the year 1223. The pillar is of gray, or black and white marble, one foot and a half long, and one foot diameter at the bottom, and eight inches at the top, where is an iron ring to which criminals were tied. Some think it is only the upper part of that which St. Jerom. mentions: but there appear no marks of a fracture. The Jews scourged criminals, first on the back; then often on the belly; and also on both sides: which seems to have likewise been the Roman custom.

The blood of Christ which is kept in some places, of which the most famous is that at Mantua, seems to be what has sometimes issued from the miraculous bleeding of some crucifix, when pierced in derision by Jews or pagans, instances of which are recorded in authentic histories. See St. Thomas, 3, p. 54, a. 2, ad 1, et quodl. 5, a. 5.

* This sacred building, raised by Constantine, consisted properly of two churches, the one called Anastasis, or of the Resurrection or Sepulchre, the other Martyrium, or of the Cross, which covered the spot where Christ was crucified. For Adamnan (1, 1, de Locis Sanctis, c. 4, apud Mabill. Act. Bened. Sec. 3, part 2, p. 506) testifies, that they were separated by a little court or passage, Plateotum. And St. Jerom. (Ep. 38, alias 61, ad Pammachium adv. Joan. Hieros. p. 312) says, that as St. Epiphanius walked from the Anastasis to the Cross, the crowd flocked about him, every one striving to kiss his feet, or touch the hem of his garment, and presenting to him their little children to bless. See Sirmondus, in an admirable exposition which he gives of an old medal with the Greek inscription Anastasis, (Op. 1, 4, pp. 436 and 704,) and Du Cange, (Diss. de Nummis infer. avi. § 66.) Those who, with Henry Valesius, (ep. de Anastasi et Martyrio, ad cœcem Eusebii, p. 304, ed. 1.) will have these two churches to have been but one and the same, must allow that they were only joined by a gallery or court.

† See the Bollandists, May 3.

pontificate of Sylvester, and the first after the council of Nice.* The feast of the Exaltation of the Cross was kept in May, from the time that it was triumphantly placed by St. Helena in the church at Jerusalem, upon its discovery in 326, which continued to the year 335, when the great church of the Resurrection was built at Jerusalem by the orders of Constantine the Great, and dedicated on the 13th of September that year, as St. Sophronius, (*Or. de Exalt. S. Crucis in Bibl. Patr. Colon. t. 7.*) Nicephorus, and the *Typic* of St. Sabas mention. The cross was exalted or set up in that church the day following, which was Sunday. Hence both the Greeks and Latins kept this feast on the 14th of September; and St. Chrysostom's death is related to have happened on this festival. After the recovery of the cross by Heraclius, this festival began to be kept in the Eastern church with greater solemnity and a fast. At Jerusalem the cross was shown to the people to be adored on Easter Monday, and also in the middle of Lent, as we learn from St. Sophronius, St. Paulinus, &c. In the Latin church, this was celebrated on the 3d of May; whether this was the day of the Discovery of the Cross by St. Helena, or of Constantine's vision or victory, or of the dedication of the church of the Holy Cross at Rome, is uncertain.

The cross was chosen by our dear Redeemer to be the glorious instrument of his victory and triumph over the devil and sin; and by his death thereon he has purchased for us redemption, grace, and glory. The cross is his holy standard, under which all his followers fight his battles; and, according to the holy fathers, will be borne before him in a triumphant manner, when he shall come in glory to judge the world. The church professes a very high regard and veneration for this mysterious and salutary sign, giving it an honorable place in her churches, making frequent use of it in her holy offices, in the administration of the sacraments, and on many other occasions: in which particulars she imitates the earliest and purest ages of Christianity.⁷ It is the remark of St. Jerom, "that if the ark was held in such high veneration among the Jews, how much more ought the Christians to respect the wood of the cross, whereon our Saviour offered himself a bleeding victim for our sins?" By devoutly respecting the sign of the cross, we profess our faith in Christ, who was crucified for us; we excite our hope in his merits, kindle his love in our breasts, renew the remembrance of his sacred death, and inflame our meditations on his adorable passion, in which we learn all virtue and all spiritual knowledge. What obedience are we here taught! seeing Christ himself *learned obedience from these things which he suffered.*⁸ What love of God and our neighbor! seeing Jesus has sprinkled his cross with his blood to seal his new alliance of charity, and to inculcate his own law and a new commandment. What patience do we here learn! What meekness and humility! the two things which Jesus commands us particularly to learn of him. And it is on the cross and in his sacred passion that he has principally set us the most moving example, and pressed upon us the most endearing precepts of these virtues. Whence, assiduous

⁷ See Tert. de Coron. Militis.

⁸ Hebr. v. 8.

* This history of the discovery of the cross, is related by St. Cyril of Jerusalem, and several other authors above mentioned, who lived in the same age. It is therefore matter of surprise how James Basnage could so far forget them as to say, that Gregory of Tours is the first of those who have spoken of it, (*Hist. de Juits, l. 6, c. 14, sect. 10, p. 1244.*) It is objected by some, that Eusebius makes no mention of it in his history or life of Constantine, though he describes at large the building of the church of the sepulchre. But he is often guilty, like Josephus, of capital omissions in his history, to the great disappointment of his readers. But whether this omission in that place proceeded from carelessness or design, as from jealousy or any other motive, his silence ought not to be of any weight against the positive testimonies of so many unexceptionable witnesses. Montfaucon also takes notice, that Eusebius himself has clearly mentioned this miraculous event, in his comments on Psalm lxxvii. p. 549, where he speaks of miracles wrought in his time near the sepulchre of Christ, and of the church that was built there by St. Helena. Nor can this passage be any more suspected of having been foisted in by interpolation, than that an omission of this fact happened in his historical works by the fault of transcribers. Nay, a paragraph might be more easily ~~passed over~~ by the fault of copiers.

meditation on the sufferings of Christ, is the great school of Christian perfection. All the saints found in it their comfort and their joy; in it they continually feasted their souls with the most sweet fruits of love and devotion; in it they learned to die perfectly to themselves, and entered into the sentiments of Christ crucified:⁹ here they stirred up their souls to perfect compunction; and placing themselves in spirit under the cross of their divine Redeemer, they offered their tears and earnest supplications to the Father, through the Son, who made himself our sacrifice on this tree: *I have seated myself under the shade of him whom I desired, and his fruit was sweet to my palate.*¹⁰ Where did St. Bernard learn his eminent spirit of devotion but in the meditation on Christ's sufferings? Where did the glorious St. Austin glean his spiritual science but, as he himself tells us, in the wounds of his Redeemer? It was in them that the admirable St. Francis conceived his seraphic ardors. St. Thomas Aquinas studied his sacred science and virtue in the book of the cross, and always had recourse to God at the foot of the crucifix. "St. Bonaventure seems," says St. Francis of Sales, "when he writes the spiritual breathings of his heart, all inflamed with love; to have no other paper than the cross, no other pen than the lance, no other ink than what is dipped in the precious blood of Christ. With what feeling sentiments did he cry out: It is good always to abide in spirit before the cross! Let us make to ourselves three tabernacles in the wounds of our crucified Redeemer, one in his feet, another in his hands, a third in his sacred side. Here will I rest; here will I watch; here will I read; here will I converse."¹¹ St. Paul, who was very learned, esteemed all his other science as nothing, and looked on the knowledge of Jesus Christ crucified as his only learning. *I judged not myself to know any thing among you but Jesus Christ, and him crucified.*¹² By being instructed in this mystery, and having the sentiments of Christ crucified deeply impressed upon his heart, he knew all that he wished to know: it was his only solicitude and desire daily to improve himself in this one science.* The same apostle, in the transport of his ardent love of the cross, cried out: *God forbid that I should glory, save in the cross of our Lord Jesus Christ.*¹³ To glory in a thing is to love it, to esteem it, to place in it our greatness and happiness. "Every one glories in those things in which he places his greatness," as St. Thomas says.—The sacred passion of Christ is the source of all our happiness and good, and the perfect model and school of all virtue. If it be the tender object of our devotion, if we love, and desire always to meditate on our Redeemer crucified for us, the sacred instrument of his triumph, the ensign and trophy of his precious victory, and the principal emblem of his sufferings which it represents to us, and strongly paints before our eyes, must be always dear and most amiable to us.

ST. ALEXANDER, POPE, M.

HE succeeded St. Evaristus in 109, and held the holy see ten years, but not complete. He died in 119, and is ranked among the martyrs in the canon of the mass. Notwithstanding the silence of St. Irenæus, we also find him styled a martyr in the Sacramentary of St. Gregory the Great, in the ancient Calendar of Fronto, and unanimously in other martyrologies which

⁹ Phil. ii. 5.

¹¹ St. BONAV. 1 de Vita Christl.

¹³ Gal. iv. 14.

¹⁰ Cant. ii. 3.

¹² 1 Cor. ii. 2.

* *Etsi hoc solum sciebat, nihil est quod nesciebat. Magnum est scire Jesum crucifixum. S. Aug. serm. cii. n. 3.*

join with him two companions, Eventius and Theodulus, who suffered with him, or at least about the same time of his happy death. The bodies of SS Alexander, Eventius, and Theodulus, were interred on the Nomentan road, but were translated into the church of St. Sabina, which now belongs to a great convent of Dominican friars. St. Juvenal, the first bishop of Narni, in Umbria, who died in peace about the year 367, is commemorated in the Roman Breviary on the same day. He is styled a martyr by St Gregory the Great. (Hom. 57, in Evang. and Dial. l. 4, c. 12.)

MAY IV.

ST. MONICA, WIDOW.

From St. Austin's works, collected by Tillemont, t. 8, p. 455, and Berti, l. de Rebus Gestis S. Aug. Venetiæ. an. 1756, in App. de S. Monica.

A. D. 387.

THE church is doubly indebted, under God, to the saint of this day, namely, for the birth, and still more so for the conversion of the great St. Austin; who was more beholden to St. Monica for his spiritual life by grace, than for his corporal life by his birth and education. She was born in 332, in a pious family, and early instructed in the fear of God. She often professed her singular obligations to a virtuous discreet maid-servant, whom her parents intrusted with the education of their children, and who instilled into them maxims of piety, restrained the least sallies of their passions, and by her prudence, words, and example, inspired them with an early sense and love of every duty. She was so strict in regard to her charge, that, besides making them observe great temperance in their meals, she would not allow them to drink even water at any other times, how great thirst soever they might pretend. She used to say: "You are now for drinking water, but when you come to be mistresses of the cellar, water will be despised, but the habit of drinking will stick by you." Notwithstanding the prudent care of this tutress, the young Monica contracted insensibly an inclination to wine: and when she was sent by her parents, who were strangers to it, to draw wine for the use of the family, in taking the liquor out with a cup, she would put her lips to it and sip a little. This she did at first, not out of any intemperate desire of liquor, but from mere youth and levity. However, by adding to this little every day a little more, she overcame the original reluctance she had to wine, and drank whole cups of it with pleasure as it came in her way. This was a most dangerous intemperance, though it never proceeded to any considerable excess.* God watched over his servant to correct her of it, and made use of a servant-maid as his instrument: who, having observed it in her young mistress by following her into the cellar, words arising one day between them, she reproached her with it, calling her a wine-bibber. This affected Monica in such a manner, that, entering

* It is a notorious mistake and misrepresentation, to call this fault the crime of drunkenness, though such a habit insensibly paves the way to the utmost excesses; and this danger of a saint ought to be a powerful warning to deter all persons, especially servants and young people, from a like custom of sipping, how insignificant and trifling soever the first steps to it may appear. If Monica was awakened before she was brought to the brink of the precipice, this was the effect of a singular grace; and, where she repented, thousands perish, and regardless of every evil, present and future, become the murderers of their bodies, their reason, the fortunes of their family, and their immortal souls. This destroying evil arises from small beginnings neglected. See Dom. Martenne in his learned and judicious note on this passage in the late French translation of the Confessions of St. Austin.

seriously into herself, she acknowledged, condemned, and from that moment entirely corrected her fault. She after this received baptism, from which time she lived always in such a manner that she was an odor of edification to all who knew her.

As soon as marriageable, she was disposed of to one Patricius, a citizen of Tagaste, a man of honor and probity, but an idolater. She obeyed and served him as her master, and labored to gain him to God: though the chief argument she used, whereby to reclaim him from his vices, was the sanctity of her conduct, enforced by an obliging, affectionate behavior, by which she commanded his love, respect, and esteem. She had by him two sons, Austin and Navigius, and one daughter. She tolerated the injuries done by him to her marriage-bed, in such a manner as never to make him the least bitter reproach on that subject. As on the one side he was very good-natured and loving, so, on the other, he was hasty and choleric. Monica never thwarted him by the least action or word while she saw him in anger; but when the fit was over and he was calm, she mildly gave him her reasons, and an account of her actions. When she saw other wives bearing the marks of their husband's anger on their disfigured faces, and heard them blaming their roughness of temper or debaucheries, she would answer them: "Lay the blame rather on yourselves and your tongues." Her example alone was a sufficient proof; for, notwithstanding the passionate temper of her husband, it was never known that he ever struck her, or that they had ever, for so much as one day, entertained any domestic dissension; because she bore all his sallies with patience, and in silence, made no other return but that of a greater obsequiousness, and waited an opportunity to make him sensible of his mistake when that was necessary. And as many as followed her advice in this respect towards their husbands, rejoiced in the experience of the comfort and advantages which accrued to them from their patience and complaisance; while those that did not follow it, continued still in their vexations and sufferings. One of the happy fruits Monica reaped from her patience, was her husband's conversion to Christ; who, thereupon, became chaste, and faithful in all the duties of a good Christian; he died the year after he had been baptized. By mildness she also gained, both to her own interest and to Christ, her froward mother-in-law. Our saint had an excellent talent at making peace among neighbors, when any falling out had happened among them: on which occasion, such was the energy and the spirit of tender charity with which she delivered herself, that she seemed instructed by her interior Master in what she said. It was her great delight to serve the poor, supplying their wants with cheerfulness and liberality. She assisted daily at the holy oblation of the altar, and never failed to go to church twice a day, morning and night, to assist at public prayer, and the dispensation of the divine word, having eternity always in her thought. She studied to imitate the actions of the saints, who were in possession of immortal bliss: and, full of confidence in their intercession, she often visited the tombs of the martyrs.¹ She well knew that, in matters relating to religion and a Christian life, nothing should be looked upon as trifling and insignificant: and that the least actions become great when done for God, and with great fervor. Her exercises of piety did not hinder her attention in watching over the education of her children, in which God Almighty gave her great occasion of merit and suffering, particularly in Austin, that he might more amply crown her care in the end. He was born in November, 354. As he grew up, she endeavored continually to instil into him sentiments of piety; but fell into an unperceived passion and immoderate desire that he should excel

¹ S. Aug. *de civ. d. 1. c. 1.*

in learning; though she flattered herself that she regarded this only as a means whereof he might one day make a good use to the honor of God. Her husband earnestly desired the same thing, because he looked upon it as the greatest step whereby his son could raise himself in the world. In his infancy she had ranked him among the catechumens; and once in an illness, all things were prepared for his baptism, but it was deferred.

Patricius died about the year 371. Austin, who was then seventeen years of age, still continued his studies at Carthage, where, in 373, he was seduced by the Manichees, and drawn into that heresy.² Monica, being informed of his misfortune, grieved more bitterly for his spiritual death than worldly mothers do when they see their children carried to their graves; nor would she suffer him to live under the same roof with her, or to eat at the same table. "You have heard her vows," says St. Austin, addressing himself to God, "and you have not despised her tears; for she shed torrents in your presence, in all places where she offered to you her prayer." His divine Majesty was pleased to give her an assurance that she was heard, by a dream, in which she seemed to herself standing on a rule of wood, very sorrowful; and that a young man, shining with light, asked her the cause of her grief, and bade her dry up her tears, saying: "Your son is with you." Then casting her eyes towards the place he pointed at, she saw Austin standing on the rule with her. She told her son this dream, and upon his inferring from it that she should come over to his sentiments in matters of religion: "No," said she, "it was not told me that I was with you, but that you were with me." This her quick answer made a great impression on her son, who after his conversion considered it as a divine admonition. She was so much comforted by it, that she again permitted him to eat and live with her. This happened about the end of the year 377; almost nine years before his conversion, in August, 386. During all this time the holy widow continued her prayers for his conversion, and her sighs and tears, which nothing but his baptism at Milan could dry up. She engaged virtuous and learned prelates to speak to him. One who had himself been brought up a Manichee, and had been converted by reading their own books, excused himself, saying: "The heart of the youth was yet too indocile, but that God's time would come." She urged him with the greater importunity: at last the good old bishop answered her: "Go: continue to do as you do; it is impossible that a child of such tears should perish:" which words she received as an oracle from heaven. Austin was twenty-nine years old when he determined to go to Rome, with a view to teach rhetoric. She endeavored to divert him from such a design, fearing it might delay his conversion, and followed him to the seaside, resolving either to bring him back, or to bear him company into Italy. He feigned he had no intention to go, that he might rid himself of her importunity. But while she passed the night in a chapel of St. Cyprian, in the neighborhood, he secretly set out. "I deceived her with a lie," says St. Austin, "while she was weeping and praying for me: and what did she ask of you, my God, but that you would not suffer me to sail away? But you graciously heard her main desire, namely, that I might be engaged in your service, and refused to grant what she asked then, in order to give what she always asked." Next morning, coming to the seaside and finding him gone, she was seized with a grief not to be expressed. God, by this extreme affliction, would punish her too human tenderness; and his wisdom suffered her son to be carried by his passions to the place where he had decreed to heal them.

Upon his arrival at Rome, he fell dangerously sick; and he attributes his

² Conf. l. 3. c. 4.

recovery to the prayers of his mother, though she did not then know his situation: out of a favorable regard to whose petitions God would not cut him off in his impenitence. From Rome he went to teach rhetoric at Milan, in 384, and being convinced by St. Ambrose of the errors of his sect, renounced that heresy, yet without being fixed in the truth; continuing his search after it in a fluctuating state of mind. Monica followed him, and in a great storm at sea comforted the sailors, assuring them, from a vision, that they would certainly reach the port. Finding him at Milan, she learned from his own mouth that he was no longer a Manichee: but she redoubled her tears and prayers to God to obtain his thorough conversion. She respected St. Ambrose as the spiritual physician of his soul; and was herself wonderfully delighted with hearing his solid and beautiful discourses. St. Ambrose forbid at Milan the custom of carrying bread and wine to the tombs of the martyrs; and Monica, going thither with her offerings, was stopped by the porter: and being informed that the custom had been forbid, she was more ready to condemn the practice in the simplicity of obedience, than to inquire into the reasons of the prohibition. She therefore was content to carry to those holy places a heart full of pure and religious dispositions, reserving her alms for other occasions. To satisfy her scruple, St. Austin consulted St. Ambrose on the fast of the Saturday. She had been used to keep fast on that day, according to the custom of the church of Tagaste, which was also that of Rome, but at Milan this fast was not observed. She was therefore in doubt what she ought to do. The answer of St. Ambrose, taken into the canon law, was: "When I am here, I do not fast on the Saturday; but I fast when I am in Rome; do you the same, and follow always the custom and discipline of the churches where you are:" which precept she obeyed. She had the joy to see St. Austin perfectly converted in August, 386. She had contrived a good match for him, which might be a bar against any relapse into his former disorders, but understood from him, with great satisfaction, that he was resolved to embrace a state of perpetual continency. When the vacation of the schools, during the vintage, came on, St. Austin retired with his friends to a country house. His mother accompanied them, and had a great share in their learned entertainments; in which she, by her natural genius and constant conversation with God, showed an extraordinary penetration and judgment. St. Austin has preserved many of her ingenious and pious reflections; the first he sometimes compares with the finest strokes of Tully and Hortensius, in his books, *On Order*, and in that *On a Happy Life*.

St. Austin was baptized at Easter, in 387, with some of his friends, with whom he continued to live some time. St. Monica took as much care of them all as if they had been her children; and paid them all a deference as if each of them had been her father. They all set out together for Africa; but lost St. Monica on the road, who fell sick and died at Ostia, where they were to embark. Before her illness, conversing there with her son Austin concerning eternal happiness, and the contempt of this world, she said to him: "Son, there is nothing now in this life that affords me any delight. What have I to do here any longer, or why I am here, I know not: all my hopes in this world being now at an end. The only thing for which I desired to live was that I might see you a Catholic and child of heaven. God has done much more, in that I see you now despising all earthly felicity and entirely devoted to his service. What further business then have here?" Another day, entertaining herself with her friends in the same place, she spoke so well on the happiness of death, as much surprised them and being asked if she was not afraid to be buried in a place so far from her own country, she answered: "Nothing is far off from God. Neither

lo I need to fear that God will not find my body to raise it with the rest." Five days after this she was seized with a fever; and one day, being worse than ordinary, she swooned away, and was for a little while insensible. Her two sons ran to her. When she came to herself, awaking as it were out of a profound sleep, she said to them: "Here you shall bury your mother." Austin stood silent; Navigius wished that she might not die abroad, but in her own country: but she, checking him with her eyes, said to them: "Lay this body anywhere; be not concerned about that. The only thing I ask of you both is, that you make remembrance of me at the altar of the Lord wheresoever you are."* Her distemper growing stronger upon her, she suffered much; and on the ninth day of her illness, in the fifty-sixth year of her age, and of our Lord 387, that religious and pious soul was loosed from the body. St. Austin, who was then thirty-three years of age, closed her eyes; and though his grief was extreme, restrained his tears and those of his son Adeodatus, thinking that weeping did not become the funeral of her, who neither died miserably, nor at all as to her principal and better part. The corpse was carried to the church, and when it was set down by the grave, according to the custom of the place, the sacrifice of our ransom was offered for her. St. Austin had hitherto held in his tears; but calling to mind, when alone, her holy and pious conversation towards God, and her tender and affectionate love and care of her children, of which she was so suddenly deprived, he gave free scope to his tears. He adds: "If any one think it a sin that I thus wept for my mother some small part of an hour; and a mother who many years had wept for me, that I might live to thy eyes; O Lord: let him not deride me for it; but rather, if his charity be great, let him weep also for my sins before thee." He prays for her in his confessions, and beseeches God to inspire all who shall read his book to remember at the altar Monica and Patricius. He says: "I pray for the sins of my mother: hear me by the remedy of our wounds, who hung on the cross, and sitting on the right hand, intercedes for us. I know she showed mercy, and forgave from her heart all debtors: forgive her also her debts."† Her body was translated from Ostia to Rome, in 1430, under pope Martin V., and remains there in the church of St. Austin. The history of this translation of the relics of St. Monica to Rome, with an account of several miraculous cures with which it was honored, is given by pope Martin V. himself.‡ Some pretend this to be the body of St. Prima; and that the remains of St. Monica are kept at Arouaise, a convent of regular canons near Bapaume, in Hainault, whence the head was translated to the church of St. Anatus in Douay.‡ But the latter seems to be the body

* St. Aug. Conf. l. 9, c. 11, 12, 13.

† Martin V. Sermo ad Fratres Augustinienses de Translatione corporis S. Monicæ Ostiæ Romam, printed at Rome in 1586; also in an express bull, published with the usual solemnities, in 1430, &c. See Berti de S. Monica, c. 7, 8, 9, 10.

* Tantum illud vos rogo, ut ad Domini altare memneritis mei ubi fueritis. Conf. l. 9, c. 11.

† Nunc pro peccatis matris meæ deprecor te: exaudi me per medicinam vulnerum nostrorum quæ pependit in ligno, et sedens ad dexteram tuam te interpellat pro nobis. Scio misericorditer operatam, et ex corde dimisisse debita debitoribus suis; dimitte illi debita sua, si qua contraxit per tot annos post aquam salutis. Dimitte, Domine, dimitte obsecro: ne intres cum eâ in judicium; pronisisti misericordibus misericordiam, &c. Non ista mandavit nobis, sed tantummodo memoriam sui ad altare tuum fieri desideravit, cui nullus diei pretermissione servivit, unde sciret dispensari victimum sanctum quæ deletum est chirographum quoderat contrarium nobis. Conf. l. 9, c. 13.

‡ Walter, a canon regular of Arouaise, relates, that in 1162, he brought thither the relics of St. Monica, called by the Latins Prima, found in a brick sepulchre at old Ostia, nearer the sea than the present ruins of Ostia. Henschenius and Papebroke maintain this relation true and genuine. But it depends on the single testimony of an unknown person; and the narrative betrays itself. Ostia was built by Ancus Martius, thirteen miles from Rome, where the Tiber divides itself into two channels, where it has always stood, though now its ruins only remain. Monica in Greek does not signify Prima, but Unica or Solitaria. Walter tells us that pope Adrian died in 1161, whereas his death happened in 1159, when Alexander III. succeeded him. Walter probably mistook the sepulchre of St. Prima for that of St. Monica. See Berti de Rebus Gestis S. Aug. Comm. de S. Monicæ, c. 11, 12, p. 254. If those who, upon the credit of Walter take the relics of St. Prima for those of St. Monica, are mistaken, they cannot be charged with superstition.

of St. Prima, whom Walter, who conveyed this treasure from Ostia into the Low Countries, in 1162, imagined to be the same person with St. Monica; though her body remained long after at Ostia.

St. Monica, by her earnestness to gain her son to God, is the model of good mothers. She was persuaded that he did not live; nay, that his state was infinitely more miserable than if he had had no existence, so long as he lived not to him who made him, and who was his only happiness, and his last end, as she proved to him with admirable penetration, from the principles of sound philosophy, in a conference with him and his friends soon after his conversion; of which, to the honor of her memory, he has preserved us a part in one of his works. Her perseverance in tears and prayers for his conversion could not fail of success, being supported by fervor, perfect purity of intention, and sanctity of life, and accompanied with all prudent measures which it was in her power to take for bringing him to his duty. In vain some mothers flatter themselves that by their long devotions they satisfy this difficult obligation: they are bound also to watch continually over their children, to give and procure them constant instructions, set before them good example, and to use, when necessary, reprimands and correction, which must be tempered with mildness and affection, be seasonably employed at the times when likely to take best effect, and must always be free from the least motion or appearance of passion. This condition can only be observed by those who have obtained an entire mastery over themselves. Pride and self-love are always impatient, and sure to show themselves on such occasions: and wherever they appear, instead of healing a heart already disordered, they usually inflame and increase the evil. Monica converted Patricius, and made a deep impression upon the heart of Austin in the midst of his disorders, because her remonstrances were free from this fault. If the instructions and watchfulness of a St. Monica could not preserve Austin from the snares of bad company, what precautions are not parents bound to take to keep unexperienced youth from the possibility of falling upon this most fatal rock!

ST. GODARD, BISHOP OF HILDESHEIM, C.

HE was a native of Bavaria, and abbot of Altaich, in that country, and reformed likewise the abbeys of Hersfeld, in Hesse, of Tergensee, in the diocese of Frisinguen, and of Chremsmunster, in that of Passaw. In 1021, the episcopal chair of Hildesheim falling vacant by the death of St. Bernward, St. Godard was compelled by St. Henry to take upon him that pastoral charge. The relief of the poor, both spiritual and temporal, was everywhere the first object of his attention. He died on the 4th of May, 1038, and was canonized by Innocent II. in 1131. Many places in Germany acknowledge him patron, and several bear his name. See his life by Wolfhart, his disciple, in Henschenius, p. 501, and in Mabillon: and more at large, with long histories of miracles, among the writers of the history of the most illustrious house of Brunswick-Hanover, t. 2, p. 483. Several very devout epistles of St. Godard, or Godehard, are given us by Dom. Pez, in his Codex Diplomatico-Historico-Epistolaris, p. 133, &c.

tion, God in his servant Monica being the object of their devotion: nor are they conscious of any forgery in the relic or symbol.

MAY V.

ST. PIUS V., POPE, C.

The two original most authentic lives of St. Pius V. are that written by Jerom Catena, secretary to the Cardinal of Alexandria, and consultor to several congregations in Rome, in Italian, highly approved by Sextus V., the other in Latin, by Ant. Gabutio, superior of the Regular Clerks of St. Paul, much commended by Clement VIII. The titles of these two works are, Hieron. Catena Vita del gloriosissimo Papa Pio V., and Raccolta di Lettere di Papa Pio V. Gabutii de Vitâ Pii V. libri 6. Bzovius in his annals on Pius V. adds to this latter several particulars. See his Pius V., also Archangelo Caraccio, Brevis Narratio Gestorum Pii V. Minorelli, Ord. Prædic. Vita S. Pii V. Romæ, 1712. Apostolicarum Pii Quinti Epistolarum libri 5, operâ Fr. Gaubau. Ant. 1649. Paul. Alex. Maffei, Vita di Pio V. Feullet, Vie du Pape Pie V. Galesini Translatio Corporis Pii V. a Sixto V. celebrata. Agatio di Somma, whose Italian life of this saint was translated into French by Dom. Feublén in 1672. Touron, b. 28, t. 4, p. 306, and the remarks of Henschenius, ad 5 Maji, t. 1, p. 617.

A. D. 1572.

MICHAEL GHISLERI, known afterwards by the name of Pius V., was born at Bosco, a little town in the diocese of Tortona, on the 27th of January, 1504. He was descended of a noble Bolognese family, but considerably reduced in its splendor and fortunes. In his tender years the most perfect maxims of piety were instilled into him, and he never swerved in the least from those principles during the whole course of his life. He studied grammar under the care of the Dominican friars at Voghera; and giving himself up entirely to the most fervent exercises of religion, took the habit of that order when he was only fifteen years of age. He was sensible that faint and languishing endeavors never deserve to find the inestimable treasure of true virtue, which they undervalue; they are sure to lose ground, and at length to yield under the repeated assaults of the enemy: whereas fervor breaks down all obstacles in the pursuit of perfection, as so many shadows, and courageously marches on, reckoning all labors the sweetest pleasures, and esteeming as nothing whatever leads not to this great end. It was the young novice's holy ambition to surpass all others in humility, modesty, and the exercises of mortification, obedience, and devotion. In every thing he did, he set no bounds to the ardor of his desires to please God, and accomplish his holy will in the most perfect manner. Thus all his actions were perfect sacrifices of his heart, and the meanest were enhanced by the fervor of his intention. To his studies he joined assiduous prayer, watching, fasting, and the exercises of penance and charity. After the uninterrupted fatigue of the day, it was his sweet refreshment to pour forth his soul in tears and devout prayer or meditation, for several hours before the altar, or in his cell. Having prepared himself by a long and fervent retreat, he was ordained priest, at Genoa, in 1528. He taught philosophy and divinity sixteen years, and was long employed in instructing the novices, and in forming them to piety, and in governing different houses of his order: in all which offices he labored effectually to revive the spirit of his holy founder. He never accepted of any priory but by compulsion, and with tears. No one would he ever allow to absent himself from the choir, or to go out of the convent without some urgent necessity. Constant devotion and study he called the double breast from which religious persons draw a spiritual nourishment, which maintains in them the love of God and contempt of the world. Though he went often to Milan to hear the confession of the marquis of Guast, governor of the Milanese, he could never be persuaded to buy a cloak to defend him from the rain, saying: "Poor followers of the

gospel ought to be content with one tunic." His journey he performed on foot, in recollection and strict silence, unless he opened his mouth to speak to his companion something on God. Pope Paul IV., in 1556, promoted him to the united bishoprics of Nepi and Sutri, in the ecclesiastical state, notwithstanding the tears he shed in endeavoring most earnestly to decline that dignity. Under his care these dioceses soon assumed a new face. In 1557, he was created cardinal by the same pope, under the title of St. Mary upon the Minerva, though generally known by that of the Alexandrian cardinal, from Alexandria, a city in Lombardy, a few miles distant from the place of his birth. His dignities served to render his humility and other virtues more conspicuous, but produced no alteration in his furniture, table, fasts, or devotions. He was most scrupulously cautious in the choice of his few necessary domestics, admitting none but persons of most exemplary piety, and he treated them as his children rather than as his servants. Pope Paul IV. dying in 1559, he was succeeded by Pius IV., of the family of Medicis, who translated our good cardinal to the bishopric of Mondovi, in Piedmont, a church reduced by the wars to a deplorable and calamitous condition. The saint hastened to his new flock; and by his zealous exhortations and other endeavors, re-established peace and union, reformed abuses, and restored the splendor of that church. But an order of his holiness recalled him to Rome for the dispatch of certain public affairs of the church. When Pius IV. proposed to the sacred college the promotion of prince Ferdinand of Medicis, only thirteen years old, to the dignity of cardinal, our saint opposed the motion with such vigor, that he made himself admired by the whole consistory for his zeal and prudence. The emperor Maximilian II. wrote to pope Pius IV. to desire that priests might be allowed to marry, as a means that might facilitate the return of the modern sectaries to the communion of the church. The whole sacred college saw the inconveniences of such an abolition of the most holy and ancient canons; but none spoke more vigorously against it than our saint. Though charity will allow all condensation that is possible, here it seemed very unseasonable, on many accounts, to abandon so sacred a spiritual law; and this in favor of men who had shown no disposition towards a reconciliation with the Catholic church, except she would give up many other points, not only of discipline, but also of her faith and doctrine.

Pope Pius IV., after a tedious illness, expired in the arms of St. Charles Borromeus, on the 9th of December, 1565, having filled the chair almost six years. St. Charles, when he saw that the pious cardinal Sirlet, who was first proposed, could not be chosen, united the suffrages of the conclave in favor of our saint, testifying an entire confidence in his virtue. All others applauded the choice, except the pope elect; who, having in vain opposed it by tears and entreaties, at length, for fear of resisting the call of God, gave his consent, on the 7th of January, 1566, and took the name of Pius. The largesses usually bestowed by the popes, at their coronation, on the people of Rome, he converted into alms, to avoid the disorders of intemperance, &c., to which they are liable. He accordingly directed the sums usually expended on such occasions, to be distributed among the poor in the hospitals and elsewhere. He, in like manner, sent to the poorer convents in the city the thousand crowns usually employed in an entertainment for the cardinals, ambassadors, and lords who assisted at the ceremony. His first care was to regulate his family in such a manner, that it might be a model of virtue, and he induced the cardinals to do the like in their respective houses. He forbade the public exhibition of the sights of wild beasts, as savoring too much of inhumanity; and published very severe regulations against excesses in taverns, and against detraction committed in public as-

semblies, and re-established a strict observance and execution of the laws. By rigorous edicts, he banished numbers of lewd women under pain of corporal punishment, if found afterwards within the city: others he confined to an obscure part of Rome, under the same penalty if they were seen elsewhere. He said mass every day, (and usually with tears,) unless hindered by sickness; he made daily two meditations on his knees before a crucifix, and called prayer the comfort and support of a pastor amidst the hurry of affairs. His tenderness for the poor and his charities are not to be expressed: but nothing appeared more admirable in him than his sincere and profound humility. An English Protestant gentleman was converted, by seeing the condescension and affection with which he kissed the ulcers of the feet of a certain poor man. His rigorous fasts and abstemiousness he would scarce ever mitigate, even on account of sickness. He published the catechism, and the decrees of the council of Trent, which he labored strenuously to carry into immediate execution; and made many other useful regulations, extending his solicitude to every part of Christendom, particularly the eastern missions. He generously assisted the knights of Malta, when they were besieged by the most formidable armies of the Turks, and by his liberalities enabled them to repair their breaches after their victories, and to build the new impregnable city of Valette, in 1566.* The rebellion raised in France

* The knights of Malta, or of St. John of Jerusalem, were originally called knights-hospitallers, instituted by certain merchants of Amalchi, in the kingdom of Naples, who, trading in the Levant, obtained leave of the Caliph of the Saracens to build a house at Jerusalem, for themselves and pilgrims, on paying an annual tribute. Soon after, they founded a church in honor of St. John Baptist, with a hospital for sick pilgrims, from which they took their name. The valiant and most pious prince Godfrey of Bouillon, who took Jerusalem, in 1099, exceedingly favored these hospitallers, who, in the reign of Baldwin I., king of Jerusalem, in 1104, added to their three religious vows another, by which they obliged themselves to defend the pilgrims in the Holy Land from the insults of the Saracens. From that time they became a military order of knights, and wore for their badge a cross, with eight points. In 1187, Saladin, the Caliph of Syria and Egypt, wrested Jerusalem, for the last time, from the Christians, after the kingdom of the Latins had maintained itself there eighty-nine years, under eight kings. The knights retired to Acon, or Acre, anciently called Ptolemais, on the sea-coast in Palestine, till that strong fortress was taken by storm by the Saracens, in 1291. From which time they resided in Cyprus, till, in 1310, they gallantly took Rhodes from those infidels, and the year following defended it against their furious assaults, being relieved by the seasonable succors brought by the brave Amedeus IV., count of Savoy. The Turks having vanquished the Saracens, and embraced their superstition, and Mahomet II. having taken Constantinople by storm, in 1453, under Constantine Paleologus, the last Grecian emperor, these knights became more than ever the bulwark of Christendom. Under the conduct of the valiant grand master, Aubusson, in 1480, they bravely defended their isle for two months against the victorious army, of above one hundred thousand men, of Mahomet II., the greatest warrior of all the Turkish emperors, who conquered the two empires of Constantinople and Trebizonde, twelve kingdoms, and two hundred cities. But Solyman II., surnamed the Magnificent, after a gallant defence made by the knights, rendered himself master of this strong fortress by the treachery of the chancellor of the order, in 1522; and the grand master, Villiers l'Isle-Adam, after prodigies of valor, was obliged to seek a new retreat. The emperor Charles V. gave the knights the isle of Malta, in 1530. Solyman II., in 1566, bent the whole strength of his empire against this small island; but after a vigorous siege of four months his army was shamefully repulsed by the most memorable defence that is recorded in history, under the conduct of the grand master John de Valette, assisted by the munificence chiefly of pope Pius V. The Turks retreated with eighty thousand men, when the grand master had only six thousand. The knights of this order are obliged to make proof of their being nobly descended for four generations, both by the father and mother's side, and upon their admission pay two hundred and fifty crowns in gold to the treasury of the order. They make the three religious vows, consequently can never marry; and add a fourth, never to make peace with the infidels. They observe certain constitutions borrowed from the rule of the regular canons of St. Austin. Formerly this order consisted of eight languages or nations: but the English, which was the sixth, was extinguished by king Henry VIII. Each language is divided into certain grand priories; and every grand priory into several commanderies. Servant-knights prove their nobility; but not for four descents. The chaplains must also be of noble extraction. The Donnes or Demi-Crosses are not strictly members of the body: may marry, and wear a gold cross of three branches; those of the knights having four. The grand master is chosen by the priors. There are servants of the office who are employed in the hospitals. The chief end of this military order is to defend the innocent, and protect and cover Christendom from the insults of the Mahometans; in imitation of the Maccabees, who with the zeal of martyrs defended the people of God in the old law.

Raymond du Puy was the first grand master after they commenced knights. He drew up the statutes of the order, and died in 1160. Several saints which this order has produced are honored at Malta; on whom see *Le Martyrologe des Chevaliers de Malte*, par M. Goussancour, two tomes. And as to its many great heroes, and the glorious military exploits, achieved by them, read the history of Malta by Abbé Vertot, though in this he has not equalled the reputation of his other works, and has failed not only in the style, but also in sentiments and exactitude.

The knights of Malta are obliged, after their profession, to wear a white cross or star with eight points, sewed on the left side of their cloak or coat. But before their vows, they wear a gold cross, with eight points, enamelled with white, hanging at a black riband. The knights may defer their vows, and seldom make them till sure of a commandery. The languages of Malta now subsisting are called, of Provence, Auvergne, France, Italy, Aragon, Germany, and Castile. France alone having three languages, it is the most powerful in the order. In Spain other military religious orders flourish, as those of Alcantara and Calatrava, instituted upon the taking of those towns from the Moors; they are subject to the Cistercian rule, but the knights are not hindered by their vow from marrying once. In Portugal that of Avis is

under Charles IX. obliged him to exert his vigilance in protecting the city and territory of Avignon against the stratagems of Coligny. He purged the ecclesiastical state of assassins and robbers, but rejected the perfidious proposal of one who offered to invite the chief captain of the robbers to dinner, and then to deliver him up. His severity, which was necessary for the public tranquillity, did not make him forget that mercy, wherever it can be allowed to take place, is to be the favorite inclination of a disciple of Christ. A certain Spaniard had composed a bitter and seditious pasquinade, filled with notorious slanders against his holiness, for which the magistrate had confiscated his estate, and condemned him to death: but the pope granted him a free pardon, with this mild request, that when he should see him fall into any fault, he would admonish him of it. By a bull dated the 1st of October, 1567, he condemned several erroneous propositions ascribed to Michael Baius of Lovain, some of which that doctor denied to have been advanced by him, others he with great humility retracted. To recompense the zeal of Cosmus of Medicis, duke of Florence, he granted him by a bull the title of grand duke, and crowned him as such at Rome in 1569, though the emperor refused for some time to acknowledge that new title. By a great number of wise regulations he endeavored to extirpate various scandals and abuses: in a brief, by which he strongly enforces the canons relating to the respect due to holy places, among other things, he forbids any either to give or ask an alms in churches, but only at the doors; which is commanded by several councils, to prevent an occasion of distractions and an abuse contrary to the silence and respect due to the house of prayer. Certain privileges granted to particular confraternities, seem to have given occasion in some places to too great a neglect of these wholesome and necessary canons.

Notwithstanding his attention to the public affairs, the good pope did not forget that the exercises of an interior life are the means by which our souls must maintain and improve the spirit of holy charity, and by it sanctify our exterior actions. Prayer and holy meditation were his delight; for he well knew that the fire of charity will soon be extinguished in the heart unless it be continually nourished by new fuel. St. Pius joined to prayer assiduous mortification, and large alms. He often visited the hospitals, washed the feet of the poor, kissed their ulcers, comforted them in their sufferings, and disposed them for a Christian death. He gave twenty thousand crowns of gold to the hospital of the Holy Ghost, and great and frequent charities to other hospitals; he founded a distribution of dowries for the marriage of poor women, and made many most useful pious foundations to perpetuate the honor of God and the salvation of souls, particularly for the instruction

likewise under the Cistercian rule: it was re-established after the victory of Evora over the Moors, and confirmed by Innocent IV. in 1234.

The knights templars, of whom we sometimes make mention, were instituted by seven gentlemen at Jerusalem, in 1118, to defend the holy places and pilgrims from the insults of the Saracens, and keep the passes free for such as undertook the voyage of the Holy Land. They took their name from the first house which was given them by king Baldwin II., situated near the place where anciently the temple of Solomon stood. By the liberality of princes, immense riches suddenly flowed into this order, by which the knights were puffed up to a degree of insolence which rendered them insupportable even to the kings who had been their protectors; and Philip the Fair, king of France, resolved to compass their ruin. They were accused of treasons and conspiracies with the infidels, and of other enormous crimes, which occasioned the suppression of the order by a decree of pope Clement V. and the general council of Vienne, in 1312. The year following, the grand master, who was a Frenchman, was burnt at Paris, and several others suffered death, though they all with their last breath protested their innocence as to the crimes that were laid to their charge. These were certainly much exaggerated by their enemies, and doubtless many innocent men were involved with the guilty. A great part of their estates was given to the knights of Rhodes or Malta.

The Teutonic knights owe their establishment to certain German gentlemen from Breiten and Lubec, at the siege of Acon or Acre in Palestine, who instituted this order in imitation of the knights templars and hospitaliers. It was approved by Calixtus II. in 1192. The Teutonic knights conquered, in 1250, the infidels of Prussia, whom the Poles had not been able to subdue, and built the cities of Elbing, Marienburg, Thorn, Dantzic, and Königsburg. The Poles disputed several of these territories with them. A length Albert, marquis of Brandenburg, grand master, embracing Lutheranism with several of the knights quitted the title of grand master, and drove the order out of Prussia, which he left to the house of Brandenburg. From which time the order is reduced to a few poor commanderies, and the grand master resides at Margentheim or Mariendal in Franconia.

of youth in the Christian doctrine, which he earnestly recommended to all pastors by an express bull, in 1571. In the time of a great famine in Rome, he imported corn at his own expense from Sicily and France, to the value of above one hundred thousand gold crowns; a considerable part of which he distributed among the poor, gratis, and sold the rest to the public much under prime cost. Frugal in all things that regarded himself, he was enabled by his good economy to make many useful foundations for promoting virtue and religion, and to relieve the distressed by incredible general alms-deeds and public benefactions, exclusively of the large daily demands which particular charities made upon him. He was a great encourager of learning and learned men; and to him the schools are indebted for the most accurate edition of the works of St. Thomas Aquinas, which appeared in 1570. He wrote to queen Mary Stuart, in 1570, to comfort her during her long imprisonment suffered for religion.

Selimus II., emperor of the Turks, pursuing the ambitious and boundless designs of his father Solyman, proposed nothing less to himself than to overrun all Christendom with his arms, and to add all the western kingdoms to his empire. Though he was himself an effeminate tyrant, enervated by drunkenness and debaucheries, he was long successful in his wars, by the conduct of veteran soldiers and experienced generals who had been trained up by his warlike father. Flushed with victories and elated with pride, when Italy was afflicted with a famine, and the great arsenal of Venice had been lately almost entirely destroyed by a dreadful fire, he haughtily demanded of that republic the peaceable surrender of the isle of Cyprus, by way of satisfaction for pretended injuries; though in reality for the sake of its excellent wine, with which liquor he was extremely besotted, though forbidden by the Koran, threatening that in case of refusal he would force it from them. Having all things in readiness beforehand, the infidels immediately invaded the island, took Nicosia by storm, in 1570, after a siege of forty-eight days, and in 1571, Famagusta by capitulation, after having battered that city with above 1,500,000 cannon shot, during a siege of seventy-five days. Notwithstanding the articles of an honorable capitulation had been ratified by the most solemn oaths, the Bashaw Mustapha, by an unheard-of treacherous perfidy, put to most cruel deaths all the brave Venetian officers of the place; and caused the valiant Venetian governor Brigadin, after cutting off his ears and nose, with a thousand insults, blasphemies, and torments continued or repeated for many days, to be flayed alive in the market-place: all which he suffered with admirable patience, and in great sentiments of piety, expiring when his skin was torn off to his waist. Alarmed at the danger which threatened all Christendom, St. Pius entered into a league with Philip II., king of Spain, and the Venetians, in order to check the progress of the Mahometans; the other Christian princes excusing themselves from acceding to it, on account of domestic broils. This alliance was ratified in May, 1571; and to avoid occasions of dissension among the princes that were engaged, the pope was declared chief of the league and expedition, who appointed Mark Antony Colonna general of his galleys, and Don John of Austria generalissimo of all the forces. The army consisted of twenty thousand good soldiers, besides seamen; and the fleet of one hundred and one great galleys, some tall ships, and a considerable number of galliots and small vessels. The pope, together with his apostolic benediction, sent to the general a prediction of certain victory, with an order to disband all soldiers who seemed to go only for the sake of plunder, and all scandalous and riotous persons, whose crimes might draw down the divine indignation upon their arms.

The Christians sailed directly from Corfu, and found the Turkish fleet at

anchor in the harbor of Lepanto. As soon as the Turks saw the Christian fleet so near, they reinforced their troops from the land, and sailed out in order of battle. Don John kept the centre, and had for seconds Colonna and the Venetian general Venieri: Andrew Doria commanded the right wing, and Austin Barbarigo the left. Peter Justiniani, who commanded the galleys of Malta, and Paul Jourdain, were posted at the extremities of this line. The marquis of Sainte Croix had a body of reserve of sixty vessels ready to sustain or relieve any part in danger of being overpowered. John of Cordova, with a squadron of eight vessels, scoured before, to spy and give intelligence; and six Venetian galleasses formed an avant-guard to the fleet. A little after sunrise the Turkish fleet, consisting of three hundred and thirty sail of all sorts, appeared in sight, almost in the same order of battle, only, according to their custom, in form of a crescent. They had no squadron of reserve, and therefore their line being much wider, they far outfronted the Christians, which is a great advantage in battle. Hali was in the centre, facing Don John of Austria; Petauch was his second; Louchali and Siroch commanded the two wings, against Doria and Barbarigo. Don John gave the signal of battle, by hanging out the banner sent him from the pope, on which the image of Christ crucified was embroidered. The Christian generals harangued their soldiers in few words, then made a sign for prayers; at which the soldiers fell on their knees before a crucifix, and continued in that posture in fervent prayer till the fleets drew near to each other, when at a second signal the battle began. The Turks bore down with great rapidity on the Christians, being assisted by a brisk gale of wind, which promised them the greatest advantage possible, especially as they were superior in numbers, and in the extent of their front. But the wind, which before was very strong, fell just as the fight began, was succeeded by a calm, and this soon after by a high wind, entirely favorable to the Christians; which carried the smoke and fire of their artillery upon the enemy, almost blinded them, and at length quite bore them down. The battle was most obstinate and bloody, and the victory the most complete that ever was gained over the Ottoman empire. After three hours' fight, with equal advantage, the left wing, commanded by Barbarigo, got the better, and sunk the galley which Siroch was in, who had fought to admiration. His loss so dispirited his squadron, that, being vigorously pressed by the Venetians, it gave way, and made towards the coast. Don John, seeing this advantage of his right wing, was animated with new courage, doubled his fire, and killed Hali, the Turkish general, boarded his galley, pulled down his flag, and cried, Victory: after which it was no longer a fight, but a perfect slaughter in the centre; the Turks suffering themselves to be killed without making any resistance. Louchali, indeed, by his numbers and wider front, kept Doria and the right wing at a distance, till the marquis of Sainte Croix coming up to join him, the Turk made all the sail he could, and escaped by flight, with thirty galleys, all the rest being either taken or sunk.¹ This battle was fought on the 7th of October, 1571, and continued from about six in the morning till evening, when the approaching darkness and the roughness of the sea obliged the Christians to betake themselves to the next havens. The Turks, with their haughty emperor, were seized with the utmost consternation at the news of their dreadful overthrow: and the city of Constantinople was as much alarmed as if the enemy had been at the gates: many of the inhabitants carried their treasures to the Christians to keep for them, as if the town had been already in their hands. The infidels, who, elated by their rapid conquests in the East

¹ See Gratian's History of Cyprus.

had already swallowed up, in their imagination, Italy, and all the rest of Christendom, were taught by this defeat that the tide of their victories was stemmed. God, who has set bounds to the raging billows of the sea, and who weighs in his hand the globe of the universe as a grain of sand, fixes limits to states and empires, and governs their revolutions. By abandoning many flourishing nations to the infidels, he has given a terrible instance of his justice, by which he admonishes others whom he has hitherto spared, though perhaps more guilty, to fear his anger, and by sincere repentance to sue for mercy, while it is yet offered them. It is owing to his clemency towards the remaining part of Christendom, that he bridled the fury of these most fierce and barbarous infidels, in the very height of their pride and prosperity. From that time the Turks* have gradually weakened themselves by their own domestic policy, and have at present reason to dread the arms of those Christian powers, to whom their very name was formerly a terror. In the battle at Lepanto, the infidels lost thirty thousand men, with their general, Hali, and above two hundred ships and galleys, besides ninety that were stranded, burnt, or sunk. There were taken one hundred and sixteen pieces of great cannon, two hundred and fifty-six smaller, and five thousand prisoners, with a great number of officers of rank, among whom were two sons of Hali, nephews to the grand signior. The booty was exceedingly great; for the Turkish fleet was laden with the plunder of many merchantmen, and of several islands: fifteen thousand slaves, that were found chained on board their galleys, were set at liberty.

The holy pope, from the beginning of the expedition, had ordered public prayers and fasts, and had not ceased to solicit heaven, with uplifted hands,

* The Turks derive their pedigree from a Scythian nation of Great Tartary, not from the Turcomans in Armenia and Assyria, nor from Turkistan, in Great Tartary, as some have fancied; though both those nations seem also of Scythian extraction. The original country of the Turks, according to prince Cantemir, was Chuter or Kitala, that is, Great Tartary, in the provinces above the Caspian sea, which was as inexhausted a hive in sending out numberless swarms, as the European Scythia and Sarmatia. The Turci were anciently a most numerous and powerful nation, spread in European Scythia, now Muscovy, near the Volga, where, from the time of the emperor Mauritius, they are often mentioned by Constantine Porphyrogeneta, (l. de regendo imperio, ad Romanum Filium: et l. de Legationibus,) and by other Byzantine historians. They were also dispersed wide in Asia, above the Caspian sea; and this was perhaps the original country of the Turci, whence some tribes had passed into Europe. M. de Guignes (Histoire Générale des Huns, des Turcs, &c. t. 3.) shows, that the Huns came originally from the eastern part of Tartary that borders upon China, and that by wars with the Chinese, and various domestic revolutions, they were driven by several migrations to the West, some to the Volga, others about the Caspian sea. They were afterwards called Turks. Among the Asiatic Turks, or Tartars, Gingschan, (which word, in the Mogul language, signifies king of kings,) a prince of the Ogusian Tartars, about the year 1200, conquered Mogul and Persia, and entirely overthrowing this last empire, erected upon its ruins a new one, comprising all the East, so far as was known to the Greeks. This great conqueror dying in 1224, one of his sons succeeded him in Persia, another in Mogul, and a third in part of Tartary; in other places, his governors made themselves independent. The Turks are descended of another branch of these Ogusian or Gingschan Tartars. The example of Gingschan excited Soliman Shah, prince of Nera, a city on the coast of the Caspian sea, and head of a wandering tribe of the same Tartars, to tread in his steps. With fifty thousand select soldiers, he passed Mount Caucasus, and, bending his course towards Asia, overran several countries in 1211; but was drowned in attempting to pass the Euphrates on horseback, in 1219. His sepulchre is shown near Aleppo, and held by the Turks in great veneration to this day. His sons often served with their forces under the Saracen sultans, who were then masters of the eastern parts of the Grecian empire: sometimes with them, and sometimes alone, they plundered the provinces of the Greeks, and about that time renounced idolatry to embrace Mahometism, the superstition of the Saracens. Othman, one of the descendants of Soliman Shah, rendered great services to Aladin, the Saracen sultan of Iconium, till that prince, compelled by intestine commotions, abandoned his dominions, and fled to the emperor Michael Palaeologus, who kept him in perpetual imprisonment. Upon this revolution, Othman easily obtained the sovereignty of Aladin's country, and laid the foundation of the Turkish monarchy at Iconium, about the year 1300. He afterwards conquered Bithynia, and took the city of Prusa, in 1326, where he fixed his residence. From him is the imperial Turkish family called Othmans or Ottomans, Tamerlane, the founder of a great empire in Tartary, a generous and valiant prince, to defend the Grecian empire against the perpetual encroachments of the Turks, fell upon the latter, took their sultan Bajazet, and kept him prisoner in an iron cage, having defeated him, not near Prusa, as the Greeks suppose, but near the banks of the Euphrates, as prince Cantemir proves, from the unanimous consent of all Turkish and other oriental monuments. Notwithstanding this check, the Turks extended their conquests over both the Saracens and Greeks, till Mahomet II. took Constantinople, in 1453, and Trebizond, in 1456. The Persians called both the Gingschan Scythians, by whom they were conquered, and these Othmans, by the same name—Turks; which name is given the latter by all foreigners. This account of the original of the Turkish nation is given us by prince Demetrius Cantemir, in his History of the Othman Empire, printed in 1743. It is drawn from the Turkish and oriental memoirs, and agrees with what is recorded by Chalcondylas, the only historian among the Greeks who deserves credit concerning the first transactions of this nation. Prince Cantemir observes, that the Turks own the Crim Tartars to be descended from the same Ogusian tribe, by a younger branch, to that of the Othmans; and the Turks have often declared that if the Othman family fail that of Crim Tartary is to succeed to their empire.

like Moses on the mountain, besides afflicting his body by watching and fasting. At the hour of the battle, the procession of the Rosary, in the church at the Minerva, was pouring forth solemn prayers for the victory. The pope was then conversing with some cardinals on business: but, on a sudden, left them abruptly, opened the window, stood some time with his eyes fixed on the heavens, and then shutting the casement, said: "It is not now a time to talk any more upon business; but to give thanks to God for the victory he has granted to the arms of the Christians." This fact was carefully attested, and authentically recorded both at that time, and again in the process for the saint's canonization.² In consequence of this miraculous victory, the pope ordered the festival of the Rosary to be kept on the first Sunday of October, in perpetual thanksgiving to God, and in the litany of our Lady inserted those words: *succor of Christians*. He caused a triumph to be decreed Don John, which was graced with many illustrious prisoners; and he bestowed honors and gratifications on other generals and officers. The year following he was preparing to pursue the advantage gained by this great victory, when he died of the stone, on the 1st of May, 1572, being sixty-eight years, three months, and fifteen days old, having governed the church six years and almost four months. He had suffered, from January, the sharpest pains with heroic patience. He was beatified by Clement X., in 1672, and canonized by Clement XI., in 1712. His precious remains lie in the church of St. Mary Major. Many miracles are recorded by Gabutius. Henschenius has added a relation of many others approved by the auditors of the Rota under Urban VIII., in 1629.³

The greatest danger in a public elevated station is, as St. Bernard pathetically put his disciple, whom he saw raised to the popedom, in mind of lest, in the hurry of external concerns, we should forget to give sufficient attention to those of our own souls, and lose ourselves in the wilderness or tumult of distracting thoughts and employments. But those who have their whole time at their own disposal, yet have their eyes always abroad, and live, as it were, without themselves, are truly foolish. Every one's first and principal business is included within himself, in his own heart. It is so deep, that we shall always find in it exercise enough, and shall never be able to sound it: only He, who tries the thoughts and reins, can thoroughly know it. What have we to do to concern ourselves with the wars of states, and the quarrels of private persons? But it is infinitely both our duty and our interest to take cognizance of the contests between the flesh and the spirit within our own breasts: to appease this intestine war, by teaching the flesh to be in subjection, placing reason on its throne, and making God reign sovereignly in our hearts. It is not so slight a task as men generally seem to imagine, to keep our domestic kingdom in good order, and to govern wisely and holily those numerous people which are contained in this little state, that is to say, that multitude of affections, thoughts, opinions, and passions, which easily raise tumults in our hearts. Those who are charged with the care of others, are obliged to reserve to themselves leisure for pious meditation, prayer, and self-examination, and diligently to watch over their own souls. *He who is bad to himself, to whom will he be good?*⁴

² See Card. Lambertini, afterwards Benedict XIV., de Beatif. and Canoniz. Sanctor. t. 1, p. 624.

³ Bolland. t. 1, Maij. pp. 714, 719

⁴ Eccl. xiv. 5

ST. HILARY, ARCHBISHOP OF ARLES, C.

From his life, by a contemporary bishop of his province, who had been his disciple. Ceillier shows this author to have been St. Honoratus, bishop of Marseilles. See Rivet, *Hist. Littér. de la France*, t. 2, p. 209

A. D 449.

THIS saint was nobly born about the year 401, and was related to St. Honoratus of Arles, and of the same country in Gaul, which was probably Lorraine, or some other part of Austrasia. He was brought up in a manner suitable to his birth, in the study of the liberal arts, and of every branch of polite learning, especially of eloquence and philosophy. But how little value we ought to set on all things that appear great in the eyes of the world, he himself has taught us. "We are all equal," says he, "in Jesus Christ; and the highest degree of our nobility is to be of the number of the true servants of God. Neither science, nor birth, according to this world, can exalt us, but in proportion to our contempt of them." Before God had put these sentiments into his heart, he seems to have been not altogether insensible to the advantages of this world, in which he was raised to the highest dignities. His kinsman, St. Honoratus, who had forsaken his country to seek Christ in the solitude of the isle of Lerins, where he had founded a great monastery, was the instrument made use of by the Almighty to open his eyes. This holy man had always loved Hilary, and thought he could not give him more solid proof of his friendship than by endeavoring to gain him entirely to God. He therefore left his retirement for a few days to seek him out, and endeavored to move him by the same powerful, weighty reflections, which had made the deepest impression on his own mind, and induced him to break the chains of the world. "What floods of tears," says St. Hilary, "did this true friend shed to soften the hardness of my heart! How often did he embrace me with the most tender and compassionate affection, to obtain of me that I would take into serious consideration the salvation of my soul! Yet, by an unhappy victory, I still remained conqueror." Honoratus, finding his endeavors to wean him from the charms of a deceitful world ineffectual, had recourse to prayer, his ordinary refuge. "Well," said he to Hilary, "I will obtain of God, what you will not now grant me." Upon which they took leave of each other. Hilary, reflecting on what Honoratus had said to him, was not long before he began to feel a violent conflict within himself. "On one side," says he, "methought I saw the Lord calling me; on the other the world offering me its seducing charms and pleasures. How often did I embrace and reject, will and not will the same thing! But in the end Jesus Christ triumphed in me. And three days after Honoratus had left me, the mercy of God, solicited by his prayers, subdued my rebellious soul." He then went in person to seek St. Honoratus, and appeared before him as humble and tractable as the saint had left him haughty and indocile.

From this moment there appeared in Hilary that wonderful change which the Holy Ghost produces in a soul which he truly converts. His words, looks, and whole comportment breathed nothing but humility, patience, sweetness, mortification, and charity. Every one saw in him a man who began to labor in earnest to save his soul, and who had put his hand to the plough to look no more behind him, or to send a single thought after what he had left for Christ's sake. Aspiring to perfection, he sold all his several estates to his brother, and distributed all the money accruing from the sale among the poor, and the most indigent monasteries. Thus disengaged from the world, and naked, no less in the inward disposition of soul than in his

exterior, he, like Abraham, took leave of his own country, and made the best of his way to Lerins; where from his first entrance he made it appear that he was worthy to live in the company of saints. He set out in the pursuit of monastic perfection with such zeal and fervor, as to become in a short time the pattern of those on whose instructions and example he came to form his own conduct. His application to prayer and mortification, and his watchfulness and care to avoid the smallest faults and imperfections, prepared him to receive the gift of tears. It is thought that his baptism was posterior to his retirement. St. Honoratus having been chosen archbishop of Arles, in 426, Hilary followed him to that city; but it was not long before his love of solitude occasioned his return to Lerins. All the holy inhabitants of that isle testified as great joy to receive him again, as he felt to see himself among them. But God, who had other designs upon him, did not permit him to enjoy long his beloved retirement. St. Honoratus begged his assistance, and the comfort of his company, and as he did not yield to entreaties, went himself to fetch him from Lerins. Soon after God called St. Honoratus to himself, his death happening in 428 or 429. Hilary, though sensibly afflicted for the loss of such a friend, rejoiced however to see himself at liberty, and set out directly for Lerins. But no sooner were the citizens apprized of his departure, than messengers posted after him with such expedition, that he was overtaken, brought back, and consecrated archbishop, though only twenty-nine years of age.

In this high station the virtues which he had acquired in solitude shone with lustre to mankind. The higher he was exalted by his dignity, the more did he humble himself beneath all others in his heart. He reduced himself in every thing to the strictest bounds of necessity; and he had only one coat for winter and summer. He applied himself diligently to meditation on the holy scriptures, and preaching the word of God, was assiduous in prayer, watching, and fasting. He had his hours also for manual labor, with a view of gaining something for the poor; choosing such work as he could join with reading or prayer. He travelled always on foot, and had attained to so perfect an evenness of temper, that his mind seemed never ruffled with the least emotion of anger. He had an admirable talent in preaching. When he spoke before the learned of the world, his elocution, his accent, his discourse, his action, were such as the greatest orators justly admired, but despaired ever to come up to. Yet when he instructed the illiterate, he changed his manner of address, and proportioned his instructions to the capacities of the most simple and ignorant, though always supporting the dignity of the divine word by a manner and expression suitable to its majesty. He preached the truth in its purity, without flattering the great. He had often in private admonished a certain judge in the province of a criminal partiality in the administration of justice, but without effect. One day the magistrate came into the church, attended by his officers, while the saint was preaching. The holy bishop broke off his sermon on the spot, and gave his surprised audience for reason, that he who had so often neglected the advice he had given him for his salvation, was not worthy to partake of the nourishment of the divine word. The judge no sooner heard his reflection, but withdrew in confusion, and the saint resumed his discourse. Observing one day that many went out of the church immediately after the reading of the gospel, just as he was going to preach, he prevailed with them to return, by saying: "You will not so easily get out of hell, if you are once unhappily fallen into its dungeons." He had such a love for the poor, that to have the more to bestow on them, he lived himself in the greatest poverty: he never kept a horse, and labored hard in digging and manuring the ground, though educated according to the dignity of his fami-

ly. To redeem captives he caused the church plate to be sold, not excepting the sacred vessels; making use of patens and chalices of glass in the celebration of the divine mysteries. If his compassion for the corporal miseries of the faithful was so tender, we may judge how much more he was moved to pity at their spiritual necessities. He bore the weak with tenderness, but never indulged the passions or sloth of any. When he put any one in a course of penance he was himself bathed in tears; whereby he both excited the penitent to the like, and with ardent sighs and prayer obtained for him of God the grace of compunction and pardon. He visited the bishops of his province, and endeavored to make them walk in the perfect spirit of Christ, the prince of pastors. He established many monasteries, and took particular care to enforce a strict observance of monastic discipline among them. He had a close friendship with St. Germanus, whom he called his father, and respected as an apostle. He presided in the council of Ries in 439, in the first council of Orange in 441, in the council of Vaison in 442, and probably in 443, in the second council of Arles, in all which several canons of discipline were framed.

His zeal exasperated several tepid persons; and some of these, by misconstruing his actions, gave the holy pope St. Leo a disadvantageous character of him. His zeal, indeed, had been on some occasions too hasty and precipitate: but this was owing in him to mistake, not to passion; for the circumstances of his actions, and of his eminent piety, oblige us to interpret his intention by the same spirit by which he governed himself in his whole conduct. This disagreement between St. Leo and St. Hilary proved a trial for the exercise of zeal in the former, and of patience in the latter, for his greater sanctification by humility, submission, and silence. Chelidonius, bishop of Besançon, had been deposed by St. Hilary upon an allegation, that, before he was consecrated bishop, he had married a widow, and had condemned persons to death as magistrate; both which were looked upon as irregularities or disqualifications for holy orders. Chelidonius hereupon set out for Rome, to justify himself to the pope, St. Leo, who received his appeal from his metropolitan, and acquitted him of the irregularity with which he stood charged. St. Hilary, upon hearing that his suffragan was gone for Rome, followed him thither on foot, and in the midst of winter. The pope having assembled a council to judge this affair, St. Hilary took his seat among the other bishops that composed it: but from his not attempting to prove the irregularity which had been alleged against Chelidonius, the saint seemed to own that he had been imposed on as to the matter of fact. But he pretended, that the cause ought not to be judged otherwise than by commissaries deputed by the pope to take cognizance of it in the country that gave it birth, a point for which some Africans had contended. This plea was overruled, the contrary having been frequently practised, when both parties could appear at Rome: though the manner of judging appeals is only a point of discipline, which may vary in different places. Another affair brought St. Hilary into a greater difficulty. Projectus, a bishop of his province, being sick, St. Hilary, upon information, hastened to his see, and ordained a new bishop: after which Projectus recovering, there were two bishops contending for the same see, and Hilary supported the last ordained; perhaps because the first might remain disabled for his functions. The author of St. Hilary's life does not clear up his conduct in this particular: but we cannot doubt of the sincerity of his intention. Moreover the discipline of the church in such matters was not at that time so clearly settled by the canons as it has been since. St. Hilary therefore imagined a metropolitan might have a discretionary power in such matters. However St. Leo rightly judged such an ordination irregular, liable to great incon-

veniences, and productive of schisms. Wherefore he forbade St. Hilary to ordain any bishops for the future. Our holy prelate cancelled his mistakes by his patience, and St. Leo, writing immediately after the saint's death, to his successor Ravennus, calls him, *Hilary of holy memory*.¹ Exhausted by austerities and labors, St. Hilary passed to a better life on the 5th of May, 449, being only forty-eight years old. St. Honoratus, the eloquent bishop of Marseilles,* who has given us an abstract of his life, relates several miraculous cures wrought by the saint while he was living. His body lies in a subterranean chapel, under the high altar, in the church of St. Honoratus at Arles, with an elegant ancient epitaph. The name of St. Hilary stands in the Roman Martyrology.

That this saint never gave in to the Semi-Pelagian doctrine, though it had not been then condemned by any decree of the pastors of the church, is clearly shown by Tillemont² and Dom. Rivet.³ This is proved from several passages in his life by St. Honoratus; and in the Martyrologies of Rabanus and Notker it is mentioned that he vigorously exerted his zeal in bringing to light and in correcting the Pelagian heresy, which is taught in the conferences of Cassian.† His exposition of the creed, commended by the ancients, is now lost: his homilies on all the feasts of the year were much esteemed, but are not known at present. The best edition of his works is given by John Salinas, regular canon of St. John Lateran, in Italy, in 1731

ST. ANGELUS, CARMELITE FRIAR, M.

HE was of Jewish parents, and a native of Jerusalem. Being converted to the faith, he embraced the austere life of certain anchorets on the banks of the Jordan; from whom he passed to the hermits of the desert on mount Carmel. He seems to have been one among them at the time when the blessed Albert drew up a rule for them in 1206: at least he became one of the first friars of that holy order. Coming to preach in the West, he was massacred by the heretics at Licate or Leocata, in Sicily, in 1225, by the contrivance of a powerful rich man, whose incest with a sister he had severely reproved, and had converted her from that scandalous life. The annals of the order furnish the most material circumstances of his glorious death, and the account of his miracles. See Papebroke the Bollandist, t. 2, Maij. p. 56, who sets no great value on any of the three different acts or relations of his martyrdom, but gives long accounts of miracles performed since his death, and of the great veneration which is paid to him in Sicily, especially at Leocata and at Palermo. See also on St. Angelus, the new *Bibliotheca Carmelitana*, printed at Orleans, in 1752, t. 1, p. 113.

¹ Ep. 37, ad Ravenn. p. 256.

² T. 12, p. 480, t. 15, p. 63.

³ Hist. Littér. t. 2, p. 274. See also Henschenlus, 5 Maij. p. 34.

* This St. Honoratus of Marseilles, who was many years a disciple of St. Hilary of Arles, and was bishop of Marseilles from 483 to 494, is commended for his eloquence and piety by Gennadius, a priest of his church, in his catalogue of illustrious men, which he wrote in 494, for a continuation to that of St. Jerom. See the life of St. Honoratus of Marseilles in Dom. Rivet, Hist. Littér. t. 2, p. 644.

† The authority of Cassian drew many in the territory of Marseilles into the error of the Semi-pelagians, who denied the necessity of grace to the beginning of faith, or to the desire of a good work. Some have thought St. Hilary of Arles to have been of this number, because St. Prosper says that some of those adversaries of St. Austin had been lately raised to the episcopal dignity. But this may be understood of some others. Or St. Hilary had perhaps did not relish St. Austin's manner of expressing himself on the doctrine of gratuitous predestination to glory. But as to the Semi-pelagian error, though it was not yet condemned by the church, St. Hilary always adhered to the doctrine of the church. And St. Honoratus tells us, that when he lay on his death-bed, in his last exhortation to his clergy, to resist the enemy of their souls, he made use of these words: "We cannot fail meeting with conflicts in our road to bliss; but we may attain it by the succor of preventing grace, and by consequent labors." See L'Histoire du Pelagianisme. à Avignon, 1763, t. 2, c. 7, p. 53.

ST. MAURONT, ABBOT.

HE was born in the year 634, and was baptized by St. Riquier. Being the eldest son of blessed Adalbold, an illustrious French nobleman of royal blood, and of St. Rictrudes, of a most noble family in Gascony or Aquitaine, his high birth promised him the first honors of the kingdom, and his capacity and integrity made him superior to the greatest affairs. He passed his youth in the court of king Clovis II. and the holy queen Bathildes, and discharged in it many honorable employes. On the death of his father he became lord or duke of Douay, and succeeded to his other large estates, came home into Flanders to settle his concerns and to marry a rich young lady, a treaty having been already concluded for this purpose. But God designed him for a state of greater perfection; and his instrument for bringing this about was St. Amand, bishop of Maestricht, who then led a retired life in his monastery of Elnone. Mauront was so touched by a discourse of this holy prelate on the vanity and dangers of the world, that he went directly to the monastery of Marchiennes, founded by his mother. There he soon received the clerical tonsure from St. Amand, and after some years was made deacon and prior of Hemaye, or Hamaige, half a league from Marchiennes, on the Scarp. He built himself a new monastery called Breüil, on his estate of Merville, a considerable town near St. Venant, in the diocese of Terouanne, and when it was finished, was chosen the first abbot. His father Adalbold had two brothers, Sigefrid, count of Ponthieu, and Archenald Mayor of the Palace to Clovis II., son to Dagobert, to whom they were related. After the death of Adalbold, whom the poet who celebrated St. Rictrudes, styles duke of the people of Douay,* his brother Archenald rebuilt the castle of Douay, (which gave rise to the town,) and founded the church of our Lady, now called St. Amatus's.¹ St. Amatus, on being banished by king Theodoric III., was committed to the care of Mauront, who profited exceedingly by the saintly conversations of that holy confessor: whom he so much respected that he resigned to him his abbacy, and lived under his obedience, but was obliged to resume his charge upon the death of that holy bishop, in 690. He was also abbot of the monks at Marchiennes, while his sister Clotsenda was abbess of the separate house of nuns, this being at that time a double monastery. St. Mauront died there in the seventy-second year of his age, of Christ 706, on the 5th of May, on which day he is commemorated in the Belgic Martyrologies. Merville, the ancient Minariacum of Antoninus, having been plundered by the Danes or Normans, towards the end of the ninth century, Charles the Simple, king of France, transferred the community of monks from Breüil to our Lady's church at Douay, which had been founded by Archenald, St. Mauront's uncle. At the same time the body of St. Mauront, with that of St. Amatus, was translated from Breüil to Douay, and both are there enshrined in the church of St. Amatus, which, since the secularization of the monastery in 940, is a collegiate church of canons. In its archives, and in the ancient calendars of the cathedral of Arras, St. Martin's at Tournay, Liesse, &c., St. Mauront is styled sometimes Levite or deacon, and sometimes abbot: by which he seems never to have been ordained priest. His body is kept in a rich shrine in this church, in which is a chapel sacred to his name and his parents, where his statue is

¹ Grammaie, in Duaco, Buzelin, *Annal. Flandr. Locrius, Chronicon Belgicum, Silvius, Baldericus, Cassillon, Sacra Belgii Chronol.* p. 38.

* *Dueli Duwacorum.*

seen betwixt those of his parents. He is represented holding in his right hand a sceptre, and in his left a building with a tower or belfry. The abbey of St. Guislin in Hainault possesses his skull in a shrine of silver gilt. The cathedral of Arras, and some churches, show particles of his relics.* On his life consult Huebald the monk, in his life of St. Rictudes, the archives of the church of St. Amatus in Douay, copied by Buzelin in his accurate Gallo-Flandria, and Annales Flandrici, and by Henschenius, t. 2, Maij, p. 53. See also Miræus, Malbrancq, Locius, Grammaye, Sylvius Baldricus, Le Cointe, an. 638, n. 97; Molanus, &c.

ST. AVERTIN, C.

HE was a holy deacon, who attended St. Thomas of Canterbury in his exile, and in all his troubles. After the martyrdom of that prelate, Avertin consecrated himself to the service of the poor and strangers at Vinzai, a village in Touraine, where he happily ended his course about 1189. See the new Martyrology of Evreux, that of Tours, &c., on the 5th of May.

MAY VI.

ST. JOHN BEFORE THE LATIN GATE.

From St. Jerom in Jovin. t. 1, p. 14. Tertullian, Præscr. c. 36. Tillem. t. 1, p. 338, and L'istoria della Chiesa di S. Giovanni avanti Porta Latina, Scritta da Gio. Mario Crescimbeni. Roma, 1716. 4to.

A. D. 95.

WHEN the two sons of Zebedee, James and John, strangers as yet to the mystery of the cross and the nature of Christ's kingdom, had, by their mother Salome,¹ besought our Lord to allot them the two first places in his kingdom, (implied by sitting at his right and left hand,) he asked them whether they were disposed to drink of his cup, or in other words, to suffer with him, in which case they should not fail to be considered in proportion to their pains and fidelity. The two disciples answered boldly in the affirmative, assuring their divine Master that they were ready to undergo any thing for his sake. Our Lord thereupon foretold them that their sincerity should be brought to the trial, and that they should both be partakers of his cup of sufferings, and undergo bitter things for the honor and confirmation of the Christian religion. This was literally fulfilled in St. James, on his being put to death for the faith by Herod: and this day's festival records in part the manner in which it was verified in St. John. It may be said, without any violence to the sense of the words, that this favorite disciple, who so tenderly loved his Master, and was so tenderly beloved by him, drank of his chalice, and experienced a large share of its bitterness, when he assisted at his crucifixion; feeling then in his soul, by grief and compassion,

¹ Matt. xx. 21. Mark x. 35

* The B. Rictudes, besides Mauront, had three other children. 1. The B. Clotsenda, her eldest daughter, abbess of Marchiennes after her death, honored on the 13th of June. 2. St. Eusebia or Isoye, chosen abbess of Hamaye (Hamaticum) at twelve years of age, about the year 646, where she succeeded Gertrude, grandmother to Adalbold, who with St. Amand had founded the double monastery of Marchiennes. 3. B. Adalsend, a nun under her at Marchiennes, honored on the 24th of December. Adalbold is commemorated on the 2d of February. See Molanus, Nat. Sanct. Belg.

whatever he saw him suffer on the cross. This was further fulfilled after the descent of the Holy Ghost, when he underwent the like imprisonment, scourging, &c., with the other apostles, as is recorded in the fifth chapter of the Acts. But our Saviour's prediction was to be accomplished in a more particular manner, and still more conformable to the letter, and which should entitle him to the merit and crown of martyrdom; the instrument whereof was Domitian, the last of the twelve Cæsars.

He was a tyrant, detestable to all men on account of his cruelty, and the author of the second general persecution of the church. In the beginning of his reign he accustomed himself to take pleasure in acts of inhumanity, spending part of his time in his closet in catching flies, and sticking them with a sharp bodkin. He debauched his own niece, and impiously took the titles of God and Lord, as Suetonius and Eusebius have recorded. He reigned fifteen years, that is, from the year of Christ 81 to 96. Tacitus says, that in cruelty he surpassed Nero, who often shunned the sight of barbarous executions, whereas Domitian was known to take delight in beholding them. He deluged Rome with the blood of its illustrious citizens, and out of a hatred to virtue, banished the philosophers; on which occasion Epictetus (whose *Enchiridion* is the most perfect abstract of the justest sentiments of moral virtue ever published by a heathen) and Dio Chrysostomus, with others, were expelled the city. As for the Christians, not only the sanctity of their doctrine and manners was the strongest reproach of the crimes of the tyrant, but the general hatred of the heathens against them excited him to glut his insatiable cruelty with their innocent blood. St. John, who was the only surviving apostle, and who at that time governed all the churches of Asia with the highest reputation which his dignity, extraordinary virtue, and miracles had acquired, was apprehended at Ephesus, and sent prisoner to Rome in the year 95. The emperor did not relent at the sight of a man of his most venerable old age and countenance, which alone might suffice to command respect, but condemned him to a most barbarous death, by ordering him to be cast into a caldron of boiling oil. The holy apostle was probably first scourged, according to the Roman custom with regard to criminals before execution, who could not plead the privilege of being Roman citizens. It is at least certain, from Tertullian, St. Jerom, and Eusebius, that by the order of the tyrant, he was thrown into a vessel of boiling oil. The martyr doubtless heard, with great joy, this barbarous sentence, exulting at the thought of speedily rejoining his Redeemer, and desiring to repay love for love in the best manner he was able, and to die for Him who had laid down his most precious life to save us sinners from hell. The most cruel torments seemed to him light and most agreeable, because they would, he hoped, unite him forever to his divine Master and Saviour: but God accepted his will, and crowned his desire; he conferred on him the honor and merit of martyrdom, but suspended the operation of the fire, as he had formerly preserved the three children from hurt in the Babylonian furnace. The seething oil was changed in his regard into a refreshing bath, and the saint came out more fresh and lively than he had entered the caldron. Domitian, with most of the heathens, entertained a great idea of the power of magic, in which he had been confirmed by the reports concerning the prodigies pretended to be wrought by the famous magician, Apollonius of Tyana, whom he had sent for to Rome. He therefore saw this miracle without drawing from it the least advantage, but, like another Pharaoh, remained hardened in his iniquity. However, he contented himself after this with banishing the holy apostle into the little island of Patmos, one of the Sporades, in the Archipelago or Ægean sea. Domitian being assassinated the year following, his statues were every-

where pulled down, his named erased from all public buildings, and his decrees declared void by the senate. Upon which St. John returned to Ephesus, in the reign of Nerva, who by mildness, during his short reign of one year and four months, labored to restore the faded lustre of the Roman empire.

This glorious triumph of St. John happened without the gate of Rome, called Latina, because it led to Latium. A church was consecrated in the same place in memory of this miracle, under the first Christian emperors, which has always borne this title. It is said to have been a pagan temple of Diana, before it was converted to the worship of the true God. It was rebuilt by pope Adrian I. in 772. This festival has been kept in many places a holiday. In the twelfth century, and probably long before, till the change of religion, it was observed in England a holiday of the second rank, in which all servile work was forbid, except agriculture. Our pious Saxon ancestors had a singular devotion to St. Peter and St. John the Evangelist

Our divine Saviour, as a mark of his special favor, and to put their love to the test, asked his two disciples, James and John, whether they could drink of the cup of which he was to drink. His sufferings he called his cup, first, because, out of the excess of his love for man, he was pressed with a burning desire to suffer and die for his redemption, as with a vehement thirst, which nothing but the ignominies and cruel torments of his cross could satiate.² O ardent desire of Jesus to suffer for us! O love of his cross! Secondly, Because, among the Jews, a portion which fell to a person's lot was called his cup, Jesus, by this expression, gives us to understand that his cross and sufferings were allotted him by his eternal Father as his portion, and that from the first moment of his Incarnation he accepted it cheerfully from his hands, with an entire submission to his will, offering himself as a victim perfectly to accomplish it. He presents his cup to his servants to drink, because there is nothing which produces in them so perfect a conformity with himself, or improves more wonderfully all heroic virtues in their souls, or obtains more abundantly for them the greatest graces, provided we bear our cross with him, embrace it affectionately for his love, and offer our sufferings to him, uniting them with his. O precious cross! you are the high royal road to heaven, sanctified and made divine by our sovereign Head, who opened it, and showed the way in which all his elect follow him. St. John suffered above the other saints a martyrdom of love, being a martyr, and more than a martyr, at the foot of the cross of his divine Master, with the true lovers of Jesus, Magdalen, and the Blessed Virgin mother. All his sufferings were by love and compassion imprinted in his soul, and thus shared by him. O singular happiness of St. John, to have stood under the cross of Christ, so near his divine person, when the other disciples had all forsaken him! O extraordinary privilege, to have suffered martyrdom in the person of Jesus, and been eye-witness of all he did or endured, and of all that happened to him in that great sacrifice and mystery!³ Here he drank of his cup; this was truly a martyrdom, and our Saviour exempted all those who had assisted at the martyrdom of his cross from suffering death by the hands of persecutors. St. John, nevertheless received also the crown of this second martyrdom, to which the sacrifice of his will was not wanting, but only the execution.

² Luke xii

³ Joan i 36.

SAINT JOHN DAMASCEN,

FATHER OF THE CHURCH.

From the works of the saint, and the histories of those times. His life written by John IV., patriarch of Jerusalem, who lived two hundred years after him, borrows the first part, before his monastic profession, from uncertain memoirs. See Nat. Alex. sæc. 8; Fleury, b. 42; Papebroke May 6; Ceillier. t. 18, p. 110.

A. D. 780.

MAHOMET, the great impostor, subdued a considerable part of Arabia before his death, which happened in 632. His successor, Abubeker, extended his conquests into Chaldea and Persia. Omar, the second caliph of the Saracens, subdued Palestine, Syria, Mesopotamia, and Egypt, before the death of the emperor Heraclius, in 641. Othman, the third caliph, died in 655, and Ali the fourth, in 660. This last founded the sect of Mahometanism which the Persians follow, and which the Turks and others, who adhere to the interpretations of his predecessors, Omar and Othman, detest above all other religions. Such was the posture of affairs in the East, when St. John was born, in the declension of the seventh century, at Damascus, from which city he received his surname: by the Saracens he was called Mansur. He was of a noble and ancient family, and his father, though always a zealous and pious Christian, was held in great esteem by the Saracen caliphs for his high birth, probity, and abilities; was advanced by them to the first employments of the state, and made their chief secretary or counsellor. The pious statesman was the more watchful and fervent in all duties of religion, the greater the dangers were to which he saw his faith exposed. Being chiefly solicitous for the education of his son in innocence and piety, amidst the dangers of such a court, he purchased the liberty of a learned and devout Grecian monk, named Cosmas, who, having been taken prisoner by the Saracens, was brought to Damascus for sale. Him he appointed tutor to his son, and to another youth called Cosmas, the charge of whose education he had taken upon himself. The preceptor entered into the views of the zealous parent, and bent his whole attention to defend the tender plants from the rude winds of trials and temptations. The caliph was much taken with the capacity and virtue of John, and after the death of his father, made him governor of Damascus, his capital city. After Ali, the dignity of caliph had passed into another family, called the Ommiads. The name of the first of these was Moavia. This prince and his immediate successors treated the Christians with courtesy and mildness: and so great were the abilities, and such the transcendent virtue of John, that he enjoyed his prince's favor without envy. But he always trembled at the sight of those spiritual dangers with which he saw himself surrounded. He was sensible, that, in a flow of plenty and prosperity, the heart is apt to warp towards vice and the world, and he dreaded the contagion of the air he breathed. He therefore, at length, came to a resolution to resign his honors, and soon after disposed of his estates in favor of the church and the poor, and with Cosmas, his companion, withdrew secretly to the great Laura of St. Sabas, near Jerusalem. Cosmas was afterwards chosen bishop of Majuma, in Palestine.

Saint John, in his solitude, rejoiced to see himself delivered from the slavery of the world, and placed in a happy state of uninterrupted tranquillity, where his years passed away without one heavy minute, and where he had no other occupation but that of employing, without distrac-

non, all his thoughts and endeavors on the end of his creation, the securing the salvation of his soul. He considered the important work which he had upon his hands, and set himself in earnest to learn perfectly to subdue his passions, and walk in the paths of true virtue. With this view, he addressed himself to the superior of the Laura, who gave him for director an experienced old monk. This great master in a spiritual life, conducting the novice to his cell, gave him the following short lessons: First, That he should never do his own will, but study in all things to die to himself, in order to divest himself of all inordinate self-love or attachment to creatures. Secondly, That he should frequently offer to God all his actions, difficulties, and prayers. Thirdly, That he should take no pride in his learning or any other advantage, but ground himself in a sincere and thorough conviction that he had nothing of his own stock but ignorance and weakness. Fourthly, That he should renounce all vanity, should always mistrust himself and his own lights, and never desire visions or the like extraordinary favors. Fifthly, That he should banish from his mind all thoughts of the world, nor ever disclose to strangers the instructions given him in the monastery that he should keep strict silence, and remember that there may be harm even in saying good things without necessity. By the punctual observance of these rules, the fervent novice made great progress in an interior life and Christian perfection. His director, to promote his spiritual advancement, often put his virtue to severe trials. He once sent him to Damascus to sell some baskets, and having set an exorbitant price on them, forbade him to take less. The saint obeyed his director without the least demur, and appeared poor and ill-clad in that great city, in which he had formerly lived in splendor. On being asked the price of his ware, he was abused and insulted for the unreasonableness of his demands. At length, one that had been formerly his servant, out of compassion, purchased his whole stock, at the price he asked; and the saint returned to his superior, victorious over vanity and pride. It happened that a certain monk, being inconsolable for the death of his brother, the saint, by way of comforting him, recited to him a Greek verse, importing, that all is vanity which time destroyeth. His director, for his greater security against the temptation of vanity or ostentation, on account of learning, called this a disobedience in speaking without necessity, and, by way of chastisement, turned him out of his cell. The humble saint wept bitterly to heal this wound of disobedience in his soul, as he confessed it to be; and without endeavoring to extenuate the fault, though in itself so excusable, begged the monks to intercede for him to his director for pardon. This was at length obtained, but only on condition that with his own hand he should cleanse out and carry away all the filth that lay about the monastery; which condition the saint, to whom humiliations were always welcome, most cheerfully complied with.

So accomplished a virtue made his superiors judge him worthy to be promoted to the priesthood, which was then much more rare in monasteries than at present. This dignity served only to increase his humility and fervor. His director at length thought him sufficiently grounded in habits of profound humility and self-denial, to be permitted to employ his talents in writing for the edification of others and the service of the church, without falling into the dangerous temptations of self-conceit and pride. For a secret vanity or self-complacency often robs even the Christian writer of the fruit of his labors before God; and an eminent author calls this base weakness of vanity the last foible of great geniuses. John had given proof by long and severe trials, that an entire contempt of himself, and a feeling sense of his own weakness and absolute insufficiency, were deeply rooted

in his heart, when his superiors thought him sufficiently armed against this snare to be employed in teaching their theological schools. Soon after, they ordered him to take up his pen in defence of our holy faith, attacked by the Iconoclast heretics. The emperor Leo, the Isaurian, had published his edicts against holy images, in 726, and had found many followers, when St. John entered the lists against that heresy. He begins his first discourse, or oration, on this religious subject as follows: "Conscious to myself of my own baseness and unworthiness, I ought rather to condemn myself to an eternal silence, weeping, and confessing my sins before God. But seeing the church, which is founded on a rock, assailed by a furious storm, I think I ought no longer to remain silent, because I fear God more than an emperor of the earth." He lays down for the foundation of the dispute, that the church cannot err: consequently it could never fall into idolatry.¹ He explains what is meant by the adoration due to God alone, which, with St. Austin and other fathers, he calls *Latria*; and that inferior veneration which is paid to the friends and servants of God, which is entirely different, and infinitely beneath the former; and no more inconsistent with it than the civil honor which the law of nature and the holy scriptures command us to pay to princes and superiors. He shows that the veneration which we pay to the things which belong to God, as altars, &c., is not less distinct from the supreme honor we give to God. He says, the precept in the old law, which forbade images, (if it be not to be restrained to idols,) was merely ceremonial, and only regarded the Jews: which law, if we restore, we must equally admit circumcision and the sabbath. He testifies that the Iconoclasts allowed a religious honor to be due to the holy place on Mount Calvary, to the stone of the sepulchre, to the book of the gospels, to crosses and sacred vessels. Lastly, he proves the veneration of holy images by the testimony of the fathers. In his second discourse he teaches at large that the emperor is intrusted with the government of the state, but has no authority to make decisions in points of ecclesiastical doctrine. In the third, he demonstrates the use of holy images from the tradition of the fathers.

The dogmatical writings of this great doctor show the extent of his genius still more than his controversial; and in them the strength and clearness of his reasoning can be equalled only by the depth of his penetration, and the soundness of his judgment.* His most important and celebrated work is, *The Exposition of the Orthodox Faith*, divided into four books, in which he reduces all the branches of theology which the ancients explained in several scattered works into one regular body, which gives this sublime study the advantage of excellent method, connects all its parts in a short system, and sets them all together in one clear point of view.† This work was the

* Or. 1, de Cultu Imag.

* Though the philosophy of Plato was then generally in vogue, this able master adopted that of Aristotle, as Boetius had done among the Latins. He cleared his physical principles of that obscurity in which they lay involved, and set their truth in a proper light: and having made himself perfectly master of his system of logic or laws of the art of reasoning, he reduced them to certain general methodical rules, in which a tedious prolixity is avoided, and this noble art, the key of sciences, is rendered easy and clear, without any embarrassed questions, and that froth of school subtilities with which the Arabians afterwards clogged it. This eminently useful art hath, by the abuse of some, been made a nuisance, to perplex and cloud the understanding, and to engross all the attention and time which are due to more sublime attainments, for the sake of which logic is chiefly necessary. Whereas, when confined to its proper boundaries, it is not only introductory to science, by giving to our ideas the utmost clearness, precision, and justness, and by teaching us the laws of true and close reasoning, but it improves the judgment, and enlarges the faculties of the mind above all other studies. Theology, without its aid, is a science without arms. Not are certain general principles of natural philosophy a less necessary foundation to it. To answer these purposes, our holy doctor compiled his abstract of Aristotle's logic and physics. In his treatise *On Heresies*, he chiefly abridges St. Epiphanius, and in those which were posterior to him, Theodore and some others, though he gives an account of several heresies not mentioned by any other writer, and adds a confutation of Mahometism.

† In his first book *On the Orthodox Faith*, St. John treats of God and the divine attributes: in the second

first plan of the scholastic method of teaching divinity, which St. Anselm introduced much later among the Latins. St. John composed many holy canticles; and to his fellow-pupil, Cosmas, is the Greek Church indebted for the greater part of the sacred hymns which it uses in the divine office.

St. John travelled into Palestine, and also to Constantinople, to encourage the faithful, and to defend the use of holy images in the very seat of the persecutor, Constantine Copronymus. But he returned again to the Laura of St. Sabas, in Palestine, where, being in the dominions of the Saracen caliph, he continued to defend the church by his pen. We have the unexceptionable testimony of Dr. Cave,² that no man can have a sound judgment who, reading his works, doth not admire his extraordinary erudition, the justness and precision of his ideas and conceptions, and the strength of his reasoning, especially in theological matters. But Baronius observes, that he was sometimes led into mistakes with regard to historical facts by faulty memoirs. John IV., patriarch of Jerusalem, extols his great skill in mathematics. Amidst his studies he was careful to nourish in his heart a spirit of devotion by constant recollection, and daily contemplation. For it is the reflection of a great man, and an eminent scholar,³ writing to contemplative persons, "that without assiduous prayer, reasoning is a great dissipation of the mind, and learning often extinguishes the humble interior spirit of prayer, as wind does a candle." In another place he calls too close application to mathematics the death of the spirit of prayer, and adds: "Suffer not yourself to be bewitched with the enchantment of geometry. Nothing will sooner dry up in you the interior spirit of recollection and devotion." St. John, to shun this rock, was careful that his studies should never degenerate into a passion; he never suffered them to dissipate his mind, or encroach on his exercises of devotion, or any other duties, and in his inquiries shunned all idle curiosity. Having by retirement prepared himself for his last passage, he died in his cell about the year 780. His tomb was discovered

² Hist. Liter.³ Fenelon, ep. 155.

of the creation, angels, man, liberty, and predestination: in the third, of the Incarnation: in the fourth, of the sacraments, &c.

That nothing might be wanting to this work, he wrote his *Parallels*, in which he laid down the principal rules of morality, in passages extracted from the fathers, confirmed by the oracles of the holy scripture. He wrote also a *Disputation* with a Saracen, and other treatises against the Eutychians, Nestorians, Monothelites, and Manichees, besides sermons and the life of St. Stephen the Younger, a monk and martyr under Constantine Copronymus, in 766. In his treatise *Of the Trinity*, he explains that mystery, and the Incarnation: in his letter to Jordan on the *Trisagion*, he shows that the church addresses this triple repetition of Holy to one God, subsisting in three persons, not to the Son alone; and rejects the additions of the Syrian Monophysites or Eutychians, showing that in these rites we are to make the tradition of the church our rule, (p. 186.) In his letter *On the Fast of Lent*, he commends the general discipline, which was that of the church of Jerusalem, according to which the fast was continued for seven weeks, every day till sunset, except on Saturdays and Sundays: the abstinence was observed for the first week only from flesh-meat, yet with fasting till evening. This was called the preparation to Lent. The other six weeks the faithful abstained from all white meats, as eggs, cheese, and milk; and on the last or holy week, no food was allowed but Xerophagie, or dry meats. The saint condemns not those who fasted an eighth week to Lent, though he prefers the common rule, and repeats his favorite maxim: "What is in itself good is not good, unless it be well done," (p. 499.) In his book *On the Eight capital Vices*, he shows in what each consists, and explains the means by which they are to be vanquished, which he executes with greater precision than Cassian; and St. Nilus had done in their books on the same subject. With them, he mentions vain-glory as a distinct capital sin or mother-vice, which St. Gregory and the Latins place under pride. St. John Damascen gives a short description of virtues and vices in his book *On Virtue and Vice*. The discourse, *On those who are dead in Faith*, is falsely ascribed to this father. In the second volume of the new edition are contained his *Commentaries* on St. Paul's epistles, and several homilies. The most complete edition of the works of St. John Damascen was given at Paris by F. Le Quien, a Dominican friar, in two volumes, folio, in 1712. This editor has added learned notes, and seventeen dissertations: and promised to add in a third volume, several works which some by mistake have attributed to this father. Among these we have a history of Barlaam, a holy hermit, and Josaphat, the son of an Indian king, whom he instructed in the faith and in virtue; after his father is said to have educated him in a palace, where, during his youth, he had never heard that men die. This life is ascribed to St. John Damascen, in the English, and some other editions; but in the manuscripts is attributed to other authors, and seems not to be the work of this father. It is entertaining and ingenious, and contains pious reflections. Though Barlaam and Josaphat are names of two holy persons, the greater part of this piece is thought to be a parable or allegory. See Huet sur l'Origine des Rom. p. 60. A MS copy of an *Etymologicon* of St. John Damascen (which furnishes many useful corrections of Hesychius and Suidas) is mentioned in the Catalogus MSS. Bibliothecæ Bernensis, auctore J. R. Sinner, Bibliothecario an. 1769, t. 1; Le Quien's edition is more accurately republished at Verona, in 1748.

near the church porch of this Laura, in the twelfth century, as John Phocas testifies.⁴

ST. EADBERT, BISHOP OF LINDISFARNE, C.

VENERABLE BEDE assures us, that this holy man excelled both in the knowledge of the holy scriptures, and in the observance of the divine precepts. All his lifetime he was remarkable for his almsdeeds, and it was a law with him to lay aside yearly the tenth part of his goods for the poor. He was ordained successor to St. Cuthbert, in the see of Lindisfarne, in 687, and most worthily governed that church eleven years. It was his custom twice a year, in Lent, and during forty days before Christmas, to retire into a solitary place, encompassed by the waters of the sea, where St. Cuthbert had for some time served God in private before he went to the isle of Ferne. St. Eadbert spent this time remote from all company, in abstinence, prayers, and tears. St. Cuthbert had been buried about eleven years, when the brethren desired, with the approbation of Eadbert, to take up the bones of that eminent servant of God, whose life had been signalized by many illustrious miracles. Instead of dust, to which they expected they were reduced, to their great surprise they found the body as entire, and the joints all as pliable as if it had been living: all the vestments and clothes in which it was laid were also sound, and wonderfully fresh and bright. The monks made haste to inform the holy bishop, who was then in his Lent retreat, and they brought him part of the garments which covered the holy body. These he devoutly kissed, and ordered that the blessed body should be laid in other garments, put into the new coffin which was made for the holy relics, and, for greater veneration, placed above the pavement in the sanctuary. He added, that the grave which had been sanctified by so great a miracle of heavenly grace, would not remain long empty. This was accordingly done, and presently after Eadbert, the bishop beloved of God, fell dangerously sick, and his distemper daily increasing, on the 6th of May following he departed to our Lord. His body was laid in St. Cuthbert's grave, and over the place was deposited the uncorrupted body of that glorious servant of God. "Miracles here wrought from time to time, in curing the sick, bear testimony to the merits of them both," says Bede. The same historian informs us, that St. Eadbert covered with lead the church of Lindisfarne, which was dedicated by the archbishop Theodorus, under the patronage of St. Peter. It had been formerly built by bishop Finan, after the Scottish fashion, of oak boards and thatched with reeds. See Bede, Hist. l. 3, c. 25, l. 4, c. 29, 30, and his life of St. Cuthbert. St. Eadbert is named on this day in the Roman Martyrology.

⁴ Phocas in Descript. Palestine.

MAY VII.

ST. STANISLAS, BISHOP OF CRACOW, MARTYR.

From his life, elegantly written by Longinus Dugloss. Also from Chromerus. Krantzlius, b. 3, c. 12, 13 & 14.
Æc. See Papebroke, t. 2, Maij, p. 198.

A. D. 1079.

STANISLAS SEZEPANOWSKI was born on the 26th of July, 1030, at Seze-panow, in the diocese of Cracow. His parents, both of the most illustrious families of Poland, had passed thirty years together without issue, when this son was given them by heaven, after they had lost all hopes of children. They received him with thanksgiving to God, and devoted him from his birth to the divine service. The example of their extraordinary piety, charity to the poor, and constant practice of mortification, made insensible impressions upon the tender heart of their son, which were strengthened by their assiduous instructions. Young Stanislas, from his very infancy, showed an unusual affection for prayer, seriousness, and mortification, being very temperate in his meals, often secretly lying on the ground, and inuring himself to suffer cold and other inconveniences; in which acts of self-denial he was privately encouraged by his parents; who were far from giving into the preposterous fondness of many who, by a false tenderness, too often make themselves the spiritual, and sometimes also the corporal murderers of their offspring. Stanislas being sent to school, by his progress in learning surpassed the expectation and even wishes of his friends: yet was always more careful to advance in piety. He had no relish for superfluous amusements; the time allowed for recreation he abridged as much as health would permit, and the money which was given him for his pocket was always secretly employed in relieving the poor. When grown up, he was sent to pursue his studies at Gnesua, the first university in the kingdom, and thence to Paris. His mildness, modesty, simplicity, and candor, joined with his capacity for learning, gained him everywhere as many friends and admirers as he had masters and acquaintance. After seven years spent in the schools of canon-law and divinity at Paris, refusing, out of humility, the degree of doctor, which was offered him, he returned home; and, upon the demise of his parents, disposed of his plentiful fortune in favor of the poor. He received the holy order of priesthood from the hands of Lampert Zula, bishop of Cracow, and was by him made canon of his cathedral, and soon after his preacher and vicar-general. His assiduous sermons, animated by the Spirit of God, with which he was replenished, and supported by the example and sanctity of his life, produced a wonderful reformation of manners, and inspired many with a contempt of the world to follow Christ. Both clergy and laity had recourse to his advice in all spiritual concerns from every part of the kingdom: and his diocesan, desirous of having him for his successor, made an offer to resign to him his bishopric; but the saint's opposition proved a bar not to be moved. However, upon the death of Lampert, he found himself unable to withstand the united votes of the king, clergy, and people, seconded by an express order they had obtained from pope Alexander II., for complying with their choice. Wherefore, not to resist the voice and will of heaven, he obeyed, and was consecrated

bishop in 1072 This see, which had been formerly metropolitanical, had at that time lost its archiepiscopal prerogative.

Stanislas, seeing himself vested with the character of a successor of the apostles, studied to be such in his spirit and manners. His house was always crowded with poor, and he kept a list of all the widows and distressed persons. He was indefatigable in his functions, especially preaching, and scarce knew how to set bounds to his mortification and the exercises of prayer. He visited his whole diocese every year, and no irregularity, whether in clergy or laity, could pass unobserved by him. Boleslas II. was then king of Poland. This prince sullied the glory of his victories (having had great success against the Russians) by his unbridled lust and debaucheries, and by horrid acts of tyranny and injustice, which procured him the surname of the Cruel. Though married, he was not ashamed to offer violence to several ladies of quality: and from private crimes broke at last into the most public and brutish extravagances. Those who approached him durst not make him proper remonstrances: such was the dread of his fury. Stanislas, however, boldly laid before him in private the scandal and enormity of his conduct. The king endeavored at first to extenuate his guilt, and when pressed closer by the saint, made some show of repentance. But whatever impression his remonstrances might make upon his mind, it soon wore off, and the king fell into his usual disorders, and began to express his aversion against the good bishop, and to complain of his boldness; neither were flatterers wanting to inflame his resentment. The prince carried off, and kept by violence, a very beautiful woman, wife of Miecislav, a gentleman in the palatinate of Sirad, and had by her several children. The archbishop of Gnesna, and others of the episcopal order that had free access to the king's person, were hereupon solicited by the nobility to carry their complaints to the king, and lay before him the enormity of his crime; but the fear of offending their sovereign stopped their mouths: and this their silence was construed by the people in no other light than that of a mercenary connivance. Stanislas was the only person that had the courage requisite to discharge this duty. Having accordingly recommended the success of the affair to God, he went to court at the head of several gentlemen and ecclesiastics, and once more conjured the king, upon the most pressing considerations, to put an end to his enormous and scandalous disorders. He concluded his remonstrance with telling him, that if he persisted in his crimes, he ran the risk of being cut off from the communion of the faithful by the sentence of excommunication. This threw the king into a violent rage, who, regarding the saint's charitable expostulation as an insult not to be borne, gave a free loose to his passion, and vowed revenge. He had first recourse to calumnies. The saint having purchased, some years before, an estate of one Peter, a gentleman of Piotrawin, who was since dead, and settled it upon his church, the nephews of the deceased were inveigled to accuse the bishop, contrary to truth, that he had never paid for the premises. The cause was pleaded before the king, and the witnesses of the payment durst not appear, having been privately intimidated by the king's agents. The Polish historians of later ages relate, that the saint, after three days spent in fasting and prayer, went, accompanied with his clergy, to the church of Piotrawin, which is in the palatinate of Lublin, and causing the grave to be opened, raised Peter to life, and brought him into open court, where he declared before the king and the assembly that the land was bought and paid for by Stanislas; after which, being led back to his grave, he again returned to his former state.

After this trial, the king seemed reconciled with the saint; but the succeeding acts of cruelty which he exercised upon his subjects, to whom he

became a more inhuman tyrant than he had been even to his conquered enemies at Kijow in Russia, stirred up again the zeal of the holy pastor and when he could not be admitted into the king's presence, he zealously applied himself to fastings, tears, and prayers for his conversion. Seeing no remedy applied to the evils he deplored, he made the king a third visit, and endeavored to open his eyes. But the prince, like a mad and desperate patient, who looks upon the physician that comes to cure him as his greatest enemy, threatened the saint with instant death if he continued to disturb him. Stanislas still thought it his duty not to abandon his trust, and left nothing untried to compass his charitable ends; but finding all measures ineffectual, he, after a fourth visit, excommunicated him. And having left orders with the canons of the cathedral to break off the church-office in case the king, in defiance of the censure, should attempt to enter the church while the service was performing, he left the city and retired to St. Michael's, a small chapel at a little distance from Cracow. Thither the king followed him with his guards, whom he ordered to massacre him on the spot; but going into the chapel with this intent, they were struck with such a respect and dread at the presence of the venerable bishop, that they durst not attempt it, telling the king that a great light from heaven had affrighted them, and prevented their executing his orders. The like happened to a second and a third troop: upon which the king went in himself to animate them to perpetrate the murder. Yet no one durst strike the man of God, till the king himself, calling them base cowards, rushed forward and dispatched him with his own hand. Then his life-guards fell on, and cut the martyr's body into pieces, which they scattered about the fields to be devoured by beasts and birds of prey. But eagles are said to have defended them, till the canons of his cathedral, three days after, gathered them together, and privately buried them before the door of the chapel in which he was martyred. Ten years after the body was translated into the cathedral in Cracow, in 1088, and honored with innumerable miracles. The barbarous king forbade all marks of sorrow or mourning for his death. Pope Gregory VII. excommunicated the tyrant and all his accomplices in this sacrilegious act, and the unhappy prince, tormented with the rack of his own conscience, and seeing himself detested by all his subjects, fled out of Poland into Hungary, and there perished miserably, some say by becoming his own executioner. Stanislas was crowned on the 8th of May, 1079. He was solemnly canonized by Innocent IV. in 1253.

Many, like this unhappy prince, employ the first part of their lives to render the other miserable. Those who in their youth imbibe the maxims of the world, and regulate their minds and conduct by them, plunge themselves into an abyss of the most fatal errors and dreadful miseries. By indulging pride, self-love, and spiritual sloth, they suffer their passions soon to grow rebellious, and when they become enslaved to them, fall into so strange a spiritual blindness as to be no longer governed by the light of reason or faith. How carefully are we bound to guard our heart even in our tender youth, that it may be a constant source of innocence and happiness! Who will discover to us all the illusions of our passions! all the snares they lay for us! We must watch these domestic enemies, and observe all their motions. In all our undertakings we must narrowly examine our own hearts, and ask them if some passion does not secretly steal into our souls, and seek some by-interest in what we do. We must particularly suspect whatever seems to lean towards our darling or ruling passions. These especially deceive us under a thousand disguises. Those which we mistrust most, put on the appearance of those against which we are less upon our guard. It is by this watchfulness to discover and curb their first irregular motions, by

habitual self-denial and assiduous prayer, that we shall purify and cultivate our hearts, and keep our enemies under due restraint, which is the victory of virtue

ST. BENEDICT II., POPE, C

HE was a native of Rome, and having been brought up from his infancy in the service of the church, was well skilled in the holy scriptures, and in the ecclesiastical chanting, or church music, of which he was a devout admirer. To sing assiduously the divine praises on earth is a kind of novitiate to the state of the blessed in heaven, and an employment the most sweet and comfortable to a soul that truly loves God.* Benedict was always humble meek, patient, mortified, a lover of poverty, and most generous to the poor. Being ordained priest, he had a share in the government of the Romish church under the pontificates of Agatho and Leo II. Benedict was chosen pope upon the death of the latter, in 683, but to obtain the emperor's consent, it was necessary to wait almost a year, till the return of messengers sent to Constantinople. On which account the see remained vacant all that time, and Benedict was only ordained on the 26th of June, 684. The emperor Constans II., grandson to Heraclius, had endeavored to establish in the East the Monothelite heresy during an uneasy reign of twenty-six years: but being slain by an Armenian servant at Syracuse in Sicily, in 668, his son Constantine Pogonatus, or the Bearded, ascended the throne, and put to death the man who had murdered his father, and who had been saluted emperor by the army in Sicily. Constantine was a most religious and orthodox prince, and reigned seventeen years with great glory. He concurred with pope Agatho in assembling the sixth general council at Constantinople, in 680. Pope Leo II. sent the decrees of the synod into Spain. After his decease Benedict II. pursued the same affair, and the Spanish bishops, in a council at Toledo, approved and received the definition of faith published by the sixth general council. They dispatched to the pope a copy of their decree and confession of faith with their subscriptions annexed, wherein they acknowledge two wills in Christ. Pope Benedict, however, observed in their confession certain obscure expressions, of which he desired a clearer explanation. For this purpose the fifteenth council of Toledo was held, in which they were expounded in a sense entirely orthodox. The bishops of Rome were anciently chosen by the clergy and people of Rome, according to the discipline of those times; the Christian emperors were the head of the people, on which account their consent was required. But while they resided in the East, this condition produced often long delays and considerable inconveniences. Pope Benedict represented this to Constantine, and that pious prince readily passed a law addressed to the clergy, the people, and the army at Rome, allowing that the person by them elected should be forthwith ordained, as Anastasius relates: nevertheless, some emperors still required to be consulted. Such was the veneration of this good prince for the holy pope Benedict, that he sent to him a lock of the hair of his two sons, Justinian and Heraclius, as a token of their adoption by him, according to the custom of those times. This religious emperor overcame the Saracens in a war of seven years' continuance both by sea and land; he recov-

* The Cistercian Breviary calls this the principal end and function of that holy order; from an affectionate regard to which several monasteries take their name, as that of Laude, or De Laude Dei. &c. In the cathedral of Tours there is this epitaph of Ouvrande, a pious master of music:—

Laus divina mihi semper fuit unica cura:
 post obitum sit laus divina mihi unica merces

ered from them several provinces, and obliged them to pay him an annual tribute. He died in peace, in 685. Pope Benedict labored much for the conversion of heretics, and in repairing and adorning churches. He did not complete eleven months in the pontificate; but filled this short term with good works. He died on the 7th of May, 686, and was buried in St. Peter's church. See his letter, and Anastasius Biblioth. t. 6, Concil.

ST. JOHN OF BEVERLEY. B. C

THIS illustrious saint was born at Harpham, a village in the province of the Deiri, which comprised Yorkshire, Lancashire, and the rest of the kingdom of the Northumbers, on the south side of the Tyne; what lay beyond it being called Bernicia. An earnest desire of qualifying himself for the service of God drew him young into Kent, where he made great progress in learning and piety, in the famous school of St. Theodorus, the archbishop, under the direction of the holy abbot Adrian.¹ Afterwards returning into his own country, he pursued the exercises of piety in the monastery of men under St. Hilda, at Whitby; till in the beginning of the reign of king Alfred, upon the death of Eata, he was made bishop of Hagulstad, or Hexam. What time he had to spare from his functions he consecrated to heavenly contemplation; retiring for that purpose into the churchyard of St. Michael's, beyond the river Tyne, about a mile and a half from Hagulstad, especially during the forty days of Lent. He was accustomed to take with him some poor person, whom he served during that time. Once in the beginning of a Lent, he took with him a dumb youth, who never had been able to utter one word, and whose head was covered with hideous scabs and scales, without any hair. The saint caused a mansion to be built for this sick youth within his enclosure, and often admitted him into his own cell. On the second Sunday he made the sign of the cross upon his tongue, and loosed it. Then he taught him to say *Gea*, which signifies in Saxon *Yea*, or *Yes*; then the letters of the alphabet, A, B, C, and afterwards syllables and words. Thus the youth miraculously obtained his speech. Moreover, by the saint's blessing the remedies prescribed by a physician whom he employed, his head was entirely healed, and became covered with hair. When St. Wilfred returned from banishment, St. John yielded up to him the see of Hagulstad: but some time after, upon the death of Bosa, a man of great sanctity and humility, as Bede testifies, he was placed in the archiepiscopal chair of York. Venerable Bede, who received the holy orders of deacon and priest at his hands, gives ample testimony to his sanctity; and relates the instantaneous cure of the sick wife of a neighboring thane or lord, by holy water, and several other miracles performed by him, from the testimony of Bercthun, abbot of Beverley, and Herebald, abbot of Tinnmouth, who had been eye-witnesses to several of them. St. John made frequent retirement his delight, to renew thereby his spirit of devotion, lest the dissipation of exterior employs should extinguish it. He chose for his retreat a monastery which he had built at Beverley, then a forest, now a market-town, twenty-seven miles from York. This monastery, according to the custom of those times, he erected for the use of both sexes, and put it under the government of his disciple, Bercthun, or Brithun, first abbot of Beverley, then called Endeirwood, or wood of the Deiri. In 717, being much broken with age and fatigues, he resigned his bishopric to his chaplain, St. Wilfrid the younger, and having ordained him bishop of York, he retired to Beverley where he spent the remaining four years of his life in the punctual perform

¹ Bede, l. 5, c. 2, 6 See Britannia Sancta

ance of all monastic duties. He died there the death of the just, on the 7th of May, 721. His successor governed the see of York fifteen years, was a great lover of the beauty of God's house, and is named among the saints, April the 29th. The monastery of Beverley having been destroyed by the Danes, king Athelstan, who had obtained a great victory over the Scots by the intercession of St. John, founded in his honor, in the same place, a rich collegiate church of canons. King Henry V. attributed to the intercession of this saint the glorious victory of Agincourt, on which occasion a synod, in 1416, ordered his festival to be solemnly kept over all England. Henschenius the Bollandist, in the second tome of May, has published four books of the miracles wrought at the relics of Saint John of Beverley, written by eye-witnesses.³ His sacred bones were honorably translated into the church by Alfric, archbishop of York, in 1037: a feast in honor of which translation was kept at York on the 25th of October. On the 13th of September, (not the 24th, as Mr. Stevens says,) in 1664, the sexton, digging a grave in the church of Beverley, discovered a vault of freestone, in which was a box of lead, containing several pieces of bones, with some dust, yielding a sweet smell; with inscriptions, by which it appeared that these were the mortal remains of St. John of Beverley, as we read in Dugdale's History of the Collegiate Church of Beverley, who has transcribed them, p. 57. These relics had been hid in the beginning of the reign of king Edward VI. Dugdale and Stevens testify, that they were all reinterred in the middle-alley of the same church. Alcuin* had an extraordinary devotion to St. John of

³ See Lynwoode, Provinciale 104.

³ P. 173.

* Alcuin, or Alewine, that is, Allwin, (the same name in the original Saxon as Victor, and Vincentius in Latin; Nicetas and Nicephorus in Greek,) was a native of York, as he himself declares in his poem on the saints of that diocese. Foreigners not being accustomed to pronounce the *æ*, he omitted it in his name; which he mollified into Albinus, prefixing to it in France the name of Flaccus. In his letters, he often styles himself Flaccus Albinus, never Albinus Flaccus, as many moderns falsely call him. Alcuin was nobly born, became a monk at York, and was made deacon of that church. He learned Latin, Greek, and the elements of the Hebrew language, and went through the sacred studies under Egbert and Elbert, who taught a great school in that city, till they were successively placed in the archiepiscopal chair. When Elbert succeeded Egbert in that dignity, in 766, he committed to Alcuin the care of the school, and of the great library belonging to that church. Eanbald, succeeding his uncle Elbert, sent Alcuin to Rome, to bring over his pall, in 780. Charlemagne, king of France, afterwards emperor, meeting him at Parma, earnestly desired to detain him; but the canons obliged him to return to his own church. However, that prince prevailed with the king of Northumberland and the archbishop of York to send him back into France. He appointed him to open a great school in his own palace, and generally assisted in person at his lessons with the princes, his sons, and other lords. He also, by his advice, instituted an academy in his palace, consisting of many learned men, who met on certain days to discourse on points of sacred learning. In this academy Alcuin took the name of Flaccus, from Horace, the king that of David, Adelard of Corbie that of Augustine, &c. The king sent Alcuin his ambassador to king Offa, in 790, to adjust certain differences; he honored him exceedingly, and usually called him his master: by his advice he made several literary establishments, and consulted him in affairs of state. The ingenious Gailard (Hist. de la Rivalité de France et l'Anglet. t. 1. p. 73) says: The wise Alcuin disgusted Charlemagne from the passion for conquests, by discovering to him a new source of true greatness, far dearer to humanity. That prince, instructed by such a master, learned to set a just value on true knowledge: he placed his glory in protecting science, in perfecting the administration, and in extending, in every respect, the empire of reason. This it is that has principally rendered the name of that great prince immortal in the eyes of true judges. This great man assisted at the council of Frankfort, in 794, and at that of Aix-la-Chapelle, in 799, in which latter he confuted Felix of Urgel, who was present. Felix and Elipandus, another Spanish bishop, revived the Demi-Nestorian error, maintaining that Christ, as man, was only the *adoptive*, not the *natural* Son of God. Whence it would follow, that he assumed not only the human nature, but also a human person: which was the heresy of Nestorius. Elipandus reproached Alcuin for his riches, and the number of his vassals. Alcuin discovers his disinterestedness and spirit of poverty in several letters, as in that to the priest Eata, and in others. Writing to the bishop of Lyons, he justifies himself, saying: "Elipandus objects to me my riches, servants, and vassals, which amount to the number of twenty thousand, not reflecting that the possession of riches is vicious only from the attachment of the heart. It is one thing to possess the world, and another to be possessed by the world. Some possess riches, though perfectly disengaged from them in their hearts: others, though they enjoy none, yet love and covet them." These vassals belonged to the several abbeys of which the king compelled him to undertake the administration; purely that he might establish in them regular discipline, and employ the surplus of the revenues in alms, according to the intentions of such foundations, as Lupus, abbot of Ferriers, (ep. 11.) and the anonymous life of St. Aldericus, archbishop of Sens, assure us: for the king had made him his general almoner to relieve the distressed, and appointed him a house for the reception of strangers. How tedious the hurry of a court is to a lover of learning or solitude, any one may judge who has read the genuine description of a court life in the time of our king Henry II., in Peter of Blois, or John of Salisbury. Alcuin never ceased to complain of its yoke and the dissipation attending it, and to solicit the king for leave to retire into some monastery till at length he obtained his request. He petitioned to go to that of Fulda, but the king would by no means consent that he should withdraw to so great a distance from court: at length he suffered him to retire to that of St. Martin's at Tours, of which he had nominated him abbot in 796. He was still

Beverley, and in his poem on the saints of York, published by Thomas Gale, gives a long history of the miracles wrought by him from verse 1085 to 1215. Rabanus Maurus has placed Alcuin in his Martyrology on the 19th of May, and Henschenius on that day gives his life, and mentions several private Martyrologies in which his name is found, though he has never been anywhere honored in the office of the church.⁴ On St. John of Beverley see Bede, Hist. l. 5, c. 2, &c., his life compiled by Folcard, monk of Canerbury, published by Henschenius, with other monuments, t. 2, Maij, p. 168, F. Edw. Maihew, &c.

MAY VIII.

THE APPARITION OF ST. MICHAEL THE ARCHANGEL.

ALMIGHTY God displayeth the riches of his goodness, power, and glory in the production of his creatures; and in them he manifesteth his own perfections. The whole world is as it were one great temple, where the divine presence shines, as it did in the Jewish at the time of its dedication, in a visible glory. We owe to him a tribute of praise and thanksgiving for all his works, but more particularly for the noble and pure intelligences on whom he has stamped his own spiritual image in a more perfect manner. He hath enriched them with the treasures of his grace, and of spotless sanctity, and hath made them the immortal and blessed inhabitants of his heavenly kingdom. They are, by the perfection of their nature, superior to man,¹ who seems to hold the lowest rank in the scale of rational beings, and to be the link between the spiritual and material world; he being, by his body, allied to matter, and his soul to the celestial intelligences. He is therefore in natural perfections essentially inferior and subordinate to those pure spirits; nevertheless, in grace he may surpass them; and the church assures us, that the Blessed Virgin transcends their highest Orders. Upon their creation, God placed them in a state of meriting; and, while Lucifer and his adherents fell by pride, and were changed into devils, the good spirits, persevering in justice, were confirmed in grace, and crowned with glory.

It is manifest, from the holy scriptures, that God is pleased to make frequent use of the ministry of the heavenly spirits in the dispensations of his providence in this world, and especially towards man. Hence the name of Angel (which is not properly a denomination of nature, but office) has been appropriated to them, especially to a certain order among them. The fa-

⁴ Henschenius, t. 4, Maij, p. 334.

¹ Hebr. ii. 7. Ps. viii. 6.

obliged often to wait on the king; and settled the reformation of St. Benedict of Anian in the houses which were subject to him. He had long alleged his age and feebleness, that he might be permitted to resign the government of the several great abbeys which had been committed to his care. At length his tears and entreaties prevailed, and, according to his earnest desire, he was reduced to the condition of a private monk, (others say regular canon, for he had secularized St. Martin's abbey at Tours, and established canons in it,) some time before his happy death, which happened at Tours, on the 19th of May, 804, on Whitsunday, as he had begged of God. See his life in Mabillon, Act. Bened. t. 4, p. 155; also in his Annals of that order, b. 25, 27; Ceillier, t. 18, p. 278; Biogr. Britann., &c.

The best edition of the works of Alcuin was given us by the learned Andrew Duchesne, in three tomes, in 1617. His comments on the scripture consist in extracts from the ancient fathers. He has left us the lives of St. Vedast, St. Martin, St. Riquier, and St. Willibrord. His letters, of which we have one hundred and fifteen published by Duchesne, sixty-seven by Canisius, several others by Usher, Baluze, and Mabillon, are curious, and are addressed to several kings, queens, prelates, and other great men. His moral works breathe a sincere piety: the dogmatic are solid and close. His doctrine in all points of faith is most pure, and he lets slip no opportunity of exerting his zeal in its defence. We are promised a new complete, and accurate edition of the works of this great man, by a monk of the congregation of St. Vannes

thers, from the sacred oracles, distinguish nine orders of these holy spirits namely, the Seraphims, Cherubims, and Thrones; Dominations, Principalities, and Powers; Virtues, Archangels, and Angels.² Though many think that the apostle hath not enumerated all the ranks of those noble beings.³ St. Gregory the Great,⁴ and the ancient author of the book, *On the Celestial Hierarchy*, commonly ascribed to St. Dionysius the Areopagite, divide these nine orders into three hierarchies, and each of these again into three ranks. Each order among them hath its characteristic perfections and functions, by which the spirits which compose it, in a particular manner, set forth and glorify some attribute of the Deity: one, his supreme dominion and power, another his strength; the Cherubims his omniscience or boundless knowledge, the Seraphims his infinite love. Archangels are those spirits whom God makes his ambassadors in the execution of his greatest designs. The angels he employs in his ordinary dispensations to men. Their numbers are exceeding great, they being represented in scripture by thousands of thousands, and ten thousand times ten thousand: and it is written in the book of Job, *Is there any numbering of his soldiers?*⁵ These numberless armies of glorious spirits are the bright ornament of the heavenly Jerusalem. They are called by St. Clemens of Alexandria,⁶ *The first-begotten of God*. And by St. Sophronius,⁷ *The living images and representatives of God*. As a skilful architect, he polishes more those stones which he destines to a more noble rank, and to more excellent purposes.

The angels are all pure spirits;⁸ that is, they are un-compounded immaterial substances, or subsisting simple beings, which have no parts, as bodies and matter have. In them nothing is to be found of color, shape, extension, or any other qualities of matter. They are, by a property of their nature, immortal, as every spirit is. For a simple entity, or what has no parts, can only perish by annihilation, which is a supernatural act of divine omnipotence, no less than creation. On the contrary, a body being compounded of parts, is naturally mortal; being obnoxious to continual vicissitudes, and liable to perish by a separation or dissolution of its parts. Hence the bodies of the elect, after the general resurrection, will be immortal only by a gift of grace. As in their nature, so in its properties and appendices, do the angels surpass inferior creatures. Their subtilty, quickness of penetration, extensive knowledge and science in natural things, are undoubtedly perfect in proportion to the excellency of their beings, inasmuch as they are pure intelligences. It is no less certain that they enjoy the faculty of communicating to each other their thoughts and conceptions, which St. Paul calls the tongues of angels. Their discourse can only be intellectual, as Theodoret observes,⁹ but must on that account be the more perfect. The prophets frequently express it as a peculiar and distinguishing property of God alone, that he is the searcher of hearts; so that his all-seeing eye always penetrates into their most hidden recesses, and no creature can conceal any thing from Him, before whom all things are light. In what manner the angels communicate their thoughts or understand those of others, we are not able clearly to determine. St. Thomas and divines usually teach, with St. Gregory,¹⁰ that God speaks to his angels by interiorly discovering to them his will, and by inspiring them with a sweet inclination to execute all his orders; and that these pure spirits speak to one another by the interior desire or will of communicating their thoughts and sentiments. By whatever means the angels

² Ephes. i. 21. Col. i. 16.

³ St. Hier. in Ephes. i. St. Chrysostom, Hom. 3, in Ephes. and Hom. 4. de Incompreh. &c

⁴ Hom. 34, in Evang.

⁵ Job xxv. 3

⁶ Strom. i. 6.

⁷ Or. de Angel. excel.

⁸ Ps. ciii. 4. Heb. i. 14. Ephes. vi. 12. Vide Patres apud Petav. l. de Angelis St. Ignat. ep. ad Tra-

han, &c.

⁹ Theodoret. in 1 Cor. xiii. 1.

¹⁰ Moral. i. 2. c. 15

understand the language of their fellow-spirits, by the like they may hear the desires of a human soul, such at least as are addressed to them, or which it concerns them to know. Our guardian angels may in an instant convey or intimate our concerns to spirits that are remote; and God also can immediately reveal our thoughts when he pleases to them. That they know our concerns, and by charity interest themselves in them, is certain, or there could not be *joy in heaven, and before the angels of God over one sinner doing penance*.¹¹ Even devils can suggest to our minds evil thoughts, paint in the imagination dangerous objects, frequently see the consent of the human heart, and accuse men at the divine tribunal. That spirits have a natural power of exerting their agency on bodies, is proved from several instances in holy writ, not only of good angels, but also of devils, when God doth not restrain their natural strength. Evil spirits slew the seven first incontinent husbands of Sara, hurled the swine into the lake, and carried Christ in the air. Angels have the power of moving or conveying themselves from place to place; in which they are swift even as our thought: and such is their activity, that it is not easy for us to conceive it. If light comes from the sun to our eye in seven minutes, it must travel 200,000 miles in a second. Yet this is corporal motion, which essentially requires succession of time. But the motion of a spirit, from the highest heaven to the lowest point in the universe, is instantaneous.¹²

This is an imperfect abstract of what divines deliver from the oracles of holy writ, concerning the nature and properties of the good spirits. But unspeakably more transcendent and more admirable are the noble spiritual endowments of grace, and the riches of immortal glory, with which they are adorned. They are the spotless ministers, who approach nearest to the throne of God; and, in the contemplation of his infinite beauty, and incomprehensible perfections, drink plentifully of the fountain of his holy joy and love; pouring forth, with all their strength, without intermission, to eternity, a perfect spiritual homage of profound adoration and praise, to the glory of his holy name. Though in this imperfect state of human nature we can have but very weak notions of the transcendent powers and faculties of superior spiritual beings, revelation has, in part, supplied the defect, and drawn aside the veil, letting us into some knowledge of this immaterial world of spirits. The holy scripture accordingly admonishes us to watch and stand upon our guard against the malice and snares of the wicked apostate spirits, who, by their evil suggestions, endeavor to seduce and draw us into sin. It also assures us, that the good angels are often employed by God in ministering to us, and that they frequently lend us their friendly succors. It further informs us, that when the material curtain of our body, which at present hides from our eyes the invisible spiritual world, shall be rent asunder, immediately a sudden torrent of light will break in upon us, and we shall see ourselves in the midst of those bright legions. The wicked indeed shall find themselves in darkness, under the arrest and tyranny of the accursed spirits, which were here their tempters, and will be hereafter their tormentors, and their companions in unquenchable flames. But a guard of holy angels will conduct the soul of every just man, like Lazarus, to the abodes of light, and it shall be associated to the millions of millions of happy spirits, being itself a kindred spirit.

Among the holy archange's, three are particularly distinguished in holy writ: SS. Michael, Gabriel, and Raphael.* St. Michael, whom the church

¹¹ Luke xv. 7. 10.

¹² S. Aug. Serm. 277, ol. 102, de div. t. 5. p. 1118.

* Gabriel, which in Hebrew signifies *the strength of God*, was his ambassador in the greatest of all mysteries, the Incarnation of his Son. He was also the messenger of God, to deliver his most solemn promise of the same mystery to the prophet Daniel. Raphael signifies *the healing of God*. This archangel com

honors this day, was the prince of the faithful angels who opposed Lucifer and his associates in their revolt against God. Michael, in Hebrew, signifies, *Who is like God?* This was, as it were, his motto, when by humility he repressed the pride of that apostate angel,¹⁵ and set up the standard against him. He continues to protect the saints from his assaults. When the body of Moses was ordered to be secretly buried, lest it should prove an occasion of idolatry or superstition to the Jews, who had been accustomed to see the superstitious practices of the Egyptians towards their dead princes and friends, the devil attempted to prevent the execution of the divine order, that he might insult the body, or make it an object of the people's sin. But St. Michael checked his insolence, not commanding him in his own name, but with humility, intimating to him the command of God to desist.¹ As the devil is the sworn enemy of God's holy church, St. Michael is its special protector against his assaults and stratagems: in this quality he was the defender of the Jewish synagogue, as is gathered from Daniel,¹⁵ and Zachary,¹⁶ and it appears from the most ancient books of the Rabbins, that he was always acknowledged such by the Hebrews; who even think he was the angel that conducted them into the promised land, and was the instrument or minister of God in giving them the law, and in other signal favors. This holy archangel has ever been honored in the Christian church, under the same title as her guardian under God, and as the protector of the faithful; for God is pleased to employ the zeal and charity of the good angels and their leader against the malice of the devil. To thank his adorable goodness for this benefit of his merciful providence, is this festival instituted by the church in honor of the good angels: in which devotion she has been encouraged by several apparitions of this glorious archangel. Among others it is recorded, that St. Michael, in a vision, admonished the bishop of Siponto to build a church in his honor on mount Gargano, now called Monte-de-Sant-Angelo, in the Capitanate, near Manfredonia, in the kingdom of Naples. This history is confirmed by Sigebert in his chronicle, and by the ancient tradition of the churches of that country,* and is approved authentic by the judicious critic Mabillon, who visited those places, and examined the records and monuments.¹⁷ This church was erected in the fifth century, and is a place of great devotion. When the emperor Otho III. had, contrary to his word, put to death, for rebellion, Crescentius, a Roman senator; being touched with remorse, he cast himself at the feet of St. Romuald, who, in satisfaction for his crime, enjoined him to walk barefoot, on a penitential pilgrimage, to St. Michael's on mount Gargano: which penance he performed in 1002, as St. Peter Damian relates. In France, Aubert, bishop of Avranches, moved, it is said, by certain visions, built, in 708, a church in honor of St. Michael, on a barren rock which hangs over the sea, between Normandy and Brittany. In the tenth age this collegiate church was changed into a great Benedictin abbey. In imitation of this was the famous church of St. Michael refounded in Cornwall, in the reign of William the Conqueror, by William, earl of Moreton, on a mountain which the tide encompasses. It is said by Borlace, the learned and accurate antiquarian of

¹⁵ Apoc. xii. 7.¹⁴ Jud. ix.¹⁵ Ch. xii.¹⁶ Ch. I.¹⁷ Acta Sanct. Ord. S. Bened. sæc. 3, par. 1, p. 85, not. 4.

ducted young Toby to Rages, cured his father's blindness, chased away the devil Asmodeus, and bound him; that is, took away his power of hurting: for this, as St. Austin observes, (S. Aug. l. 20, de civ. c. 7, 8,) is what in the scriptures is called *binding* wicked spirits, (Matt. xii. 29; Mark iii. 27; 2 Pet. ii. 4; Apoc. ix. 2.)

* Baronius shows many circumstances of this vision, related by some moderns to be apocryphal. On this and other apparitions of St. Michael, see Charles Stengelius, the German monk's treatise, printed in 1629, under the following title: *S. Michaelis principatus, apparitiones, tempora, cultus et miracula ex sacris litteris, SS. PP. et historis ecclesiasticis eruta.* Or rather, *Selecta quedam de S. Michaelis Archangelo, ejus apparitionibus, festis et cultu, imprimis in Monte Gargano, illicque factis peregrinationibus a D. Francisco-Dominico Heberlin, Academiæ Julii Carolinæ vicerectore.* Helmstadt, An. 1759, in 8vo

Cornwall, that this church of St. Michael was first built in the fifth century. The Greeks mention, in their *Menæa*, a famous apparition of St. Michael at Chone, the ancient Colossæ in Phrygia. Many apparitions of good angels in favor of men are recorded, both in the Old and New Testament. It is mentioned in particular of this special guardian and protector of the church, that, in the persecution of Antichrist, he will powerfully stand up in her defence: *At that time shall Michael rise up, the great prince, who standeth for the children of thy people.*¹⁸ He is not only the protector of the church, but of every faithful soul. He defeated the devil by humility: we are enlisted in the same warfare. His arms were humility and ardent love of God; the same must be our weapons. We ought to regard this archangel as our leader under God: and, courageously resisting the devil in all his assaults, to cry out: Who can be compared to God? On the Good Angels, see more September 29, and October 2.

ST. PETER, ARCHBISHOP OF TARENTEISE,

NOW CALLED MONSTIERS, IN SAVOY

HE was a native of Dauphiné. A strong inclination to learning, assisted by a good genius and a happy memory, carried him very successfully through his studies. At twenty years of age he took the Cistercian habit at Bonnevaux, a monastery that had been lately filled by a colony sent by St. Bernard from Clairvaux. They employed a great part of the day in hewing wood, and tilling the ground in the forest, in perpetual silence and interior prayer. They ate but once a day, and their fare was herbs or roots, mostly turnips of a coarse sort. Four hours in the twenty-four was the usual allowance for sleep; so that, rising at midnight, they continued in the church till it was morning, and returned no more to rest: which was the primitive custom of that order. Peter practised the greatest austerities with fervor and alacrity: he was most exactly obedient, obliging to all, humble, and modest. His pious parents, after the birth of four children, lived in perpetual continence, and the practice of rigorous abstinence, prayed much, and gave large alms: their house they seemed to turn into a hospital, so great was the number of poor and strangers they constantly entertained, whom they furnished with good beds, while they themselves often lay on straw. The father and his two other sons at length followed Peter to Bonnevaux, and the mother and daughter embraced the same order in a neighboring nunnery. The year after Peter had taken the monastic habit, his example was followed by Amedeus, nearly related to the emperor Conrad III., and sixteen other persons of worth and distinction. Amedeus, indeed, having there made his solemn profession with the rest, by the advice of persons of great virtue and discretion, spent some time at Cluni, the better to superintend his son's education, in the school established there for the education of youth: but he returned after some time to Bonnevaux; and made it his request, at his readmission, that he might be enjoined the lowest offices in the house. To this the abbot, for his greater advancement in humility and penance, consented. The earl of Albion, his uncle, coming one day to see him, found him in a sweat, cleaning the monks' dirty shoes, and, at the same time, so attentive to his prayers, as not to perceive him. The earl remembering in what state he had seen him in the world, was so struck and so much edified at this spectacle, that he ever after retained the deep impression which it made on his mind, and published it at court. Amedeus

¹⁸ Dan. 12. 1.

built four monasteries of his order: among which was that of Tamies, or Stomedium, in the desert mountains of the diocese of Tarentaise, of which he procured his intimate friend St. Peter, not then quite thirty years of age, to be appointed the first abbot, in 1128. Amedeus worked himself with his spade and mattock in building some of these monasteries, and died at Bonnevaux, in the odor of sanctity, in 1140. His son Amedeus, for whose education in piety he had always the greatest concern, after having spent part of his youth in the court of his kinsman the emperor, became a Cistercian monk under St. Bernard, at Clairvaux, and died bishop of Lausanne.

The monastery of Tamies seemed a house of terrestrial angels; so constantly were its inhabitants occupied in the employment of angels, paying to God an uninterrupted homage of praise, adoration, and love. St. Peter, by the help of Amedeus III., count of Savoy, founded in it a hospital to receive all the poor sick persons of the country, and all strangers; and would be himself its servant to attend them. In 1142, the count of Savoy procured his election to the archbishopric of Tarentaise, and he was compelled by St. Bernard and the general chapter of his order, though much against his own inclinations, to accept of that charge. Indeed, that diocese stood extremely in need of such an apostolic pastor, having been usurped by a powerful ambitious wolf, named Idrael, whose deposition left it in the most desolate condition. The parish-churches and tithes were sacrilegiously held by laymen; and the clergy, who ought to have stemmed the torrent of iniquity, contributed but too often to promote irregularity by their own wicked example. The sight of these evils drew tears from the eyes of the saint, with which he night and day implored the divine mercy upon the souls intrusted to his care. He directed all his fasts, his prayers, and labors, for the good of his flock: being persuaded that the sanctification of the people committed to his charge was an essential condition for securing his own salvation. He altered nothing in the simplicity of a monastic life, and looked on the episcopal character as a laborious employment rather than a dignity. His clothes were plain, and his food coarse; for he ate nothing but brown bread, herbs, and pulse, of which the poor had always their share. He made the constant visitation of his diocese his employ; he everywhere exhorted and instructed his whole charge with unwearied zeal and invincible patience, and besides, he provided the several parishes of his diocese with able and virtuous pastors. When he came to his bishopric, he found the chapter of his cathedral full of irregularities, and the service of God performed in a very careless manner; but he soon made that church a pattern of good order and devotion. He recovered the tithes and other revenues of the church that had been usurped by certain powerful laymen; made many excellent foundations for the education of youth, and the relief of the poor; repaired several churches, and restored everywhere devotion and the decent service of God. The author of his life, who was the constant companion of his labors, and the witness of the greatest part of his actions after he was made bishop, assures us he wrought many miracles in several places, chiefly in curing the sick, and multiplying provisions for the poor in times of great distress; so that he was regarded as a new Thaumaturgus. The confusion his humility suffered from the honors he received, joined to his love of solitude, made him resolve to retire from the world; and accordingly, in 1155, after he had borne the weight of the episcopal character thirteen years, having settled his diocese in good order, he disappeared on a sudden; and made his way to a retired monastery of Cistercians in Germany, where he was not known. In the mean time, his family and diocese mourned for the loss of their tender father. Strict inquiry was made in all the neigh

oring provinces, especially in the monasteries, but in vain ; till, after some time, divine providence discovered him by the following accident. A young man, who had been brought up under his care, came to the monastery in which he lay concealed, and upon observing the monks as they were going out of the church to their work, he knew his bishop, and made him known to the whole community. The religious no sooner understood who he was, but they all fell at his feet, begged his blessing, and expressed much concern for not having known him before. The saint was inconsolable at being discovered, and was meditating a new escape, but he was so carefully watched, that it was not in his power ; so that he was forced to go back to his diocese, where he was received with the greatest demonstrations of joy. He applied himself to his functions with greater vigor than ever. The poor were always the object of his peculiar care. He was twice discovered to have given away, with the hazard of his own life, in extreme cold weather in winter, the waistcoat which he had on his back. For three months before the harvest he distributed general alms among all the inhabitants of the mountains, provisions being always very scarce there at that season. He founded hospitals on the Alps, for the entertainment of poor travellers ; because, before that time, many perished for the want of such a succor. To preserve in his heart the spirit of devotion and penance, he continued to practise, as much as possible, all the austerities and other rules of his order, only commuting manual labor for the spiritual functions of his charge. By his conversation with the God of peace, he imbibed an eminent spirit of that virtue, and learned, by humility and charity, to be truly the man of peace ; having also a singular talent for extinguishing the most implacable and inveterate enemies. He often reconciled sovereign princes when they were at variance, and prevented several bloody wars. The emperor Frederic I. set up Octavian, a schismatical pope, under the name of Victor, against Alexander III. St. Peter was almost the only subject of the empire who had the courage openly to oppose his unjust attempt, and he boldly defended the cause of justice in presence of the tyrant, and in many councils. The emperor, who banished others that spoke in favor of that cause, stood in awe of his sanctity : and Peter, by his mild counsels, frequently softened his fierceness, and checked the boisterous sallies of his fury, while, like a roaring lion, he spread terror on every side. The saint preached in Alsace, Burgundy, Lorraine, and in many parts of Italy ; and confounded the obstinate by numberless miraculous cures of the sick, performed by the imposition of his hands and prayer. He was ordered by the pope to go into France and Normandy, to endeavor a reconciliation between the kings of England and France, who had made peace in 1169, but quarrelled again the next year. Though then very old, he preached wherever he went. Louis VII. sent certain gentlemen of his court to meet him at a great distance, and received him with the greatest marks of honor and respect ; but honors and crowds were of all things the most troublesome to the saint. The man of God restored the use of sight to one blind in the presence of the count of Flanders, and many other noblemen, who were at that time with the king of France : who, being also himself an eye-witness, examined carefully all the circumstances, and declared the miracle to be evident and incontestable. The saint went from Paris to Chaumont, on the confines of Normandy, where Henry II., king of England, met him : and when he arrived in sight of the holy man, alighted from his horse, and coming up, fell at his feet. The people stole the cloak or hood of St. Peter, and were going to cut it in pieces to divide the scraps, being persuaded that they would perform miracles. But the king took the whole cloak for himself, saying : " I have myself seen miraculous cures performed by his girdle

which I already possess." In his presence, the saint restored the use of speech to a girl that was dumb. On Ash-Wednesday, in 1171, St. Peter being at the Cistercian abbey of Mortemer, in the diocese of Rouen, the king of England came thither with his whole court, and received ashes from his hands. The archbishop prevailed on the two kings to put an end to their differences by a treaty of peace, and to procure councils to be assembled in their dominions, in which Alexander's title should be solemnly recognised. The holy man hereupon returned to his church, but was some time after sent again by the pope to the king of England, to endeavor to compose the difference between him and his son: but his journey had not the desired effect. He fell sick on his return, and died the death of the just, at Bellevaux, a monastery of his order, in the diocese of Besançon, in 1174, being seventy-three years old. He was canonized by pope Celestine III., in 1191. See his life, written nine years after his death by Geoffrey, some time his companion, and afterwards abbot of Hautecombe, by the order of pope Lucius III. See also Le Nain, t 2, p. 83.

ST. VICTOR,

AN ILLUSTRIOUS MARTYR AT MILAN.

ST. AMBROSE speaks of him,¹ and St. Gregory of Tours² mentions his tomb famed for miracles. He served in the armies of Maximian, and by his order was tortured on the rack, and at length beheaded at Milan, in 303. His celebrated church at Milan is now in the hands of the Olivetan monks by whom it was rebuilt in a most sumptuous manner and in a finished taste, when St. Charles performed the dedication of it, and the solemn translation of the martyr's relics. See the Bollandists.

ST. WIRO,

A HOLY Irish bishop, who travelled to Rome with St. Plechelm, and the deacon Otger. He afterwards preached the faith of Christ to the pagans in the Low Countries. Prince Pepin of Herstal was a great admirer of his sanctity, and bestowed on him a lonely wood, called the Mount of St. Peter, now of St. Odilia, near the river Roer, one league from Ruremund; and repaired to him often barefoot to confess his sins. Broken by austerities and old age, he departed to our Lord in the seventh century. See Miræus, and his ancient life in the Bollandists, with a hymn, and several other memoirs t. 2, Maij. p. 309.

ST. ODRIAN,

BISHOP AND TUTELAR SAINT OF WATERFORD.

COLGAN was not able to discover even the time when he lived. This rich and famous city was subject to the bishop of Lismore, (which see was founded by St. Carthag, in 631,) till the Ostmen being settled here, they procured a bishop for Waterford. Malchus, a monk of Winchester, was consecrated first bishop of Waterford by St. Anselm, at Canterbury, in 1096. For the sees of Dublin, Limerick, and Waterford were subjected to the metropolitan of Canterbury during the eleventh and twelfth centuries.

¹ c. 2. l. 1.

² l. 1. de Glor. Mart. c. 25

while the Ostmer were masters in those cities. The sees of Waterford and Lismore have been united since the year 1363. See Ware's Irish Bishops p. 533.

ST. GYBRIAN, OR GOBRIAN, PRIEST.

HE left Ireland in quest of a retreat, and led many years a penitential, contemplative life, in a poor cell which he built near the river Marne, in the territory of Challons, where he assembled a small community of fervent servants of God, and another at some distance, of holy virgins. He died very old, in the eighth century. Many miraculous cures of sick persons at his tomb, and by his intercession, gave occasion to a chapel being built over his tomb. By an order of Fulk, archbishop of Rheims, his body was translated thither about the year 890. It is deposited there in the great church of the abbey of St. Remigius. See Molanus, Aussaye, and Colgan, in MSS. ad 8 Maij.

MAY IX

ST. GREGORY NAZIANZEN, B. C.

DOCTOR OF THE CHURCH.

From his own works, and other monuments of that age. See Gregory of Cæsarea, who wrote his life in 940. *Hernant, Tillemont, t. 9. Ceillier, t. 7;* also the life of this saint compiled from his works by *Beorinus*, published by *Alberici*, in an appendix to the life and letters of that cardinal, in 1759. t. 2

A. D. 389.

ST. GREGORY, who, from his profound skill in sacred learning, is sur-named the Theologian, was a native of Arianzum, an obscure village in the territory of Nazianzum, a small town in Cappadocia, not far from Cæsarea. His parents are both honored in the calendars of the church: his father on the 1st of January, and his mother, Nonna, on the 5th of August. She drew down the blessing of heaven upon her family by most bountiful and continual alms-deeds, in which she knew one of the greatest advantages of riches to consist: yet, to satisfy the obligation of justice which she owed to her children, she, by her prudent economy, improved at the same time their patrimony. The greatest part of her time she devoted to holy prayer; and her respect and attention to the least thing which regarded religion is not to be expressed. His father, whose name also was Gregory, was, from his infancy, a worshipper of false gods, but of the sect called the Hipsistarii, on account of the profession they made of adoring the Most High God: though, at the same time, they worshipped fire with the Persians, and observed the Jewish Sabbath and distinction of meats. We find no mention of them but in the writings of our saint. The prayers and tears of Nonna at length obtained of God the conversion of her husband, whose integrity in the discharge of the chief magistracy of his town, and the practice of strict moral virtue, prepared him for such a change. He was baptized at Nazianzum, about the time of the great council of Nice, having first most carefully prepared himself to receive that holy sacrament in the most fervent dispositions of piety, and to preserve the precious graces which attend it.

Not very long after, the sanctity of his life raised him to the episcopal see of Nazianzum, which he held about forty-five years, dying in 374, when he was above ninety years old.* His son has left us the most edifying detail of his humility, holy zeal, and other virtues.¹ He had three children, Gorgonia, Gregory, and Cæsarius, who was the youngest. Gregory was the fruit of the most earnest prayers of his mother, who, upon his birth, offered him to God for the service of his church. His virtuous parents gave him the strongest impressions of piety in his tender age: and his chief study, from his very infancy, was to know God by the help of pious books, in the reading whereof he was very assiduous. He relates, that, in his youth, he had a mysterious dream, in which he beheld himself caressed by chastity and temperance, under the appearance of two beautiful damsels, as their child; and they invited him to go with them, on the promise of raising him up to the light of the immortal Trinity, if he would put himself under their conduct. He says, that from that time he resolved to serve God in a state of perfect continence. He writes in very strong terms of the strict obligation of vows of chastity, the violation of which he calls death, sacrilege, and perfidy:² he is also very large oftentimes upon the excellency and advantages of that holy state.³

Having acquired grammar-learning in the schools of his own country, and being formed to piety by domestic examples, he was sent to Cæsarea, in Palestine, where the study of eloquence flourished. He pursued the same studies some time at Alexandria; and there embarked for Athens in November. The vessel was beaten by a furious storm during twenty days, without any hopes either for the ship or passengers; all which time he lay upon the deck, bemoaning the danger of his soul, on account of his not having been as yet baptized, imploring the divine mercy with many tears and loud groans, and frequently renewing his promise of devoting himself entirely to God, in case he survived the danger. God was pleased to hear his prayer: the tempest ceased, and the vessel arrived safe at Rhodes, and soon after at Ægina, an island near Athens. He had passed through Cæsarea of Capadocia in his road to Palestine; and making some stay there to improve himself under the great masters of that city, had contracted an acquaintance

¹ Naz. Or. 19, Carm. 2.

² Carm. 2.

³ Carm. 18, 7, &c.

* Our saint's father having been baptized about the time of the council of Nice, in 325, and made bishop four years after, some critics have thought his father was bishop when he was born: and it is possible, that in a great scarcity of pastors the law of celibacy might have been legally dispensed with by the bishops on some very extraordinary emergencies: but this was not here the case. The age of our saint, and many circumstances in his life and writings, show clearly that he was born long before his father's episcopacy, as is demonstrated by Stilling from the very age of his father and mother, &c. The same is proved by Baronius both in his annals and in his life of St. Gregory Nazianzen, published by Alberici at the end of the cardinal's life and letters at Rome, an. 1759, t. 2. The verses, upon which the contrary opinion is grounded, are so ambiguous that certainly no argument can be drawn from them. In these the father is introduced saying to him: "You have not yet lived so many years as I have spent in sacrifices."

Ὅσῳ τοσούτων ἐκμετέρηκας βίον,
Ὅσος διήλθε θεσιῶν ἐμῶν χρόνος.

Carm. l. de vit. sua, c. 35, p. 9.

Where *θεσιῶν* may more properly be understood of the heathenish sacrifices, than of the Christian which the father had served more years than the son had lived at that time, or than he himself had administered the Christian priesthood. The word *ἐκμετέρηκας* is also ambiguous, and translated by F. Stilling, "You have not considered," viz: my great age to respect it, and readily obey me in assisting me to govern my diocese, which you decline. Baronius appeals to these very verses to prove that the saint was born before his father was baptized. See Stilling, (Diss. de atat. S. Greg. Naz. ante tom. 3, Sept.) who proves that our saint was born between the years 312 and 318, and before the conversion of his father: and he confirms this by many other proofs, even by the formal testimony of our holy doctor himself, Or. 19. Dom. Prudentius Marand, who has prepared a new accurate edition of the works of St. Gregory Naz. as most ready for the press, complains that we have very few MS. copies of his poems and letters, and these often faulty, and pretends the first word of these two verses ought to be divided, and a Sigma read in the end, *ὄσῳ* *σῳς* scarce, *non ferè*. Our saint commends his father for having always rigorously observed the canons in every point, and in other places evidently asserts the precept of celibacy in the clergy. See Papebroke in append. tom. 7, Maij, p. 656, where he confutes Tillemont, Hermant, &c., and fixes the birth both of St. Basil and St. Gregory Nazianzen between the years 308 and 318. Also Stilling, loc. cit. at sup.

with the great St. Basil, which he cultivated at Athens, whither that saint followed him soon after. The intimacy between these two saints became from that time the most perfect model of holy friendship, and nothing can be more tender than the epitaph which St. Gregory composed upon his friend. Whilst they pursued their studies together, they shunned the company of those scholars who sought too much after liberty; and conversed with the diligent and virtuous. They avoided all feasting and vain entertainments: and were acquainted only with two streets, one that led to the church, and the other to the schools. Riches they despised and accounted as thorns, employing their allowance in supplying themselves with bare necessaries for an abstemious and slender subsistence, and disposing of the remainder in behalf of the poor. Envy had no place in them; sincere love made each of them esteem his companion's honor and advantage as his own: they were to each other a mutual spur to all good, and by a holy emulation, neither of them would be outdone by the other in fasting, prayer, or the exercise of any virtue. Saint Basil left Athens first. The progress which St. Gregory made here in eloquence, philosophy, and the sacred studies, appears by the high reputation which he acquired, and by the monuments which he has left behind him. But his greatest happiness and praise was, that he always made the fear and love of God his principal affair, to which he referred his studies and all his endeavors. In 355, Julian, afterwards emperor, came to Athens, where he spent some months with St. Basil and St. Gregory, in the study of profane literature and the holy scriptures. St. Gregory then prognosticated what a mischief the empire was breeding up in that monster, from the levity of his carriage, the rolling and wandering of his eyes, the fierceness of his looks, the tossings of his head, the shrugging up of his shoulders, his uneven gait, his loud and unseasonable laughter, his rash and incoherent discourse; the indications of an unsettled and arrogant mind.⁴ The year following our saint left Athens for Nazianzum, and took Constantinople in his way. Here he found his brother Cæsarius, arrived not long before, from Alexandria, where he had accomplished himself in all the polite learning of that age, and applied himself particularly to physic. The emperor Constantius honored him with his favor, and made him his chief physician. His generosity appeared in this station by his practice of physic, even among the rich, without the inducement of either fee or reward. He was also a father to the poor, on whom he bestowed the greatest part of his income. Gregory was importuned by many to make his appearance at the bar, or at least to teach rhetoric, as that which would afford him the best means to display his talents, and raise his fortune in the world. But he answered, that he had totally devoted himself to the service of God.

The first thing he did after his return to Nazianzum was to fulfil his engagement of consecrating himself entirely to God, by receiving baptism at the hands of his father. This he did without reserve: "I have," says he,⁵ "given all I have to him from whom I received it, and have taken him alone for my whole possession. I have consecrated to him my goods, my glory, my health, my tongue and talents. All the fruit I have received from these advantages has been the happiness of despising them for Christ's sake." From that moment, never was man more dead to ambition, riches, pleasures or reputation. He entertained no secret affection for the things of this world, but trampled under his feet all its pride and perishable goods; finding no ardor, no relish, no pleasure, but in God and in heavenly things. His diet was coarse bread, with salt and water.⁶ He lay upon the ground, wore

⁴ Or. 4, p. 131.

Or. 1, p. 32.

⁶ Carm. 2, v. 31

nothing but what was coarse and vile. He worked hard all day, spent a considerable part of the night in singing the praises of God, or in contemplation. With riches he contemned also profane eloquence, on which he had bestowed so much pains, making an entire sacrifice of it to Jesus Christ. His classics and books of profane oratory he abandoned to the worms and moths.⁸ He regarded the greatest honors as vain dreams, which only deceive men, and dreaded the precipices down which ambition drags its inconsiderate slaves. Nothing appeared to him comparable to the life which a man leads who is dead to himself and his sensual inclinations; who lives as it were out of the world, and has no other conversation but with God.⁹ However, he for some time took upon him the care of his father's household, and the management of his affairs. He was afflicted with several sharp fits of sickness caused by his extreme austerities and continual tears, which often did not suffer him to sleep.¹⁰ He rejoiced in his distempers, because in them he found the best opportunities of mortification and self-denial.¹¹ The immoderate laughter, which his cheerful disposition had made him subject to in his youth, was afterwards the subject of his tears. He obtained so complete a conquest over the passion of anger, as to prevent all indeliberate motions of it, and became totally indifferent in regard to all that before was most dear to him. His generous liberality to the poor made him always as destitute of earthly goods as the poorest, and his estate was common to all who were in necessity as a port is to all at sea.¹² Never does there seem to have been a greater lover of retirement and silence. He laments the excesses into which talkativeness draws men, and the miserable itch that prevails in most people to become teachers of others.¹³

It was his most earnest desire to disengage himself from the converse of men and the world, that he might more freely enjoy that of heaven. He accordingly, in 358, joined St. Basil in the solitude into which he had retreated, situate near the river Iris in Pontus. Here watching, fasting, prayer, studying the holy scriptures, singing psalms, and manual labor, employed their whole time. As to their exposition of the divine oracles, they were guided in this, not by their own lights and particular way of thinking, but, as Rufinus writes,¹⁴ by the interpretation which the ancient fathers and doctors of the church had delivered concerning them. But this solitude Gregory enjoyed only just long enough to be enamored of its sweetness, being soon recalled back by his father, then above eighty, to assist him in the government of his flock. To draw the greater succor from him he ordained him priest by force, and when he least expected it. This was performed in the church on some great festival, and probably on Christmas day, in 361. He knew the sentiments of his son with regard to that charge, and his invincible reluctance on several accounts, which was the reason of his taking this method. The saint accordingly speaks of his ordination as a kind of tyranny which he knew not well how to digest; in which sentiments he fled into the deserts of Pontus and sought relief in the company of his dear friend St. Basil, by whom he had been lately importuned to return. Many censured this his flight, ascribing it to pride, obstinacy, and the like motives. Gregory likewise himself, reflecting at leisure on his own conduct, and the punishment of the prophet Jonas for disobeying the command of God, came to a resolution to go back to Nazianzum; where, after a ten weeks' absence, he appeared again on Easter-day, and there preached his first sermon on that great festival. This was soon after followed by another, which is extant under the title of his apology for his flight. It is

⁷ Carm. 55.⁸ Carm. 55.⁹ Or. 9, 29⁶ Carm. 1¹¹ Ep. 69.¹⁴ Rufin. Hist. l. 2, c. 9, p. 254.⁹ Or. 29¹³ Carm. 19.

placed the first among his orations on account of the importance of the subject. He treats in it principally on the great dignity, duties, and dangers of the sacerdotal office; on the sanctity requisite to approach the altar and to appear before God, the author of purity; the extreme difficulty of governing the consciences of others, and applying remedies to the different maladies of souls. He insists much on the virtue and learning necessary for the sacred functions, to answer all the exigencies of the faithful, and to confute errors. From these principles he concludes, that he had reason to tremble at the sight of such a burden, and to employ some time in preparing himself for the ministry of the altar by prayer, mortification, and holy meditation. He adds, that, fearing the terrible account which would be demanded of him for the souls committed to his care, should he refuse his labors, he like Jonas returned to the duties belonging to the station to which he was called, in hopes that obedience would support him in it, and be a means to procure him the graces necessary for this purpose.

In this discourse, St. Gregory extols the unanimity of that church in faith and their mutual concord: but towards the end of the reign of Julian, an unfortunate division happened in it, which is mentioned by the saint, in his first invective against that apostate prince.¹⁵ The bishop, his father, hoping to gain certain persons to the church by condescension, admitted a certain writing which had been drawn up by the secret favorers of Arianism in ambiguous and artful terms. This unwary condescension of the elder Gregory, gave offence to the more zealous part of his flock, and especially to the monks, who refused thereupon to communicate with him. Our saint discharged his duty so well in this critical affair, that he united the flock with their pastor, without the least concession in favor of the error of those by whom his father had been tricked into a subscription against his intention and design, his faith being entirely pure. On the occasion of this joyful reunion, our saint pronounced an elegant discourse.¹⁶ Soon after the death of Julian he composed his two invective orations against that apostate. He imitates the severity which the prophets frequently made use of in their censures of wicked kings; but his design was to defend the church against the pagans, by unmasking the injustice, impiety, and hypocrisy of its capital persecutor. The saint's younger brother, Cæsarius, had lived in the court of Julian, highly honored by that emperor for his learning and skill in physic. St. Gregory pressed him to forsake the family of an apostate prince, in which he could not live without being betrayed into many temptations and snares.¹⁷ And so it happened: for Julian, after many caresses, assailed him by inveigling speeches and at length by a warm disputation in favor of idolatry. Cæsarius answered him, that he was a Christian, and such he was resolved always to remain. However, apprehensive of the dangers in which he lived, he soon after chose rather to resign his post, than to run the hazard of his faith and a good conscience. He therefore left the court, though the emperor endeavored earnestly to detain him. After the miserable death of the apostate, he appeared again with distinction in the courts of Jovian and Valens, and was made by the latter Comes rerum privatarum, or treasurer of the imperial rents; which office was but a step to higher dignities. In the discharge of this employment of Bithynia, he happened to be at Nice in the great earthquake, which swallowed up the chief part of that city in 368. The treasurer, with some few others, escaped, by being reserved, through a wonderful providence, in certain hollow parts of the ruins. St. Gregory improved this opportunity

¹⁵ Or. 3, p. 53.¹⁶ Or. 12.¹⁷ Ep. 17.

to urge him again to quit the world and its honors, and to consecrate to God alone a life for which he was indebted to him on so many accounts.¹⁸ Cæsarius, moved by so awakening an accident, listened to this advice, and took a resolution to renounce the world: but returning home, fell sick and died in the fervor of his sacrifice, about the beginning of the year 368, leaving his whole estate to the poor.* He is named in the Roman Martyrology on the 25th of February. St. Gregory, extolling his virtue, says, that while he enjoyed the honors of the world, he looked upon the advantage of being a Christian as the first of his dignities, and the most glorious of all his titles; reckoning all the rest dross and dung. He was buried at Nazianzum, and our saint pronounced his funeral panegyric, as he also did that of his holy sister Gorgonia, who died soon after. He extols her humility, her prayer often continued whole nights with tears; her modesty, prudence, patience, resignation, zeal, respect for the ministers of God, and for holy places; her liberality to them and great charity to the poor; her penance, extraordinary care of the education of her children, &c. He mentions as miraculous, her being cured of palsy by praying at the foot of the altar; and her recovery after great wounds and bruises which she had received by a fall from her chariot.

In 372, Cappadocia was divided by the emperor into two provinces, and Tyana made the capital of that which was called the second. Anthimus, bishop of that city, pretended hence to an archiepiscopal jurisdiction over the second Cappadocia. St. Basil, the metropolitan of Cappadocia, maintained that the civil division of the province had not infringed his jurisdiction, though he afterwards, for the sake of peace, yielded the second Cappadocia to the see of Tyana. He appointed our saint bishop of Sasima, a small town in that division. Gregory stood out a long time, but at length submitted, overcome by the authority of his father and the influence of his friend. He accordingly received the episcopal consecration from the hands of St. Basil, at Cæsarea, about the middle of the year 372. But he repaired to Nazianzum to wait a favorable opportunity of taking possession of his church of Sasima, which never happened: for Anthimus, who had in his interest the new governor, and was master of all the avenues and roads to that town, would by no means admit him. Basil reproached his friend with sloth; but St. Gregory answered him that he was not disposed to fight for a church.¹⁹ He, however, charged himself with the government of that of Nazianzum under his father till his death, which happened the year following. St. Gregory pronounced his funeral panegyric in presence of St. Basil and of his mother St. Nonna, who died shortly after. Holy solitude had been the constant object of his most earnest desires, and he had only waited the death of his father, entirely to bury himself in it. Nevertheless, yielding to the importunities of others, and to the necessities of the church of Nazianzum, he consented to continue his care of it till the neighboring bishops could provide it with a pastor. But seeing this affair protracted, and finding himself afflicted with various distempers, he left that city, and withdrew to Seleucia, the metropolis of Isauria, in 375, where he continued five years. The death of St. Basil, in 379, was to him a sensible affliction, and he then composed twelve epigrams or epitaphs to his memory; and some years after pronounced his panegyric at Cæsarea, namely, in 381 or 382. The unhappy

¹⁸ Ep. 16.¹⁹ Ep. 32.

* His will was comprised in these words: "I bequeath my whole substance to the poor." *Τὸ ἅμ
ἐδὸτα βούλομαι γίνεσθαι τῶν πτωχῶν.*

death of the persecuting emperor Valens, in 378, restored peace to the church. The Catholic pastors sought means to make up the breaches which heresy had made in many places. For this end they held several assemblies, and sent zealous and learned men into those provinces in which the tyrant had made the greatest havoc. The church of Constantinople was of all others in the most desolate and abandoned condition, having groaned during forty years under the tyranny of the Arians, and the few Catholics who remained there having been long without a pastor, and even without a church wherein to assemble. They, being well acquainted with our saint's merit, importuned him to come to their assistance, and were backed by several bishops, desirous that his learning, eloquence, and piety might restore that church to its splendor. But such were the pleasures he enjoyed in his beloved retirement at Se'leucia, and in his thorough disengagement from the world, that, for some time, these united solicitations made little or no impression on him. They had, however, at length their desired effect. His body bent with age, his head bald, his countenance extenuated with tears and austerities, his poor garb, and his extreme poverty, made but a mean appearance at Constantinople; and no wonder that he was at first ill-received in that polite and proud city. The Arians pursued him with calumnies, railleries, and insults. The prefects and governors added their persecutions to the fury of the populace, all which concurred to acquire him the glorious title of confessor. He lodged first in the house of certain relations, where the Catholics first assembled to hear him. He soon after converted it into a church, and gave it the name of Anastasia, or the Resurrection, because the Catholic faith, which in that city had been hitherto oppressed, here seemed to be raised, as it were, from the dead. Sozomen relates that this name was confirmed to it by a miraculous raising to life of a woman then with child, who was killed by falling from a gallery in it, but returned to life by the prayers of the congregation.²⁰ Another circumstance afterwards confirmed in this church the same name. During the reign of the emperor Leo, the Thracian, about the year 460, the body of St. Anastasia, virgin and martyr, was brought from Sirmich to Constantinople, and laid in this place, as is recorded by Theodorus the Reader.²¹ But this church is not to be confounded with another of the same name which was in the hands of the Novatians under Constantius and Julian the Apostate.²²

In this small church, Nazianzen preached, and every day assembled his little flock, which increased daily. The Arians and Apollinarists, joined with other sects, not content to defame and calumniate him, had recourse to violence on his person. They pelted him with stones as he went along the streets, and dragged him before the civil magistrates as a malefactor, charging him with tumult and sedition. But he comforted himself on reflecting, that though they were the stronger party, he had the better cause; though they possessed the churches, God was with him; if they had the populace on their side, the angels were on his, to guard him. St. Jerom coming out of the deserts of Syria to Constantinople became the disciple and scholar of St. Gregory, and was one of those who studied the holy scriptures under him, of which that great doctor glories in his writings. Our holy pastor, being a lover of solitude, seldom went abroad or made any visits, except such as were indispensable; and the time that was not employed in the discharge of his functions he devoted to prayer and meditation, spending a considerable part of the night in those holy

²⁰ Sozom. 7, c. 5.

²¹ L. 2, p. 191.

²² Socr. l. 2, c. 38.

exercises. His diet was herbs and a little salt with bread. His cheeks were furrowed with the tears which he shed, and he daily prostrated himself before God to implore his light and mercy upon his people. His profound learning, his faculty of forming the most noble conceptions of things, and the admirable perspicuity, elegance, and propriety with which he explained them, charmed all who heard him. The Catholics flocked to his discourses, as men parching with thirst eagerly go to the spring to quench it. Heretics and pagans resorted to them, admiring his erudition, and charmed with his eloquence. The fruits of his sermons were every day sensible: his flock became in a short time very numerous, and he purged the people of that poison which had corrupted their hearts for many years. St. Gregory heard, with blushing and confusion, the applause and acclamations with which his discourses were received; and his fear of this danger made him speak in public with a certain timidity and reluctance. He scorned to flatter the great ones, and directed his discourses to explain and corroborate the Catholic faith, and reform the manners of the people. He taught them, that the way to salvation was not to be ever disputing about matters of religion, (an abuse that was grown to a great height at that time in Constantinople,) but to keep the commandments,²³ to give alms, to exercise hospitality, to visit and serve the sick, to pray, sigh, and weep; to mortify the senses, repress anger, watch over the tongue, and subject the body to the spirit. The envy of the devil and of his instruments could not bear the success of his labors, and, by exciting troubles, found means to interrupt them. Maximus, a native of Alexandria, a cynic philosopher, but withal a Christian, full of the impudence and pride of that sect, came to Constantinople; and under a hypocritical exterior, disguised a heart full of envy, ambition, covetousness, and gluttony. He imposed on several, and for some time on St. Gregory himself, who pronounced an eulogium of this man, in 379, now extant under the title of the Eulogium of the Philosopher Hero; but St. Jerom assures us, that instead of Hero, we ought to read Maximus. This wolf in sheep's clothing having gained one of the priests of the city, and some partisans among the laity, procured himself to be ordained bishop of Constantinople, in a clandestine manner, by certain Egyptian bishops who lately arrived on that intent. The irregularity of this proceeding stirred up all the world against the usurper. Pope Damascus wrote to testify his affliction on that occasion, and called the election null. The emperor Theodosius the Great, then at Thessalonica, rejected Maximus with indignation; and coming to Constantinople, proposed to Demophilus the Arian bishop, either to receive the Nicene faith, or to leave the city; and upon his preferring the latter, his majesty, embracing St. Gregory, assured him, that the Catholics of Constantinople demanded him for their bishop, and that their choice was most agreeable to his own desires. Theodosius, within a few days after his arrival, drove the Arians out of all the churches in the city, and put the saint in possession of the church of St. Sophia, upon which all the other churches of the city depended. Here the clamors of the people were so vehement that Gregory might be their bishop, that all was in confusion till the saint prevailed upon them to drop that subject, and to join in praise and thanksgiving to the ever-blessed Trinity, for restoring among them the profession of the true faith. The emperor highly commended the modesty of the saint. But a council was necessary to declare the see vacant, and the promotion of the Arian Demophilus, and of the cynic Maximus, void and null. A synod of all the East was then meeting at Constantinople, in

which St. Meletius, patriarch of Antioch, presided. He being the great friend and admirer of Nazianzen, the council took his cause into consideration before all others, declared the election of Maximus null, and established St. Gregory bishop of Constantinople, without having any regard to his tears and expostulations. St. Meletius dying during the synod, St. Gregory presided in the latter sessions. To put an end to the schism between Meletius and Paulinus, at Antioch, it had been agreed that the survivor should remain in sole possession of that see. This, Nazianzen urged: but the oriental bishops were unwilling to own for patriarch one whom they had opposed. They therefore took great offence at this most just and prudent remonstrance, and entered into a conspiracy with his enemies against him. The saint, who had only consented to his election through the importunity of others, was most ready to relinquish his new dignity. This his enemies sought to deprive him of, together with his life, on which they made several attempts. Once, in particular, they hired a ruffian to assassinate him. But the villain, touched with remorse, repaired to the saint with many tears, wringing his hands, beating his breast, and confessing his black attempt, which he should have put in execution had not providence interposed. The good bishop replied: "May God forgive you: his gracious preservation obliges me freely to pardon you. Your attempt has now made you mine. Only one thing I beg of you, that you forsake your heresy, and sincerely give yourself to God." Some warm Catholics complained of his lenity and indulgence towards the Arians, especially those who had shown themselves violent persecutors under the former reigns.

In the mean time, the bishops of Egypt and those of Macedonia arriving at the council, though all equally in the interest of Paulinus of Antioch, complained that Gregory's election was uncanonical, it being forbidden by the canons to transfer bishops from one see to another. Nazianzen calmly answered, that those canons had lost their force by long misuse: which was most notorious in the East. Nor did they in the least regard his case; for he had never taken possession of the see of Sasima, and only governed that of Nazianzum as vicar under his father. However, seeing a great ferment among the prelates and people, he cried out in the assembly: "If my holding the see of Constantinople gives any disturbance, behold I am very willing, like Jonas, to be cast into the sea to appease the storm, though I did not raise it. If all followed my example, the church would enjoy an uninterrupted tranquillity. This dignity I never desired; I took this charge upon me much against my will. If you think fit, I am most ready to depart; and I will return back to my little cottage, that you may remain here quiet, and the church of God enjoy peace. I only desire that the see may be filled by a person that is capable and willing to defend the faith."²⁴ He thereupon left the assembly, overjoyed that he had broken his bands. The bishops, whom he left in surprise, but too readily accepted his resignation. The saint went from the council to the palace, and falling on his knees before the emperor, and kissing his hand, said: "I am come, sir, to ask neither riches nor honors for myself or friends, nor ornaments for the churches: but license to retire. Your majesty knows how much against my will I was placed in this chair. I displease even my friends on no other account than because I value nothing but God. I beseech you, and make this my last petition, that among your trophies and triumphs you make this the greatest, that you bring the church to unity and concord." The emperor and those about him were astonished at such a greatness of soul, and he with much difficulty was prevailed on to give his assent. This being

²⁴ Carn. 1

obtained, the saint had no more to do than to take his leave of the whole city, which he did in a pathetic discourse, delivered in the metropolitan church before the hundred and fifty fathers of the council, and an incredible multitude of people.²⁵ He describes the condition in which he had found that church on his first coming to it, and that in which he left it; and gives to God his thanks, and the honor of the re-establishment of the Catholic faith in that city. He makes a solemn protestation of the disinterestedness of his own conduct during his late administration; not having touched any part of the revenues of the see of Constantinople the whole time. He reproaches the city with the love of shows, luxury, and magnificence, and says he was accused of too great mildness, also of a meanness of spirit from the lowly appearance he made with respect both to dress and table. He vindicates his behavior in these regards, saying: "I did not take it to be any part of my duty to vie with consuls, generals, and governors, who know not how to employ their riches otherwise than in pomp and show. Neither did I imagine, that the necessary subsistence of the poor was to be applied to the support of luxury, good cheer, a prancing horse, a sumptuous chariot, and a long train of attendants. If I have acted in another manner and have thereby given offence, the fault is already committed, and cannot be recalled; but I hope is not unpardonable." He concludes by bidding a moving farewell to his church, to his dear Anastasia, which he calls in the language of St. Paul, his glory and his crown; to the cathedral, and all the other parishes of the city; to the holy apostles as honored in the magnificent church, (in which Constantius had placed the relics of St. Andrew, St. Luke, and St. Timothy;) to his episcopal throne, to the clergy, to the holy monks, and the other pious servants of God, to the emperor and all the court, with its jealousies, pomp, and ambition, to the East and West divided in his cause, to the tutelar angels of his church, and to the sacred Trinity honored in that place. He concludes with these words: "My dear children, preserve the depositum of faith, and remember the stones which have been thrown at me, because I planted it in your hearts." The saint was most tenderly affected in abandoning his dear flock, his converts especially, which he had gained at his first church of Anastasia, as they had already signalized themselves in his service by suffering persecutions with patience for his sake. They followed him weeping, and entreating him to abide with them. He was not insensible to their tears; but motives of greater weight obliged him not to regard them on this occasion. St. Gregory, seeing himself at liberty, rejoiced in his happiness, as he expressed himself some time after to a friend in these words: "What advantages have not I found in the jealousy of my enemies! They have delivered me from the fire of Sodom, by drawing me from the dangers of the episcopal charge."²⁶ This treatment was the recompense with which men rewarded the labors and merit of a saint, whom they ought to have sought in the remotest corners of the earth: but that city was not worthy to possess so great and holy a pastor. He had in that short time brought over the chief part of its inhabitants to the Catholic faith, as appears from his works, and from St. Ambrose.²⁷ He had conquered the obstinacy of heretics by meekness and patience, and thought it a sufficient revenge for their former persecutions, that he had it in his power to chastise them.²⁸ The Catholics he induced to show the same moderation towards them, and exhorted them to serve Jesus Christ by taking a Christian revenge of them, the bearing their persecutions with patience, and the overcoming evil with good.²⁹ Besides establishing the purity of faith, he had begun a happy reformation of manners among the people; and much

²⁵ Or. 32²⁶ Ep. 73.²⁷ L. de Spir. Sancto.²⁸ Or. 32.²⁹ Or. 24

greater fruits were to be expected from his zealous labors. Nectarius, who succeeded him, was a soft man, and by no means equal to such a charge. For though he was a Roman senator, and prætor or governor of Constantinople, he was not only a layman, but not yet baptized when elected, and had lived incontinently: which circumstances, joined with the notorious imprudence of some of his actions, suffice to show that Socrates was too lavish in the commendations bestowed on him. "He seems also," says Tillemont, "to have had no more the gift of speaking than a mute:" and Palladius makes the same observation on his brother Arsacius, who was intruded into the chair of St. Chrysostom. Before St. Gregory had resigned the see of Constantinople he drew up his last will and testament, which is still extant, signed by six bishops and a priest, and written according to the formalities of the Roman law. He confirms in it the donation of his estate, both real and personal, to the church and poor of Nazianzum, except some small annuities for life, which he bequeathed to certain poor friends and servants.

Before the election of Nectarius he left the city, and returned to Nazianzum. In that retirement he composed the poem on his own life, particularly dwelling on what he had done at Constantinople to obviate the scandalous slanders which were published against him. He labored to place a bishop at Nazianzum, but was hindered by the opposition of many of the clergy. Sickness obliged him to withdraw soon after to Arianzum, probably before the end of the year 381. In his solitude he testifies,³⁰ that he regretted the absence of his friends, though he seemed insensible to every thing else of this world. To punish himself for superfluous words, (though he had never spoke to the disparagement of any neighbor,) he, in 382, passed the forty days of Lent in absolute silence. In his desert he never refused spiritual advice to any that resorted to him for it. In his parænetic poem to St. Olympias he lays down excellent rules for the conduct of married women. Among other precepts he says: "In the first place, honor God; then respect your husband as the eye of your life; for he is to direct your conduct and actions. Love only him; make him your joy and your comfort. Take care never to give him any occasion of offence or disgust. Yield to him in his anger: comfort and assist him in his pains and afflictions, speaking to him with sweetness and tenderness, and making him prudent and modest remonstrances at seasonable times. It is not by violence and strength that the keepers of lions endeavor to tame them when they see them enraged; but they sooth and caress them, stroking them gently, and speaking with a soft voice. Never let his weaknesses be the subject of your reproaches. It can never be just or allowable for you to treat a person in this manner whom you ought to prefer to the whole world." He prays that this holy woman might become the mother of many children; that there might be the more souls to sing the praises of Jesus Christ.* He often repeats this important advice, that every one begin and end every action by offering his heart and whatever he does to God by a short prayer.³¹ For we owe to God all that we are or have; and he accepts and rewards the smallest action, not so much with a view to its importance as to the affection of the heart, which in his poverty gives what it has, and is able to give in return for God's benefits, and in acknowledgment of his sovereignty.

St. Gregory had been obliged to govern the vacant see of Nazianzum after the death of his father, leaving the chief care of that church to Cledonius in his absence. But in 382, he procured Eulalias to be ordained bishop

³⁰ Ep. 73.³¹ Or. 1, p. 1; Or. 9, pp. 152, 153, 154, &c.

* Quo plures celebrent magni præconia regis. Naz. l. 2, p. 144.

of that city, and spent the remainder of his life in retirement near Arianzum; still continuing to aid that church with his advice, though at that time very old and infirm. In this private abode he had a garden, a fountain, and a shady grove, in which he took much delight. Here, in company with certain solitaries, he lived estranged from pleasures, and in the practice of bodily mortification, fasting, watching, and praying much on his knees. "I live," says he, "among rocks and with wild beasts, never seeing any fire or using shoes; having only one single garment."³² I am the outcast and the scorn of men. I lie on straw, clad in sackcloth: my floor is always moist with the tears I shed."³³ In the decline of life he set himself to write pious poems for the edification of such among the faithful as were fond of music and poetry. He had also a mind to oppose the poems made use of by the Apollinarist heretics to propagate their errors, by such as were orthodox, useful, and religious, as the priest Gregory says in his life. He considered this exercise also as a work of penance, compositions in metre being always more difficult than those in prose. He therein recounts the history of his life and sufferings: he publishes his faults, his weaknesses, and his temptations, enlarging much more on these than on his great actions. He complains of the annoyance of his rebellious flesh, notwithstanding his great age, his ill state of health, and his austerities; acknowledging himself wholly indebted to the divine grace which had always preserved in him the treasure of virginity inviolable. God suffered him to feel these temptations that he might not be exposed to the snares of vanity and pride; and that while his soul dwelt in heaven, he might be put in mind by the rebellion of the body, that he was still on earth in a state of war. His poems are full of cries of ardent love, by which he conjures Jesus Christ to assist him, without whose grace, he declares we are only dead carcasses exhaling the stench of sin, and as incapable of making one step as a bird is of flying without air, or a fish of swimming without water: for he alone makes us see, act, and run.³⁴ He joined great watchfulness to prayer, especially shunning the conversation and neighborhood of women,³⁵ over and above the assiduous maceration of his body. In his letters, he gives to others the same advice, of which his own life was a constant example. One instance shall suffice. Sacerdos, a holy priest, was fallen into an unjust persecution through slander. St. Gregory writes to him thus in his third letter: "What evil can happen to us after all this? None, certainly, unless we by our own fault lose God and virtue. Let all other things fall out as it shall please God. He is the master of our life, and knows the reason of every thing that befalls us. Let us only fear to do any thing unworthy our piety. We have fed the poor, we have served our brethren, we have sung the psalms with cheerfulness. If we are no longer permitted to continue this, let us employ our devotion some other way. Grace is not barren, and opens different ways to heaven. Let us live in retirement: let us occupy ourselves in contemplation; let us purify our souls by the light of God. This perhaps will be no less a sacrifice than any thing we can do."* These were

³² Carm. 5 and 60.³³ lb. 147.³⁴ Carm. 59.³⁵ Ep. 196, p. 894.

* The writings of St. Gregory consist first, of forty-six genuine orations (the four last of the fifty published in his works being doubtful or spurious) and two discourses to Cledonius against the Apollinarists, which were originally letters. These orations treat of several points of morality, and mysteries of faith: others are written in confutation of heresies, others are panegyrics of martyrs, spoken on their festivals. His writings contain also two hundred and thirty-seven letters, and one hundred and fifty-eight poems, published by the learned Billius. Tollius printed at Utrecht, in 1696, twenty other poems of St. Gregory, called the Cygnean Verses. The indefatigable Muratori, librarian to the duke of Modena, published, in 1709, two hundred and twenty-seven epigrams of our saint. In the hundred and twenty-first and hundred and twenty-second he testifies, that his mother obtained his birth by prayer, and that once, when dangerously sick, he was restored to his health by the holy table, that is, the sacrifice of the altar. He teaches and practises the invocation of saints in many places. He relates, that St. Justina begged the Virgin Mary to assist her a virgin, (Or. 18, pp. 279, 280.) He says, "The souls of the saints know our affairs."

St. Gregory's occupations from the time of his last retirement till his happy death in 389, or, according to others, in 391. Tillemont gives him only sixty or sixty-one years of age, but he was certainly considerably older. The Latins honor him on the 9th of May. The emperor Constantine Porphyrogenitus caused his ashes to be translated from Nazianzum to Constantinople, and to be laid in the church of the apostles: which was done with great pomp in 950. They were brought to Rome in the crusades, and lie under an altar in the Vatican church.

This great saint looked upon the smiles and frowns of the world with indifference, because spiritual and heavenly goods wholly engrossed his soul. "Let us never esteem worldly prosperity or adversity as things real or of any moment," said he,³⁶ "but let us live elsewhere, and raise all our attention to heaven, esteeming sin as the only true evil, and nothing truly good but virtue, which unites us to God." He requires the most perfect disengagement of ourselves from earthly things, that we may give ourselves to God without reserve or restriction. "Let us offer ourselves entire to God," says he, "that in him we may find ourselves again entire."³⁷ It is true and great riches to be destitute of earthly goods for his sake who was pleased to suffer poverty for the love of us.³⁸ This consecration of ourselves to God is our own infinite interest; but the goodness of God is the motive which ought most strongly to invite us to make it. This St. Gregory was never able to consider without raptures of adoration and astonishment, in which he cried out:³⁹ "Admire the excess of God's goodness. He vouchsafes to accept our desires as if they were a thing of great value. He burns with an ardent desire that we vehemently desire and love him; and he receives the petition we put up for his benefits as if this was a benefit to himself, and a favor we did him: he gives with greater joy than it can be to us to receive what he gives. Let us only be careful not to be too indifferent in our requests, or to set too narrow bounds to our desires and pretensions; and let us never ask frivolous things which it would be unworthy of his magnificence to petition him for. There is nothing so great before God which the least among men is not able to offer him, as well as the greatest prince or most profound scholar: give but yourself to him with the most pure and perfect love."

³⁶ Ep. 189.³⁷ Or. 40.³⁸ Or. 40.³⁹ Ib

(Ep. 201, p. 898.) and, speaking of St. Athanasius, "That he now beholds from heaven our concerns, and stretches out his hand to those who are fighting for virtue, and so much the more as he is now freed from the bonds of the flesh," (Or. 24, p. 435.) He prays St. Basil to intercede in heaven for those whom he governed or loved on earth, (Or. 20, pp. 372, 373.) He prays St. Cyprian to assist him, (Or. 18, p. 286.) He reproaches Julian that he refused to honor the bodies of the martyrs which cured distempers, and expelled devils, to whom men paid honors and instituted festivals. Hence Daille, the Calvinist, accuses this holy doctor of having promoted the honoring of saints by words and example, (De Relig. Culta, p. 51.) This holy doctor says, that the ashes of St. Cyprian, even to his time, chased away devils, and cured diseases, as those loudly testified who had experienced it, (Or. 18, p. 285.) He inveighs against the heathens that, under Julian the Apostate, they burnt the sepulchres of the martyrs and scattered their relics in the wind, or mingled them with the remains of the basest men, that they might deprive those of the honor due to them, (Or. 4, p. 126.) Julian himself reproaches the Christians, that under their persecutions at Antioch, which they had suffered seven months, they had bethought themselves of no other means of defending themselves, than of sending the old women to pray constantly for a deliverance before the tombs of the martyrs. *Odiosam istam severitatem septimum jam mensem perpassi, vota quidem et preces, quod tantis malis eriperemur, ad vetulas dimisimus quæ circum sepulchra mortuorum assidue versantur,* (Julian in Misopog. p. 54.) If the style of St. Basil is the more smooth and easy of the two, that of Nazianzen is the more florid and majestic. He always forms the most noble conceptions of things, and clothes his meaning with delicacy and elegance. His language glows, and the pathos swells so high, that Erasmus was deterred from undertaking to translate his works distinguished by a vivacity in his style, and frequent remote allusions, (Vid. l. 26, ep. 33, p. 1146.) Some esteem St. Gregory the greatest of all orators, whether sacred or profane, (Du Pin, Bibl. p. 655.) Others give the first place among orators to him and St. Basil. It is certain that if he has any fault it is rather an excess of beauties, and a redundancy of figures and flowers. His verses in ease, smoothness, and sublimity, surpass those of all other ecclesiastical writers, and deserve to be read in schools. The best Latin translation of this father's works is that of the learned abbot of St. Michael's, Abbé Billi, printed at Paris in 1609 and 1630, in two volumes in folio. Few translators have, in all accomplishments for that difficult province, equalled this great linguist, and judicious editor. This translation, with some amendments, is retained by Dom. Maran and his colleagues in the excellent complete edition which they are preparing of this father's works

ST. HERMAS,

A CHRISTIAN of distinction in Rome, whom St. Paul salutes.' Origen believes him to have been the author of the book entitled *Pastor*, and certain modern writers fall in with this conjecture. But that seems rather to have been the work of a later Hermas. Some indeed, with Tillemont, Ceillier &c., conclude from the contents, that it was compiled before the persecution of Domitian in 95 · but Du Guet² and others think it was only written about the year 142, against the Montanists and their false prophets. It is quoted by St. Clement of Alexandria, Origen, Tertullian, Eusebius, St. Jerome, &c. It is divided into three books; the first contains Revelations; the second Precepts; the third Similitudes, which resemble the revelations of the first. The author entitles his work *Pastor*, or the Shepherd, from the angel his monitor, who assumed the appearance of a shepherd, and whose dictates he professes to write. He assigns to every one not only an angel guardian, but also a devil who is his tempter; he recommends prayers, almsdeeds, and other good works on fast-days; mentions a state of continency with approbation; says that penance, which is followed by frequent relapses, is generally fruitless. Bishop Wake published an English translation of this work, together with the epistles of St. Clemens, St. Barnabas, St. Ignatius, and St. Polycarp, in 1693, and republished the same in 1710.

ST. NICHOLAS, BISHOP OF LINCOPEN, IN SWEDEN, C.

HERMAN and MARGARET, the parents of our saint, were citizens of Skeningen, in Sweden, and held a distinguished rank in the country, which they rendered more illustrious by their virtue. By their care, Nicholas was imbued from the cradle with a perfect spirit of Christian piety, and taught to dread nothing so much as whatever could tarnish the robe of innocence and grace with which he had been clothed in the sacred laver of baptism. In these happy dispositions, he studied at home the first elements of grammar, and while yet very young was sent to Paris, in order to accomplish himself in the sciences. Thence he removed to Orleans, where he both completed his theological course, and took his degrees in civil and canon law. Perfectly qualified by learning and virtue for the service of the church, he returned home, and was soon after appointed archdeacon of Lincopen. His whole life was a perfect sacrifice of penance and devotion. On Fridays he took no other nourishment than bread with a little salt and water, and sometimes passed that whole day from Thursday evening till Saturday noon without food. In the discharge of his office he suffered, with unshaken constancy and patience, many grievous persecutions from the tyranny of great men and incorrigible sinners, reformed the manners of a savage and ignorant people, and established the rules of virtue and ecclesiastical discipline. Herbert, the first bishop of Lincopen, some pretend to have been contemporary with Charlemagne; but the more accurate antiquarians place him about the year 1000, something younger than St. Sigfrid. The history of the bishops of Lincopen, in Swedish verse,¹ informs us, that Gotzcalc, the sixteenth bishop of Lincopen, dying, St. Nicholas was advanced to that see. This dignity was a fresh spur to his zeal in promoting the divine honor, and to his fervor in every religious exercise. Raised above all views to his own

¹ Rom. xvi. 14² Diss. 1.¹ Published by Benzæus, Mon. Suec. p. 125.

private interest, in every thing he laid himself out for the service of God and his neighbor, and for the maintenance of peace among all men. His meekness and patience were proof to all trials: and prayer and heavenly meditation were to him a source of spiritual light, comfort, and strength. The study of the holy scriptures was principally his private entertainment: out of the most useful sentences of the canon law and fathers he compiled an excellent book, which he called *Huibebook*. He wrote short comments on the *Morals of St. Gregory*, certain works of *St. Anselm*, and the writings of *St. Bridget*, whose canonization he warmly promoted, but died in the year in which that affair was finished. He wrote the lives of *St. Bridget*, *St. Anscarius*, and some other holy servants of God: and compiled a book of flowers out of the psalms. How highly pope *Urban VI.* honored his sanctity, appears from a letter written by that pope in 1381, quoted by *Benzelius*. His successor, bishop *Canut*, speaks of his sanctity with great veneration.² *St. Nicholas* died in our Lord, in 1391, and was honored in Sweden among the titular saints of the kingdom, with *St. Sigfrid*, *St. Brinolph*, *St. Birget*, *St. Helen of Scoduc*, *St. Catharine*, and *St. Ingridie of Scheningen*, who died in 1282, who are invoked together in the prayer of the mass for the feast of *St. Nicholas*, in the old Swedish Missal quoted by *Benzelius*. See the long particular office and lessons in honor of this saint, formerly used in the church of *Lincopen*, printed at *Sudercopen* in 1523, and republished by *Benzelius*, in his *Monumenta Ecclesiæ Suevogothicæ*, p. 109. Also the Swedish Chronicle of the bishops of *Lincopen*, *ib.* p. 125, and this editor's notes, p. 254.

ST. BRYNOTH I., BISHOP OF SCARA, IN SWEDEN, C.

ST. SIGFRID, apostle of Sweden, consecrated *St. Unno*, an Englishman, first bishop of *Scara*, in the province of *West-Gothland*, in Sweden. *Brynoth*, son of *Algoth Folcung*, was from him the twenty-second bishop of this church, which he governed thirty-eight years with admirable zeal and sanctity, and dying on the 6th of February, in 1317, was honored in Sweden among the saints. See the catalogue of the bishops of *Scara*, in Swedish verses, divided into stanzas, wrote under their pictures in the palace of stone, built by *Brynoth III.*, bishop of that see in the decline of the fifteenth century, preserved by *Benzelius*, junior, in *Monum. Ecclesiæ Suevogothicæ*, p. 78, et not. p. 231. See also on this saint, *Messenius*, in *Chronologia Scandix*, ad annos 1278, 1287, 1289, 1317, and *Analectorum* t. 2, pp. 131, 139, 141, and his *Historia Sanctorum et Præsulum Scandix*, aucta a *Joan. Perinksgjoldo*, in *Messenius's Scandia Illustrata*. *Stockolmiæ*, 1700, in *tom fol.* See also *John Vastovius*, published by *Benzelius*, p. 78.

² *Canutus episc. Lincop. ep. ad archlep. Upsal. apud Benzeli Mon Suec p 169*

MAY X.

ST. ANTONINUS.

ARCHBISHOP OF FLORENCE, CONFESSOR.

From the bull of his canonization, his exact life by Castiglione, a contemporary priest, canon of Florence and other writers of that age, collected by F. Tourn, t. 3, p. 319. See Papebroke, Act. Sanct. t. 1, Mai, p. 311. And the history of his chapel in the Dominicans' church of St. Mark of Florence, and of the translation of his body into the same in 1589, printed at Florence in fol. 1725. Also S. Antonini Summa Theologica cum annotationibus et vitâ auctoris per Fratres Ballerinos, Petrum et Hieronimum, sacerdotés Veronenses, 4 vol. in folio, Verona, 1740.

A. D. 1459.

ST. ANTONINUS, or LITTLE ANTONY, was born at Florence in 1389. His parents, named Nicholas Pierozzi and Thomassina, were noble citizens of that place, and he was the only fruit of their marriage. From the cradle he was modest, bashful, docile, and had no inclination but to piety, being even then an enemy both to sloth and to the amusements of children. It was his only pleasure to read the lives of saints and other good books, to converse with pious persons, or employ himself in prayer, to which he was much given from his infancy. Accordingly, if he was not at home or at school, he was always to be found at St. Michael's church before a crucifix, or in our Lady's chapel there. And whether he applied himself to that holy exercise in his closet or the church, he always kneeled or lay prostrate, with a perseverance that astonished everybody. By the means of a happy memory, a solid judgment, and quick penetration, assisted by an assiduous application, he became an able master at an age when others scarce begin to understand the first elements of the sciences. But his passion for learning was not equal to his ardor to perfect himself in the science of salvation. In prayer, he begged nothing of God but his grace to avoid sin, and to do his holy will in all things. F. Dominick, a learned and holy preacher of the order of St. Dominick, afterwards made cardinal, archbishop of Ragusa, and legate of the holy see, was then employed in building a convent at Fiesoli, two miles from Florence. Antoninus was wonderfully delighted with the unction of his sermons, and never went out of Florence but to converse with that apostolic man, to whom he applied at last for the Dominican habit. The father judging him as yet too young, and his constitution too tender for so strict a life of perpetual abstinence, frequent fasts, long watchings, and other rigors, advised him to wait yet some years, and bid him first study the canon law, adding, that when he should have learned Gratian's decree by heart, his request should be granted. So dry and difficult a task would have seemed to another equivalent to an absolute refusal. However, Antoninus set about it, and joining prayer and severe mortifications with his studies made an essay of the life to which he aspired; and in less than a year presented himself again to the prior of Fiesoli; and by answering his examination upon the whole decree of Gratian, gave him a surprising proof of his capacity, memory, and fervor. The prior hesitated no longer, but gave him the habit, he being then sixteen years of age. The young novice was most exact in complying with every point of the rule, and appeared the most humble, the most obedient, most mortified, and most recollected of his brethren. Being advanced to the priesthood, he augmented his exercise of piety; he

was never seen at the altar but bathed in tears. Whether sick or well, he lay always on the hard boards; and so perfectly had he subjected the flesh to the spirit, that he seemed to feel no reluctance from his senses in the service of God. He was chosen very young to govern the great convent of the Minerva in Rome; and after that, was successively prior at Naples, Cajeta, Cortona, Sienna, Fiesoli, and Florence: in all which places he zealously enforced the practice of the rule of St. Dominick, and more by his actions than words. Besides his domestic employments he preached often, and with great fruit. The works which he published increased his reputation. He was consulted from Rome, and from all quarters, especially in intricate cases of the canon law. The learned cardinal de Lucca reckons him among the most distinguished auditors or judges of the Rota, though we do not find at what time he discharged that office. He was chosen vicar or general superior of a numerous reformed congregation in his order. He would not remit any thing in his austerities or labors when exhausted by a decay, of which however he recovered. Pope Eugenius IV. called him to the general council of Florence; and he assisted in quality of divine at all its sessions, and at the disputations with the Greeks. During his stay at Florence he was made prior of the convent of St. Mark in that city, for which Cosmus of Medici, called the father of his country, was then building a sumptuous church, which pope Eugenius IV. consecrated. After having established in this house the true spirit of his order, he visited his convents in Tuscany and Naples.

While employed in introducing the primitive discipline of his order in the province of Naples, the see of Florence became vacant by the death of its archbishop. The intrigues of several candidates protracted the election of a successor. But pope Eugenius IV. no sooner named F. Antoninus to the Florentines, as possessed of the qualities they had desired in their future bishop, namely, sanctity, learning, and experience, and his being a native of their own city, than they all acquiesced in his choice. Antoninus, who had then been two years absent from Florence, employed in the visitation of his monasteries, was equally surprised and afflicted that he should have been thought of for so eminent a dignity. And that he might escape it, he set out with the design of concealing himself in the isle of Sardinia, but being prevented in the execution, he was obliged to go to Sienna, whence he wrote to the pope, conjuring his holiness not to lay that formidable burden on his weak shoulders, alleging his being in the decline of life, worn out with fatigues and sickness; enlarging also upon his great unworthiness and want of capacity; and begging that he would not now treat him as an enemy whom he had honored with so many marks of friendship. He could not close his letter without watering it with his tears. The pope, however, was inflexible; and sent him an order to repair without delay to his convent at Fiesoli. He wrote at the same time to the city of Florence, to acquaint them that he had sent them an archbishop to their gates. The principal persons of the clergy and nobility, with Cosmus of Medici at their head, went out to compliment him on that occasion; but found him so averse to the dignity, that all their entreaties to take it upon him were to no purpose, till the pope, being again applied to in the affair, sent him an order to obey, backing it with a threat of excommunication if he persisted in opposing the will of God. After many tears, Antoninus at last complied; he was consecrated and took possession of his bishopric in March, 1446. His regulation of his household and conduct was a true imitation of the primitive apostolical bishops. His table, dress, and furniture showed a perfect spirit of poverty, modesty, and simplicity. It was his usual saying, that all the riches of a successor of the apostles ought to be his virtue. He practised all the observances of his rule as far as compatible with his functions. His whole

family consisted of six persons, to whom he assigned such salaries as might hinder them from seeking accidental perquisites, which are usually iniquitous or dangerous. He at first appointed two grand vicars, but afterwards, to avoid all occasions of variance, kept only one; and remembering that a bishop is bound to personal service, did almost every thing himself, but always with mature advice. As to his temporalities, he relied entirely on a man of probity and capacity, to reserve himself totally for his spiritual functions. He gave audience every day to all that addressed themselves to him, but particularly declared himself the father and protector of the poor. His purse and his granaries were in a manner totally theirs; when these were exhausted, he gave them often part of his scanty furniture and clothes. He never was possessed of any plate, or any other precious moveables, and never kept either dogs or horses; one only mule served all the necessities of his family, and this he often sold for the relief of some poor person; on which occasion, some wealthy citizen would buy it, to restore it again as a present to the charitable archbishop. He founded the college of St. Martin, to assist persons of reduced circumstances, and ashamed to make known their necessities, which establishment now provides for above six hundred families. His mildness appeared not only in his patience in bearing the insolence and importunities of the poor, but in his sweetness and benevolence towards his enemies. One named Ciardi, whom he had cited before him to answer certain criminal accusations, made an attempt on his life; and the saint narrowly escaped the thrust of his poniard, which pierced the back of his chair. Yet he freely forgave the assassin, and praying for his conversion, had the comfort to see him become a sincere penitent in the order of St. Francis.

The saint wanted not courage whenever the honor of God required it. He suppressed games of hazard; reformed other abuses in all orders; preached almost every Sunday and holiday, and visited his whole diocese every year, always on foot. His character for wisdom and integrity was such, that he was consulted from all parts, and by persons of the highest rank, both secular and ecclesiastical: and his decisions gave so general a satisfaction, that they acquired him the name of Antoninus the counsellor. Yet this multiplicity of business was no interruption of his attention to God. He allowed himself very little sleep. Over and above the church office, he recited daily the office of our Lady, and the seven penitential psalms; the office of the dead twice a week, and the whole psalter on every festival. In the midst of his exterior affairs he always preserved the same serenity of countenance, and the same peace of mind, and seemed always recollected in God. Francis Castillo, his secretary, once said to him, bishops were to be pitied if they were to be eternally besieged with hurry as he was. The saint made him this answer, which the author of his life wished to see written in letters of gold: "To enjoy interior peace, we must always reserve in our hearts amidst all affairs, as it were, a secret closet, where we are to keep retired within ourselves, and where no business of the world can ever enter." Pope Eugenius IV. falling sick, sent for Antoninus to Rome, made his confession to him, received the viaticum and extreme-unction from his hands, and expired in his arms on the 23d of February, 1447. Nicholas IV. succeeded him. St. Antoninus having received his benediction, hastened to Florence, where a pestilence had begun to show itself, which raged the whole year following. The holy archbishop exposed himself first, and employed his clergy, both secular and regular, especially those of his own order, in assisting the infected; so that almost all the friars of St. Mark, St. Mary Novella, and Fiesoli were swept away by the contagion, and new recruits were sent from the province of Lombardy to inhabit those houses.

The famine, as is usual, followed this first scourge. The holy archbishop stripped himself of almost every thing; and by the influence of his words and example, many rich persons were moved to do the like. He obtained from Rome, particularly from the pope, great succors for the relief of the distressed. Indeed, the pope never refused any thing that he requested; and ordered that no appeals should be received at Rome from any sentence passed by him. After the public calamity was over, the saint continued his liberalities to the poor; but being informed that two blind beggars had amassed, the one two hundred, and the other three hundred ducats, he took the money from them, and distributed it among the real objects of charity; charging himself, however, with the maintenance of those two for the rest of their lives. Humility made him conceal his heroic practices of penance and piety from others, and even from himself; for he saw nothing but imperfections even in what others admired in him, and never heard any thing tending to his own commendation without confusion and indignation. He formed many perfect imitators of his virtue. An accident discovered to him a hidden servant of God. A poor handicraftsman lived in obscurity, in the continual practice of penance, having no other object of his desires but heaven. He passed the Sundays and holidays in the churches, and distributed all he gained by his work, beyond his mean subsistence, among the poor, with the greatest privacy; and kept a poor leper, serving him and dressing his ulcers with his own hands, bearing the continual reproaches and complaints of the ungrateful beggar, not only with patience, but also with joy. The leper became the more morose and imperious, and carried complaints against his benefactor to the archbishop, who, discovering this hidden treasure of sanctity in the handicraftsman, secretly honored it, while he punished the insolence of the leper.

Florence was shook by frequent earthquakes during three years, from 1453, and a large tract of land was laid desolate by a violent storm. The saint maintained, lodged, and set up again the most distressed, and rebuilt their houses. But he labored most assiduously to render these public calamities instrumental to the reformation of his people's manners. Cosmus of Medicis used to say, that he did not question but the preservation of their republic, under its great dangers, was owing chiefly to the merits and prayers of its holy archbishop. Pope Pius II. has left us, in the second book of his Commentaries, a most edifying history of the eminent virtues of our saint, and the strongest testimonies of his sanctity. The love of his flock made him decline a secular embassy to the emperor Frederic III. God called him to the reward of his labors on the 2d of May, 1459, in the seventieth year of his age, the thirteenth of his archiepiscopal dignity. He repeated on his death-bed these words, which he had often in his mouth during health, "To serve God is to reign." Pope Pius II. being then at Florence, assisted at his funeral. His hair-shirt and other relics were the instruments of many miracles. He was buried, according to his desire, in the church of St. Mark, among his religious brethren, and was canonized by Adrian VI. in 1523. His body was found entire in 1559, and translated with the greatest pomp and solemnity, into a chapel prepared to receive it in the same church of St. Mark, richly adorned by the two brothers Saviati.* whose family looks upon it as their greatest honor that this illustrious

* St. Antoninus's principal work is, his *Summ of Moral Divinity*, divided into four parts, in which all virtues and vices are explained; the former enforced by pathetic motives and examples, and the latter painted in the most striking colors, to inspire Christians with horror. His *Chronicle*, or tripartite historical *Summ*, is an abridgment of history from the creation of the world to 1458, the year before his death. He is faithful and candid; but in distant events liable to mistakes. His *Little Summ* is an instruction of confessors. We have also his treatise on virtues and vices, and some few sermons. See Echard, *De Script Ord. Præd.* t. 1. p. 818, and Peter and Jerom Ballerini of Verona in the life of St. Antoninus, in their new

saint belonged to it. Nor is it easy to imagine any thing that could surpass the rich embellishments of this chapel,* particularly the shrine; nor the pomp and magnificence of the procession and translation, at which a great number of cardinals, bishops, and princes from several parts assisted, who all admired to see the body perfectly free from corruption, one hundred and thirty years after it had been buried.

The venerable Achard, bishop of Avranches, in his excellent treatise On Self-denial,† reduces the means and practice of Christian perfection to seven degrees of self-renunciation, by which he is disposed for the reign of love in his soul. These degrees he otherwise calls seven deserts of the soul. The first is the desert of penance. The second of solitude, at least that of the heart. The third of mortification. The fourth of simplicity of faith. The fifth of obedience. The sixth of the pure love of God. The seventh of zeal for his honor in the salvation of our neighbor. For a man, first, is to renounce sin by sincere repentance. Secondly, the world by solitude. Thirdly, the flesh by the mortification of his senses. Fourthly, though reason is man's most noble excellency, yet this being obscured and often blinded by the passions, easily becomes the seat of pride, and leads into the most dangerous precipices and errors. Man is therefore bound to humble his reason by keeping it in due subordination, and in a certain degree to renounce it by simplicity of heart and sincere humility. And this is so far from being against reason, that it is the sovereign use of reason. Fifthly, a man is moreover obliged to renounce his own will by perfect obedience. Sixthly, he must moreover renounce all that he is by the pure love of God, which ought to have no bounds. Seventhly, none but one who has tasted the sweetness of heavenly contemplation, knows how incomparable an advantage he renounces who deprives himself of it. Yet zeal for our neighbor's salvation, and tender compassion for his spiritual miseries, move the saints sometimes to prefer toils and sufferings to its pure delights and charms. By these rules we see by what degrees or means pious pastors attain to the apostolic spirit of their state, and how heroic their sacrifice is.

SS. GORDIAN AND EPIMACHUS, MM.

THESE two holy martyrs are named in all calendars of the western church since the sixth age. St. Epimachus suffered at Alexandria under Decius, in the year 250, with one Alexander. They had been long detained in a hideous dungeon, were beaten with clubs, their sides were torn with iron hooks; lastly, they were both burnt in line. This is related by St. Dionysius of Alexandria, quoted by Eusebius, (b. vi. c. 41.)

St. Gordian was beheaded at Rome for the faith, under Julian the Apostate, in the year 362. His name occurs in the ancient Martyrologies. His body was laid in a cave, in which was deposited that of St. Epimachus, which was brought from Alexandria to Rome a little before St. Gordian's

edition of his works. Mamachi gave an edition of his Summ, with prolix notes, printed at Florence in 1741.

* Descrizione della Capella di S. Antonino, or, The Description of the Chapel of St. Antoninus, in the Dominicans' church of St. Mark, at Florence: also the History of the Translation of his Body into this Chapel, printed in folio in 1728, at Florence.

† See this treatise published by the Ven. F. Simon Gourdan, in the seventh tome of his MS. Account of the Lives and Maxims of the eminent Men of St. Victor's Monastery at Paris, kept in the library of that house. Achard was a native of Normandy, and of the prime nobility of that province. In his youth he studied in England, and was the glory of the clergy of this kingdom. Returning into France, he entered himself among the regular canons of St. Victor's, under the blessed Gilduin, the first abbot of that house, whom, upon his death in 1155, he succeeded in that abbacy.

Achard was made bishop of Avranches in 1160, and was highly esteemed by Henry II. of England though he constantly defended the cause of St. Thomas of Canterbury against that prince, from the beginning of his persecution in 1164, to his martyrdom in 1170. Achard died in the odor of sanctity in 1171. See F. Gourdan, ib. l. 7.

martyrdom. The relics of both these martyrs are now possessed by the great Benedictin abbey of Kempton, in the diocese of Ausbourg.

ST. ISIDORE OF MADRID, LABORER,

PATRON OF MADRID.

It is a misfortune which deserves to be lamented with floods of tears, that ignorance, obstinacy, and vice should so often taint a country life, the state which of all others is most necessary and important to the world; the most conformable to a human condition and to nature; the state which was sanctified by the example of the primitive holy patriarchs, and which affords the most favorable opportunities for the perfect practice of every virtue and Christian duty. What advantageous helps to piety did the ancient hermits seek in the deserts, which the circumstances of a country laborer do not offer? The life of St. Isidore is a most sensible proof of this assertion. He was born at Madrid, of poor but very devout parents, and was christened Isidore from the name of their patron, St. Isidore of Seville. They had not the means to procure him learning or a polite education; but, both by word and example, they infused into his tender soul the utmost horror and dread of all sin, and the most vehement ardor for every virtue, and especially for prayer. Good books are a great help to holy meditation; but not indispensably requisite. St. Irenæus mentions whole nations which believed in Christ, and abounded in exemplary livers, without knowing the use of ink or paper. Many illustrious anchorets knew no other alphabet than that of humility and divine charity. The great St. Antony himself could not so much as read the Greek or Latin languages: nay, from the words of St. Austin, some doubt whether he could read even his own barbarous Egyptian dialect. Yet in the science of the saints, what philosopher or orator ever attained to the A B C of that great man? Learning, if it puffs up the mind, or inspires any secret self-sufficiency, is an impediment to the communications of the Holy Ghost; simplicity and sincere humility being the dispositions which invite him into the soul. By these was Isidore prepared to find him an interior instructor and comforter. His earnestness in seeking lessons and instructions of piety made him neglect no opportunity of hearing them; and so much the more tender and the deeper were the impressions which they left in his soul, as his desire was stronger and the more pure. His patience in bearing all injuries and in overcoming the envy of fellow-servants by cordial kindnesses; his readiness to obey his masters, and in indifferent things to comply with the inclinations of others, and humbly to serve every one, gave him the most complete victory over himself and his passions. Labor he considered as enjoined him by God in punishment of sin, and for a remedy against it. And he performed his work in a spirit of compunction and penance. Many object that their labors and fatigues leave them little time for the exercises of religion. But Isidore, by directing his attention according to the most holy motives of faith, made his work a most perfect act of religion. He considered it as a duty to God. Therefore he applied himself to it with great diligence and care, in imitation of the angels in heaven, who in all things fulfil the will of God with the greatest readiness and alacrity of devotion. The more humbling and the more painful the labor was, the dearer it was to the saint, being a means the more suitable to tame his flesh, and a more noble part of his penance. With the same spirit that the saints subdued their bodies by toils in their deserts, Isidore embraced his task. He moreover sanctioned it by continual prayer. While his hand

held the plough, he in his heart conversed with God, with his angel guardian, and the other blessed spirits; sometimes deploring the sins of the world, and his own spiritual miseries, at other times, in the melting words of the royal prophet, raising his desires to the glory of the heavenly Jerusalem. It was chiefly by this perfect spirit of prayer, joined with, or rather engrafted upon a most profound humility and spirit of mortification, that St. Isidore arrived at so eminent a degree of sanctity as rendered him the admiration of all Spain. In his youth he was retained servant by a gentleman named John de Vargas of Madrid, to till his land and do his husbandry work. The saint afterwards took a most virtuous woman to wife, named Mary Toribia. Those who call her de la Cabeza were deceived by a chapel to which that name is given, because her head is kept in it. After the birth of one child, which died young, the parents, by mutual consent, served God in perfect continency.

St. Isidore continued always in the service of the same master. On account of his fidelity, he could say to him as Jacob did to Laban,¹ that, to guard and improve his stock, he had often watched the nights, and had suffered the scorching heats of summer, and the cold of winter; and that the stock, which he found small, had been exceedingly increased in his hands. Don John de Vargas, after long experience of the treasure he possessed in this faithful ploughman, treated him as a brother, according to the advice of Ecclesiasticus,² *Let a wise servant be dear to thee as thy own soul.* He allowed him the liberty of assisting daily at the public office of the church. On the other side, Isidore was careful by rising very early, to make his devotions no impediment to his business, nor any encroachment upon what he owed to his master. This being a duty of justice, it would have been a false devotion to have pretended to please God by a neglect of such an obligation; much less did the good servant indulge his compassionate charity to the poor, by relieving them otherwise than out of his own salary. The saint was sensible that in his fidelity, diligence, and assiduous labor consisted, in great part, the sanctification of his soul; and that his duty to his master was his duty to God. He also inspired his wife with the same confidence in God, the same love of the poor, and the same disengagement from the things of this world: he made her the faithful imitatrix of his virtues, and a partner in his good works. She died in 1175, and is honored in Spain among the saints. Her immemorial veneration was approved by pope Innocent XII. in 1697. See Benedict XIV., de Canoniz. l. 2, c. 24, p. 246.

St. Isidore being seized with the sickness of which he died, foretold his last hour, and prepared himself for it with redoubled fervor, and with the most tender devotion, patience, and cheerfulness. The piety with which he received the last sacraments drew tears from all that were present. Repeating inflamed acts of divine love, he expired on the 15th of May, 1170, being near sixty years of age. His death was glorified by miracles. After forty years, his body was removed out of the churchyard into the church of St. Andrew. It has been since placed in the bishop's chapel, and during these five hundred years remains entire and fresh, being honored by a succession of frequent miracles down to this time. The following, among others, is very well attested. Philip III., in his return from Lisbon, was taken so ill at Casarubios del Monte, that his life was despaired of by his physicians. Whereupon the shrine of St. Isidore was ordered to be carried in a solemn procession of the clergy, court, and people, from Madrid to the chamber of the sick king. The joint prayers of many prevailed. At the same time the shrine was taken out of the church, the fever left the king; and upon its being brought into his chamber, he was perfectly cured. The year follow ag

¹ Gen. xxxi. 40; xxx. 30.

² Eccles. vii. 28.

the body of the saint was put into a new rich shrine, which cost one thousand six hundred ducats of gold. St. Isidore had been beatified a little before by Paul V., in 1619, at the solicitation of the same king. His solemn canonization was performed, at the request of king Philip IV., on the 12th of March, 1622, though the bull was only made public by Benedict XIII. See the life of St. Isidore, written by John of Madrid, one hundred and forty years after his death; and Card. Lambertini, de Canoniz. SS. t. 3.

ST. COMGALL, ABBOT.

ONE of the most illustrious founders of monastic orders in Ireland. He was born of noble parents in the north of Ulster, in 516, and was brought up under St. Fintan, in his monastery of Cluain-Aidhnech, at the foot of the Bladmahills, from whence arise two rivers, the Barrow and Nore, in the Queen's County. He came out of that school of piety and monastic discipline an accomplished master, and founded, about the year 550, the great abbey of Benchor or Bangor,* in the county of Down, which was the most numerous and most celebrated of all monasteries of Ireland, as that of Bangor, in North Wales, was the most considerable among the Britons, which was in a flourishing condition soon after the death of St. Dubritius, about

* The learned antiquary, Sir Roger Twisden, tells us, in his Rise of the Monastic State, p. 36, that the monks of Bangor were not unlike the Order of St. Basil, if not of it. And bishop Tanner takes notice, that the first British and Irish monks imitated very much the rules of the oriental monks. St. Comgall founded Bangor in Ireland, as is made evident by Usher, not Bangor in Wales, as Camden mistakes. This latter, when ever instituted, was a famous abbey in the time of Gildas, who speaks of Monachorum decreta, et monachi votum. Bishop Usher informs us, l. de Antiq. Brit. c. xviii, that four monastic rules are still extant in the old Irish tongue. 1. That of St. Columbkil, which was followed in Scotland, and in the churches planted by the Scottish monks among the northern English Saxons, till Saint Wilfrid changed it among them. 2. That of St. Comgall; but the language in which this rule is written is no longer intelligible. 3. Of St. Mochuda, or Carthag, a disciple of St. Comgall, and founder of the great monastery of Rathin, in West Meath, and also of another at Lisnore, of which city he was the first bishop. He died in 637, and is honored on the 10th of May. 4. Of St. Ailbee, who, preaching in Ireland at the same time with St. Patrick, was made the first archbishop of Emelye in Munster, of which province he was a native. That see was afterwards fixed at Cashel. St. Ailbee founded a most famous monastery in the isle of Aran, over which he appointed St. Enna or Eadeus the first abbot. St. Ailbee is honored September the 12th. The most renowned among the disciples of St. Comgall that flourished in Ireland, was St. Lugli, or Molua, eminent for his obedience and other virtues. St. Bernard, who calls him Lunanus, writes, that he is said to have founded a hundred monasteries. The principal was situate in Leinster, on the borders of Munster, between Ossory and Lesia, now Queen's County. It was called Cluain Fearta, or Solitude of Wonders; for Cluain signifies a retired place, and Fearta wonders. St. Molua wrote a monastic rule, which was very famous, and is said to have been highly approved by St. Gregory the Great. He died in 622.

Among the other ancient Irish saints, some of the principal are, two SS. Brendans, both disciples of St. Finian at Clonard. One founded the abbey of Birra, in the middle of Ireland, and died in 564, or according to others, in 572. The other, surnamed the elder, much more famous, the son of Findoga, founded the great monastery of Cluain-Feara, in Connaught, now called Clonfert, an episcopal see under the archbishop of Tuam. This house was different from that of St. Molua in Leinster, called Cluain-Fearta-Molua. Saint Brendan the elder was the author of a monastic rule, and built for his sister Brigia a monastery near Tuam, called Inechduin, where he died in 578. See his life, the 16th of May. St. Fintan, abbot of Cluain-Aidhnech, in Leinster, was also eminent for his sanctity; by his instructions Comgall was initiated in the practice of Christian perfection. The rule of St. Fintan was very austere. The monks lived only on vegetables, and tilled the ground with their own hands. He died in the sixth century. See his life on the 17th of February, also Bollandus. At the same time flourished St. Kenny, in Latin Culinus, who founded the abbey Achadhho, or Field of Oxen, the first seat of the bishops of Ossory; which see is now fixed at Kilkenny, or Cell of Kenny, so called from this saint. See his life on October 11th. Also Usher, Ant. c. xvii., p. 495. St. Finian Lobhar, or the Leper, a disciple of St. Brendan, founder of the monasteries of Inis-Fallen in Desmond, and of Ard-finan in the county of Tipperary, died about the year 615. See his life on the 16th of March. St. Coemgen, alias Keivin, founder of the famous abbey of Glandaloch, which became an episcopal see, now united to Dublin; see his life the 3d of June. St. Colman-Elo, founder of the monastery of Land-Elo, now Lin-alli, in the King's County, died in 610. See his life the 26th of September. St. Kiaran, or Queranus, called in Cornwall Piran, was a native of Ossory in Ireland, travelled to Rome, and after his return converted his mother and many other infidels to the faith, thirty years before the arrival of St. Patrick, according to bishop Usher, who places his birth in 352; and his return from Rome into Ireland in 402. See his life on the 5th of March.

Usher reckons certain other saints in Ireland who are said to have lived a little before the preaching of St. Patrick. One St. Mel, nephew to St. Patrick, and first bishop of Ardchadh, in the county of Longford, and many other saints in Ireland, about the time of their conversion to the faith. See Usher, Antiq. Brit. c. xvi. xvii. and Colgan.

The fervor with which the Irish first embraced the faith, seems not to have abated for several ages. In 674, Marianus Scotus makes this remark in his Chronicle, "that Ireland was filled with saints or holy men." Nor was the reputation of its schools less renowned. Two Irishmen coming into France in '91, were there admired for their incomparable learning, and gave birth to the two first universities in the world, namely those of Paris and Pavia; and our great king Alfred, in 891, listened to three learned Irishmen in his projects for the advancement of literature (See Usher pp. 544, 545.) Camden observes, (Brit. de Hibern. p.

the middle of the sixth century. Camden is mistaken when he writes that St. Congall first instituted monks in Ireland; it being certain that Saint Patrick himself had founded monasteries there, having perhaps learned the monastic rule of St. Martin in France. But St. Congall exceedingly propagated that state in Ireland. He is said to have governed in Benchor and other houses three thousand monks; all which religious men were employed in tillage or other manual labor. Coloman, who was his disciple at Benchor, settled his rule in Britain, France, and Italy; and many other abbots, bishops, and saints, came out of his nursery. All the holy men of that age sought his friendship and acquaintance, and the ancient writers highly extol his sanctity and prudence. Notker says, he was, in an extraordinary manner, the heir of the virtues and merits of St. Columba, or Columbkille. Jonas, in the life of St. Columban, and St. Bernard in that of St. Malachi, are very profuse in his commendations. The latter says, that the monastery of Benchor having been long before destroyed by pirates, St. Malachi restored it, because the bodies of many saints reposed there. Usher thinks St. Congall to have been the same with St. Congellus. Seven years after he had founded Benchor, he went to Wales, and there built a monastery, in a place then called the Land of Heth. On his return to Ireland he founded another monastery, called Cell-Comgail, now Saynkille, at present annexed to the archbishopric of Dublin. He died on the 10th of May, in 601.* See Usher, *Ant. Brit. Eccl.*, pp. 236, 237, 452, 472, 473, 475, 476, 494. Also the *Chronicles of Inisfallen and Kilkenny*, quoted by Colgan in *MSS.*

SAINT CATALDUS, BISHOP OF TARENTUM, IN ITALY.

He was a learned Irish monk, who was for some time regent of the great school of Lismore, soon after the death of its founder St. Carthag. To this nursery of learning and virtue prodigious numbers flocked both from the neighboring and remote countries. St. Cataldus at length resigned his charge in quest of some closer retirement, and travelled to Jerusalem; and, in his return into Italy, was chosen bishop of Tarentum, not in the sixth century, as some Italian writers have imagined, much less in the second, but in the decline of the seventh. He is titular saint of the cathedral, the

730.) that the English Saxons anciently flocked to Ireland as to the mart of sacred learning, and that this is frequently mentioned in the lives of eminent men among them. Thus in the life of Sulgeous, in the eighth age, we read:

*Exemplo Patrum, commotus amore legendi,
Ivit ad Hibernos, sophia mirabile claros.*

With love of learning and examples fired,
To Ireland, famed for wisdom, he retired.

Camden conjectures that the English Saxons borrowed their letters from the Irish, because they used the same which the Irish at this day still make use of in writing their own language.

The monks who applied themselves to prayer, preaching, and teaching in Ireland and Scotland, in the middle ages, were called Culdees, *i. e.* servants of God, from the Latin words, *Cultores Dei*. No mention is made of them by Nennius in the seventh, nor by Bede in the eighth age. They seem not to have been known before the ninth century, in which we find them at St. Andrew's: though Hector Boetius, and other Scottish writers pretend the Culdees to have been as ancient as Christianity in that country. They seem to have never had any settlement in England except at St. Peter's in York. Their rule was borrowed from that of St. Basil. See Usher's *Antiq. Eccl. Brit.*, fol. 333, 334, 346, 638, 659. Collier, *Eccl. Hist.*, vol. 1, p. 180, and Tanner's preface to *Notitia Monast.*

In the latter ages the Benedictin and other religious orders had many houses and provinces in Ireland: but the regular canons of St. Austin were far the most flourishing, as the Benedictines were in England. The bishops and parsons of Ireland were mostly taken out of their body. In Dublin, though the church of Saint Patrick was the richest and the principal cathedral, that of the Holy Trinity, belonging to a great abbey of regular canons, enjoyed also the pre-eminence of a cathedral. Its abbot sat in the house of lords; as did also the prior of All-Saints in the same city, and certain other abbots and priors in other parts of the Island. See Alemand's *French Monastic History of Ireland*: or that in English, though both very imperfect, and often inaccurate. The principal among the ancient monasteries of Ireland are mentioned by Sir James Ware.

* The Irish annals of the Four Masters place the death of St. Congall in 600; having (they say) died in the nineteenth year of his age, and governed the abbacy of Benchor fifty years, three months and ten days.

only parish-church of the city, though it is said to contain eighteen thousand inhabitants. St. Cataldus is counted the second bishop. Colgan gives an epitaph placed under an image of St. Cataldus at Rome, which declares his birth, travels, and death, as follows :

Me tulit Hiberne, Solyne traxere, Tarentum
Nunc tenet: huic ritus, dogmata, jura dedi.

Which are thus Englished by Harris in his edition of Ware's Irish bishops

Hibernia gave me birth: thence wafted o'er,
I sought the sacred Solynean shore.
To thee, Tarentum, holy rites I gave,
Precepts divine; and thou to me a grave.

See his life written by three Italians, Bartholomew Moronus, Alexander ab Alexandro, and Antony Caraccioli: see also Colgan, t. 1, p. 656, et MSS. ad 10 Majj; and Harris's Ware, p. 549.

MAY XI.

ST. MAMMERTUS, CONFESSOR,

ARCHBISHOP OF VIENNE.

From a homily of St. Avitus, his disciple, on the Institution of the Rogation-Days, t. 2; Op. Strmond, p. 136, and from St. Sidonius Apollinaris, l. 7, ep. 1, p. 1014; l. 5, ep. 14. See Ceillier, t. 15, p. 23. Rivet, Hist. Littér. Fr. t. 2, p. 480.

A. D. 477.

ST. MAMMERTUS, archbishop of Vienne in Dauphiné, in which see he succeeded Simplicius in the fifth age, was a prelate renowned in the church for his sanctity, learning, and miracles. He instituted in his diocese the fasts and supplications called the Rogations, on the following occasion.¹ Almighty God, to punish the sins of the people, visited them with wars and other public calamities, and awaked them from their spiritual lethargy by the terrors of earthquakes, fires, and ravenous wild beasts, which last were sometimes seen in the very market-places of cities; such was the desolate state to which the country was reduced. These evils the impious ascribed to blind chance; but religious and prudent persons considered them as tokens of the divine anger, which threatened them with entire destruction, unless they strove effectually to avert it by sincere repentance. Amidst these scourges, St. Mammertus received a token of the divine mercy. A terrible fire happened in the city of Vienne, which baffled the efforts of men; but by the prayers of the good bishop, the fire on a sudden went out. This miracle strongly affected the minds of the people. The holy prelate took this opportunity to make them sensible of the necessity and efficacy of devout prayer, and to improve their salutary dispositions to sincere compunction and penance, and a thorough amendment of life. On Easter-night, a second great fire happened, which alarmed the city more than ever. The zealous pastor had recourse to his usual arms, and poured forth his prayers with many tears, lying prostrate before the altar till the flames were extinguished in a manner which his successor, St. Avitus, calls miraculous.² During this second conflagration, the archbishop formed a pious design of

¹ Sidon. Apollin. l. 7, ep. p. 1014

² Hom. de Rogat p. 136.

instituting an annual fast and supplication of three days, in which all the faithful should join, with sincere compunction of heart, to appease the divine indignation by fasting, prayer, tears, and the confession of sins. The church of Auvergne, of which St. Sidonius was bishop, adopted this pious institution before the year 475, as appears by the letter of St. Sidonius, quoted above; and it became in a short time a universal practice. We have two sermons of St. Mammertus, one on the Rogations, the other on the repentance of the Ninevites, being the twenty-fourth and twenty-fifth among the discourses which bear the name of Eusebius of Emisa. It is clear from the homily of St. Avitus, On the Rogations, that St. Mammertus regulated the psalms to be sung, and the rite to be observed on the three Rogation days. The ancient mass and lessons appointed for them in Gaul, are found in the ancient Gallican liturgy, published by Mabillon. St. Mammertus's younger brother, Mammertus Claudian, who is celebrated by St. Sidonius Apollinaris as the greatest scholar of his age, but was much more commendable for his modesty and virtue, being a priest, governed the affairs of his diocese under him. He was author of the hymn, *Pange lingua gloriosi prælium certaminis*,* and other elegant works.† He died about the year 474. Our saint survived him three years, dying in 477, and is commemorated in the Roman Martyrology.

Under temporal afflictions we are to remember that God chastises us in this life only in mercy: by these visits he desires to cure the disorderly attachments of our souls, and to compel us to acknowledge that he is our only salvation, comfort, and strength, and to seek him with our whole hearts. To neglect human precautions and remedies against temporal evils, would be to tempt God: but so to rely on the means of human prudence as not to have recourse to God by earnest prayer, is to refuse to acknowledge our dependence upon him, and to deprive ourselves of his blessing, which alone can give success even to natural means. St. Mammertus shows that prayer on these occasions must be accompanied with compunction, penance, and alms-deeds. We must begin to implore the divine mercy by renouncing sin as the greatest of evils, the cause of all the chastisements which are inflicted on us, and an evil of an order infinitely superior to all other calamities, inasmuch that it is really the only evil we ought truly to fear. Can we hope that God will hear our prayers if we only ask of him what will entertain in us the kingdom of the devil: not his grace, but the things of this world, and the objects of our irregular passions? Such petitions are not prayers, but inordinate desires. Have we not reason to fear that ours are often such, if we cry to God with tears when any temporal calamity threatens us; but are insensible to the miseries of our souls, and cold and remiss under spiritual dangers? If we seek first the kingdom of God and its justice all other things will be given to us.

ST. MAIEUL, IN LATIN, MAJOLUS, C.,

ABBOT OF CLUNI.

AVIGNON, where this great personage was born, of a very rich and illustrious family, about the year 906, being exposed to the incursions of the

* It has been by some falsely ascribed to Venantius Fortunatus.

† *Bibl. Patr. Lat.* t. 6, p. 1062. His principal work is that in three books, *On Nature and the Soul Against Faustus of Riez*, who had asserted that God alone is incorporeal, and that angels and human souls are material. Mammertus confutes his error, and treats that obscure question in a methodical and elegant manner.

Saracens, Maieul, after the death of his parents, retired to Macon, to a nobleman who was his relation. There he received the tonsure; and Bernon, the bishop, gave him a canonry in his cathedral, in hopes of fixing him in his diocese. Antony, abbot of L'Isle Barbe, at that time taught philosophy with great reputation at Lyons. Maieul went thither; but while he pursued his studies he dedicated a considerable part of his time every day to his devotions; and though by his progress in learning he raised the admiration of all who knew him, it was principally in the school of virtue that he every day outdid himself. His higher studies he completed at Macon, and was, when yet young, raised to the dignity of archdeacon. The archiepiscopal see of Besançon soon after falling vacant, the prince, clergy, and people unanimously chose Maieul to fill it. To escape this danger he fled to Cluni, and there made his monastic profession about the year 942. The abbot Aimard appointed him library-keeper and apocrisarius, to the first of which charges was annexed the care of the studies, to the second that of the treasury, and of all important affairs out of the monastery. As St. Berno, the first abbot of Cluni, had chosen St. Odo his coadjutor, and St. Odo Aimard, so Aimard, in 948, raised St. Maieul to the dignity of joint abbot with him, though he survived to the year 965. His extraordinary merit and virtue gained him the respect and esteem of all the princes of that age. The emperor Otho the Great placed an entire confidence in him, and gave him the superintendency over all the monasteries in his dominions. The empress St. Alice, and her son Otho II., had no less regard for him; and by him, when they were at variance, a happy reconciliation was effected. They conspired to have him raised to the popedom; but could by no means overcome his opposition. To all that could be urged, he replied: "He knew how far he was from being possessed of the essential qualifications for that exalted station: also how opposite his manners were to those of the Romans." St. Maieul was very learned, and a great encourager of all useful studies. Three years before his death he appointed St. Odilo his coadjutor, in 991, not in 998, as D'Acheri, who published the act of his election, imagined. It is signed by S. Maieul, by Rodolph, king of Burgundy, several archbishops, bishops, secular lords, and one hundred and seventy-seven monks. From that time, the saint gave himself up entirely to the exercises of penance and contemplation. He could not, however, decline, at the earnest request of Hugh Capet, king of France, to undertake a journey to settle a reformation in the abbey of St. Denys, near Paris. He fell sick on the road at the monastery of Souvigni, two leagues from Moulins, and there died on the 11th of May, in 994. His remains were buried there, in the church of St. Peter; king Hugh honored the ceremony with his presence, and enriched his tomb with many presents. An altar was erected there soon after, according to the manner of canonizing saints in those days. He is named in the Roman Martyrology on this day. His life is written by Syrus, a monk of Cluni, who dedicated this work to St. Odilo. It is given genuine by Mabillon, *Act. Bened.* t. 7. Aldebald, a monk of the same house, added a preface and some trifling digressions, while St. Odilo was still abbot. Two short lives of this saint were compiled soon after, which see in the continuators of Bollandus, with ancient relations of miracles wrought at his tomb. See *Biblioth. Cluniac.* p. 620; *Hist. Lit. de la France*, t. 6 p. 498, et t. 7, p. 409.

SAINT FRANCIS DI GIROLAMO, C.

From his life written by Father Longaro degli Oddi, S. J., according to the original documents used in the process of his beatification, entitled *Vita del B. Francesco di Girolamo*; ROMA, 1806. The following abridgment of that edifying work is taken from the English translation published in London, and now for the first time included in "BUTLER'S LIVES OF THE SAINTS."

[SUPPLEMENT TO SADLIER'S EDITION.]

A. D. 1716.

IN that part of the kingdom of Naples which is commonly called Terra d'Otranto, a small village near Taranto gave birth to St. Francis di Girolamo. This event, which was destined to exercise so important an influence over the world in these latter times, took place upon the 17th of December, 1642. His parents, John Leonard di Girolamo and Gentilesca Gravina, were distinguished less by the honorable station which they occupied in society, than by their virtues and the excellent education they gave to their children—eleven in number, of whom Francis was the eldest.

But not only was virtue thus the inheritance of our saint, and as it were the natural growth of his soul, but it sprung up therein with an energy that early developed the rich qualities of the soil it occupied. A judgment beyond his years, a sweet submission and obedience to his parents, a virginal modesty, and an ardent love of prayer and retirement, marked the childhood of the saint, and betokened his future greatness and sanctity. At a proper age the holy youth was admitted to the sacraments of Penance and the Eucharist; from which moment his hunger and thirst for this sacred banquet constantly increased, drew him to its participation as often as possible, and nourished in him that love for our Lord, which kept him ever in communion with the Spouse of souls. His pious parents were careful to cultivate the extraordinary talents with which God had blessed him, by procuring him early instruction. He was taught the rudiments of the Latin tongue, which he acquired with surprising facility; and so quickly did he learn, and so correctly retain, the truths of religion, that already, in his tender years, he commenced his apostolic career, by teaching the children of his own age their catechism. When he was sixteen years of age, his parents, ever watchful over his interests, sent him to Taranto, that he might study philosophy and theology in the schools of the Society of Jesus. Here his exemplary conduct won for him the esteem and affection of his venerable archbishop, who, more and more persuaded of his worthiness, advanced him successively to the minor orders, subdeaconship and deaconship. With the consent of his parents he went to Naples, in order to acquire the canon and civil law, at the same time that he prosecuted the study of theology. But what Francis had most at heart—to complete the dedication of himself to God—occupied his first thoughts on arriving at Naples. Wherefore, procuring dispensation letters from his archbishop, and a dispensation from the pope, on account of his age, he received priest's orders from the hands of Don Sanchez de Herrera, bishop of Possuoli. Deeply penetrated with a sense of the awful responsibility he had assumed, and the exalted dignity with which he was invested, Francis, although pure and holy and studious before, became now more watchful, fervent, and assiduous, and dreaded lest the shadow of imperfection should obscure for a moment the virginal purity of his soul. And though he lived in the world as one not belonging to the world, still he was now anxious to quit it entirely, and to betake himself to some solitude far removed from its dissipations and the breath of its pollu-

ted atmosphere, where he might have full leisure to attend to his advancement in learning and sanctity. Heaven granted the wish of its favored servant. A prefect's post became vacant in the College of Nobles of the Society of Jesus. Francis applied for, and obtained it. The youths who were submitted to his care, were not slow to discover that a saint had been set over them. His countenance and demeanor, his amiable manners and sweet and pious conversation, the austerities and mortifications which all his efforts did not entirely conceal, soon manifested the exalted degree of perfection which he had attained.

After five years' residence there, in the situation of prefect, our saint, in his twenty-eighth year, felt a sudden and strong inclination to enter the Society. Indeed, he had all the qualifications requisite to become a member, and though the idea presented itself to him for the first time, his mind was prepared to receive it with avidity, from the sentiments which he had long cherished, and which his education among the Jesuits, and his long connection since with the order, had considerably strengthened. But now an obstacle arose, which it cost the saint no little pains to overcome. This was his father's opposition to the step. He wrote Francis a long and vehement letter, full of pathetic remonstrances, which the saint so affectionately and eloquently answered, as at least to subdue his reluctance, and induce him to acquiesce in the will of God. Thus all difficulties being removed, on the eve of the Visitation of Our Lady, in the year 1670, being then in his twenty-eighth year, he repaired to the house of probation to perform his novitiate.

No sooner did Francis find himself admitted among the novices, and bearing the sacred habit, than his soul burst into lively effusions of gratitude; and with such zeal did he apply himself to the duties now imposed upon him, that the master of the novices soon perceived what an acquisition the Society had made. A more fervent, mortified, and obedient novice than Francis, never was found. He scrupulously complied with the minutest and most irksome ordinances. Being of a meek and affable disposition, he won the hearts of others by his amiable conduct; and, being appointed to preside over the lay-novices, his exalted virtues and profound spirituality speedily wrought a beneficial change in their dispositions. Armed at all points, and strengthened against every assailant, he issued from the first year of his novitiate, exulting like a giant, to run the career of apostolic virtue. He was sent to Lecce, together with the celebrated Father Agnello Bruno, and during three years, these holy missionaries traversed every city and village in the two provinces of Terra d'Otranto, and in that of Apulia, preaching, and converting, wherever they went, an infinite number of sinners. It used to be said of them, "Father Bruno and Father Girolamo seem not mere mortals, but angels sent expressly to save souls." In 1674, our saint was recalled to Naples, in order to finish his course of scholastic theology, previous to his being solemnly professed. When his studies were completed, he was, in 1675, by a special disposition of Providence, appointed to the church called the Gesù Nuovo, where he commenced the labors of that apostolic career, which he continued for forty years, without intermission, unto the close of his earthly pilgrimage. For the first three years, indeed, his only fixed duty was to give the invitation to communion, as is the custom in that church, on the third Sunday of every month; which task, however, is arduous enough to discourage any but a most zealous laborer. Yet even this and the other incessant works of charity in which he spent these three years, could not satisfy the cravings of our saint's zeal. Wherefore, on the news reaching him that the mission of Japan was once more to be opened, he importuned the superior by letters dispatched to Rome, to let

him have a part in this glorious enterprise, so that he might slake, in some degree, the burning thirst which devoured him. For his desire had ever been to die for the faith, yet was he content to linger out a painful life, amidst the thorns of martyrdom, even though it should be denied him to pluck the rose he so much coveted. The answer came, precise and peremptory. He was to consider Naples as his *India*, and to perfect the sacrifice he had made of himself to God, by the surrender of his inclinations. Thenceforward he looked upon Naples as that province in the vineyard of our Lord, which the divine husbandman wished him to exclusively cultivate. Such was the sovereign will of God, manifested in the command of his superiors, and in which our humble saint acquiesced without hesitation; nor was that Providence, which rules events, slow in carrying its purpose into effect.

The superiors, in 1678, confided the whole mission to Francis. Here it may be proper to describe the duties such a charge imposed. First, to watch over and maintain the fervor of a pious congregation, who assisted at all the processions, and were the right arm of the missionary; secondly, to preach every Sunday and festival-day during the year, in the squares or other frequented parts of the city; and this not only in Naples, but also in other towns and provinces of the kingdom. And thirdly, to give the monthly invitations to communion. Our saint undertook the first of these obligations with an ardor only surpassed by the success which attended his efforts. He reformed all abuses, and excluded every imperfection that could retard the spiritual advancement of his scholars. He introduced, or established among them, the custom of frequenting the sacraments every Sunday, and on all the festivals of our Lady, and the practice of mental as well as vocal prayer, and of public penance and humiliation. The law of the Gospel he was careful to instil into them by frequent exhortations, and he gave efficacy to his precepts by his example. But as the members of this confraternity were destined to be his partners and coadjutors in the apostolic ministry, he was, above all, assiduous in kindling and keeping alive the flames of zeal in their breasts; so that they became his zealous and indefatigable assistants. Besides this, he chose seventy-two of the most efficient and capable, with whom he held counsel twice a month, and sent them into the heart of the city, to spy out the evil that existed, and learn what souls stood most in need of ghostly and bodily succor. The vigilance he exercised over all, extended to each in particular. With marvellous dexterity he practised what St. Basil calls the insinuating arts of grace. His charity also and forbearance were unbounded: in sickness he never abandoned them a moment, but continued his affectionate attentions to the last. Another practice, to which he had recourse, to promote piety, was the visit to the seven churches, in commemoration of our Redeemer's seven journeys. This was performed in the following manner: a procession, carrying the crucifix, chanted the litanies as they went, and at every church where they stopped, Francis delivered an impressive exhortation. The devotion terminated with a renewal of the oblation each one made of himself, to our Lord Jesus and our Lady, with vows of perpetual fidelity.

The second duty, of preaching in public, embraced a much more extensive range, and required a proportionably greater degree of toil. When the Sunday came, he first spent two hours in mental prayer, then said Mass, and afterwards recited the Canonical Hours, bareheaded and kneeling, either in his room, or in the church before the blessed Sacrament. His private devotions being satisfied, he spent the rest of the morning in the Confessional, or with his congregation. At the appointed hour the saint and his companions went into the streets in procession, and then, distributing themselves in divers

parts, began to preach to the people. Francis usually mounted a stage, near or opposite to the dancers or mountebanks, who either slunk away at his approach, or vainly strove, through rage and spite, to distract the attention of the audience, who were fascinated by his eloquence. After the discourse, he would kneel at the foot of the cross, and scourge his shoulders with the discipline: then once more he betook himself to the Confessional, where he remained till the doors of the church were closed. Still his ardor longed for more extensive occupation; and, with the approbation of the superiors, and the concurrence of his companions, he repeated the missionary labors on holidays, during the week as well as Sundays.

The third duty annexed to his charge was the invitation to communion. For nine days preceding the third Sunday of every month he went about the principal streets, along with a few companions; by ringing a little bell, he gave notice of the approaching day of communion; and, to excite the attention of his hearers, recited, in a loud voice, some short, but sententious maxim or admonition from Holy Writ. Thus he continued all the morning until dinner-hour, and after noon resumed his task with never-wearying zeal till nightfall.

In the suburbs, also, of Naples, he performed this laborious duty; nor is it easy to conceive the pains and privations it cost him; how, under the scorching sun, or pouring rain, he journeyed through marshes, over rocks, oft times to the peril of life and limb, and always on foot, until, in his latter days, he was constrained to ride. When the day arrived, and from fifteen to twenty thousand communicants appeared, Francis used his strenuous efforts to keep order among them. The troops of men and women who came from the adjoining towns and villages, he received at the door, and placed in their respective posts. The children, crowned with flowers, were welcomed by him with tears of joy; but it was in imparting to them the life-giving food, that his soul overflowed with tenderness, and the love of Jesus beamed from his countenance, and thrilled in the fervid expressions with which he excited their devotion. Such were the labors of our saint's mission, and such the manner he discharged them. On the feast of the Immaculate Conception of our Lady, in the year 1682, Francis made his solemn profession; on which occasion he manifested that humility which distinguished him, by falling on his knees in public, and kissing the feet of the superior, thanking him aloud for admitting so unworthy a member into the society.

Before we enter further into the detail of his apostolic career, it may not be improper to give some notions of that quality whereby he wrought so many wonders,—his extraordinary eloquence. His voice was loud and sonorous, and was heard distinctly at a great distance; and the style of his preaching was copious, simple, and impressive. No one ever knew the human passions better, or swayed them with more tact and delicacy. Sometimes he stole upon his hearers with an insinuating grace, that charmed them almost unconsciously into persuasion; at other times, he would pour out such a volley of arguments, sustained by suitable quotations from Scripture, or the fathers, and illustrated by all the images of a lively fancy, so as to overpower all opposition, and force conviction on the most stubborn. His descriptions were forcible and graphic; his pathetic appeals were sure to draw tears, and his energy astounded and terrified. Indeed, he was accustomed to speak with so much vehemence, as occasionally to bring blood to his lips: he often talked himself hoarse, and till his palate was parched; and once, in the midst of an animated invective against sins, he dropped down suddenly and swooned away. The method he ordinarily pursued in his discourses was first to paint the enormous malice of sin and the terrors of the Divine judgments, in colors so striking as to raise self-indignation and alarm in sinners

Then, changing his tone with a master-skill, he dwelt upon the sweetness and mildness of Jesus Christ, so as to make despair give way to hope, and the most hardened melt into compunction. This moment he seized, to make an appeal so tender and so overpowering as to cause his hearers to bend their knees before the image of their crucified Lord, and implore, in tears, and sobs, and broken accents, forgiveness and reconciliation. It was usual for him to subjoin, at the conclusion, some striking example of God's chastisements or favors, whereby his audience might carry away a deeper and more lively impression of the truths he had just been inculcating. His eloquence, however, was less the result of any natural talent, than of his ardent love of God and zeal for his service. When he was to preach, he used to note down in a few words his arguments, authorities, and examples; and at the foot of the crucifix, he prepared himself to treat on his affairs with men, by communing with God. Thence, like another Moses, he descended—all on fire from his colloquy with the Deity; and it seemed as if God himself often inspired him with expressions of supernatural efficacy.

It was matter of surprise to all who knew him, how he could possibly go through so many labors, which were more than sufficient to occupy five missionaries, and far beyond the natural strength of his weak constitution and emaciated frame; so that it was not unreasonably thought, that to prolong such exertions for the space of forty years, he must have been supported by a miracle. He was in constant attendance on the hospitals, prisons, and galleys, besides visiting the sick in their houses, and ministering to the spiritual necessities of monasteries, asylums, confraternities, and schools. The consequence of these labors was the amendment of numberless sinners; the conversion of several Turkish infidels to the faith of Jesus Christ; and the introduction of a surprising regularity of manner in those habitual abodes of wretchedness and vice—the galleys and the prisons. His zeal also reclaimed the soldiery from a state of the greatest disorder to the most edifying piety. Still, however, his ardor, which knew no bounds, thirsted for more fruit; accordingly he used to go and preach, during the night, in the very hotbeds and receptacles of vice, that sinners might be awed into repentance by the novelty and solemnity of this warning, at the hour when they least apprehended interruption. Once our saint, being in prayer in his chamber, felt a sudden inspiration to go out and preach, which, by the advice of his superiors, he obeyed. For some time, he wandered in the dark—he knew not whither, till he came to the corner of a street, where he began to preach on the necessity of immediate correspondence with the divine grace; and having finished, returned home, satisfied with having complied with his duty, though ignorant to what purpose, or with what fruit. The next morning, however, a young woman came to him to confession; and, with signs of the bitterest compunction, told him that when in company the evening before with her paramour, her attention was suddenly arrested by his voice in the street, denouncing God's vengeance against unrepenting and procrastinating sinners, which so terrified her that she began to exhort her partner in guilt to break off their unlawful intercourse. To this, however, he would by no means consent, and even laughed at and derided the holy man's threats: when, to her horror, she beheld their awful fulfilment. For the man suddenly ceasing to speak, she found him a breathless corpse; his soul having taken its flight to God's tribunal, while the words of blasphemy were yet upon his lips. Plunged into the greatest alarm by this catastrophe, she implored pardon of God, with sighs and tears, and now came to effect her reconciliation, and to expiate her past scandals by a life of penance.

Francis had to experience many mortifying contradictions. Yielding to

certain representations, the cardinal archbishop forbade him to preach any more. The humble saint uttered no complaint or remonstrance, but consoled his zeal by a perpetual attendance in the confessional. Soon after, moved by the conduct of the saint, as well as by the entreaties of wiser and more virtuous advisers, who assured him that he was depriving Naples of its apostle, the cardinal gave Francis back his faculties. For the purpose of proving his virtue, the superior forbade him to quit the house without obtaining express permission—a command with which Francis for several months scrupulously complied; till the father, edified by his humility, and convinced of his virtue, removed the restraint. Even the lay-brother who was assigned him, being a man of morose temper, was a great cause of trouble to him. Where his zeal thought to effect most good, it often met with the harshest construction and reproof. He was abused as a meddling busybody—a disturber of the public quiet. He was often overwhelmed with outrages, and more than once turned out of doors. A certain cavalier had such an aversion for him, that he could not bear his presence. A large sum was intrusted to Francis for this person, with whom he more than once sought an interview, without being able to attain it. "Well!" said the cavalier, who admitted him at last, "what brings you here? the usual story! charity, I suppose—I've nothing for you." "My lord duke," replied the saint, "I certainly have a small favor to ask, which is, that you would exercise your benevolence so far as to furnish a poor person with money to purchase a bed to sleep upon. And this cannot inconvenience you, for in the purse I here present, you will find two hundred ducats, which I have been the means of restoring to you." The cavalier exclaimed, in a rage: "That's not all." "Nay," replied the saint, "I know nothing, but that such a sum was given to me." "And by whom?" "I cannot inform you." Whereupon he snatched the purse out of his hands, and turning his back upon him, left him to depart. But not long after he had occasion to recall him: for falling dangerously ill, he was anxious to conciliate the man he had so grossly insulted; and though he was then forty miles distant from Naples, he sent for him. The saint assisted him at the hour of his death, to his great spiritual advantage and consolation.

His charity, indeed, towards those who injured him, was remarkable. Attempting one day to quell a strife among some soldiers, he received from one of them a blow upon the head that drew blood copiously: and when the captain, hearing of it, would have punished the man severely for the sacrilege, our saint did not desist from his entreaties until he obtained his pardon. Even in the tribunal of confession he was not secure from insults. Two poor women had come from a great distance to confession, and were anxious to get home early, as there was no one to take care of their houses in their absence. Whereupon the saint requested a man, who was also waiting, to allow them precedence. This he did, but with a very bad grace. He even threw out a slanderous insinuation against the saint; who, after he had dismissed the women, heard the confession of this very man, and treated him with so much sweetness and charity, that he sent him away with an altered temper and feelings of esteem and admiration.

One of the most frequent and effectual instruments which our saint employed for the sanctification of souls, were the spiritual exercises of St. Ignatius. It is impossible to conceive with what energy and fruit he delivered the meditations which compose this course of Christian philosophy. Often he was obliged to interrupt his discourses, that the sighs, tears, and sobs which they occasioned, might subside. Private individuals, as well as communities—ignorant and learned—the aged and the young of both sexes, alike profited by his exhortations, and to such a pitch of enthusiasm did he

excite the compunction of sinners, that they openly declared their offences and inflicted severe chastisements upon themselves, so that sometimes it was necessary to restrain their ardor. Nor was this a transient effect, but a durable benefit; hence followed many conversions of sinners, who for ten, twenty, or thirty, or even fifty years, had thrown off the yoke of religion. Indeed, Francis possessed a wonderful tact in bringing back sinners to duty, as the following examples will show.

A certain man had not been to the sacraments for five-and-twenty years; at length, admonished more than once in a dream to have recourse to our saint, he obeyed, to his own great happiness and the glory of Our Lady, to whose mercy he was indebted for the admonition. Another, commencing his confession, was asked by the saint, how long it was since he had last made it; whereat he burst into tears, and besought the holy man not to dismiss him, for that he was a great sinner; but he, bidding him not be discouraged, asked him if it was ten, twenty, or fifty years? "Fifty," said he, "exactly, father, have I kept aloof from God." "Kept aloof from God?" repeated Francis, "why should you avoid so tender a parent—a Saviour, who has poured out the last drop of his blood for you? Nay, rather turn and meet Him who has been running after you so long." And the man confessed with sincerity and compunction all the crimes he had committed, and thenceforward led a virtuous life. An inveterate sinner was once dying, without giving any sign of hope, or manifesting a wish to repent. After Francis had urged him long in vain to confide in the mercies of God, suddenly changing his tone, he thus addressed him: "Do you think that God incurs any obligation, if you accept his offer of Paradise; or that he must needs mourn if you preter hell? how many princes and nobles are lost, whom God suffers to perish; and do you suppose God cares more for you? If you *will* be damned, be so;" and he turned away from him. This sudden and impressive address wrought a wonderful change in the dying man, who in an agony of grief and alarm, besought the saint not to abandon him. He then confessed his sins, with every demonstration of sincere contrition, and expired full of hope. Indeed, no heart, however hardened, could withstand the exhortations of the holy man. A young man once threw himself at the feet of the saint, exclaiming: "Father, behold here, not a human being, but a very demon: a soul abandoned to despair. Many years ago, a confessor denied me absolution; I have never since confessed, never heard mass, never entered a church, or even as much as recited a Hail Mary, or made the sign of the cross. Alas, I have even gone so far in wickedness as to league myself with Satan, and to have recourse to his aid, through those who are skilled in the black art. Can I, after such a life, presume to hope; dare I ask for mercy?" "Why not, my son?" replied Francis: "it is true thy crimes are great, yet doth the mercy of God surpass their magnitude: was it not for sinners that Jesus Christ died? There is yet pardon for thee, if thou wilt seek it earnestly, and fervently, and set about reforming instantly thy life." These consoling words revived the sinner, long dead in iniquity, and gave to God a persevering penitent.

Still more remarkable is the following occurrence, which the saint was accustomed to relate in his public sermons. One day a young man presented himself before him, with a grave and devout air: "Father," said he, "I am come to declare to you the wonders of God's mercy in my regard, and to beseech you both to return him thanks for his signal favors, and to counsel me how I may best profit by them. Many years have elapsed since I was addicted to a certain vice, which struck such deep root into my soul, that God permitted my reason to be clouded, and my heart to be changed, so that I fancied myself a beast. In this persuasion I stripped myself of

clothing, and wandered through the fields, and crawled along the ground exposed to the sun and rain, the frost and the snow, in company with the irrational animals, partaking their food, and imitating their cries. After a year of this life it pleased God to take compassion on me, and to restore me to my reason. Words cannot describe the confusion and shame I felt. I clearly perceived that it had been a punishment of my sins. I made the best confession I was able, as soon as I could, and have lived ever since, by God's grace, up to his divine laws. What think you—hath he not used unparalleled mercy towards me?" Our saint, embracing him, said: "In very deed doth the sinner become like the brute beast, that hath no understanding." He approved his present conduct, confirmed his sentiments, and comforted him by the assurance that God would never withdraw his grace from him, so long as he was faithful to his resolutions.

An assassin, who had been hired to murder some persons, passing a crowd to whom the saint was preaching, stopped on his road, saying within himself, "Perhaps he whom I seek is among this multitude." Whereupon he stood to observe, and could not help hearing the discourse of the preacher, and hearing, was, as it were, spell-bound to the spot. When suddenly these words caught his ear—"Thousands bewail past sins, and dost thou, wretched sinner, meditate new crimes? Unhappy creature, whom neither the arm of God outstretched to launch his thunderbolts, nor hell opening beneath thy feet to swallow thee, can deter from thy wickedness!" His guilty conscience smote him, his heart turned away from evil, he confessed his enormities, and from a murderer became a saint. A youth of disordered life was so moved by another sermon of Francis, that overcoming every human respect, he cast himself in public at the foot of the crucifix, and exclaimed—"Father, I am lost: for nearly twenty years I have not been to a confessor;" and so saying, wept bitterly, and lashed himself with the discipline. Then, accompanying the confraternity to the Gesu Nuovo, he sought Francis, who embraced him like a tender father, and exhorted him to have confidence in God, with whom he was instrumental in reconciling him. The young man not only forsook his former vicious habits, but exhibited a model of repentance, and persevered in an exemplary life. But if, on the one hand, the happiest results were experienced by all who attended to his counsels, on the other, grievous chastisements often befell those who neglected or despised his warnings. A youth of depraved conduct had the effrontery to laugh at and deride his remonstrances, and even dared to heap abuse upon him. Francis bore all meekly, in imitation of our Blessed Saviour, "who when he was reviled, did not revile;" but God would not suffer such a crime to go unpunished, for shortly after the young man perished miserably in a riot. But it is now time to take a rapid view of his labors out of Naples.

The fame of his great achievements in this city occasioned earnest solicitations to be made, that the fields of his exertions might be extended to the provinces. But Naples was by no means willing to surrender its apostle, even for a short time; and the intervention of several distinguished persons was requisite to effect the desired object. In upwards of a hundred missions, which Francis undertook in consequence, he traversed all the provinces of the kingdom, with the exception of the Calabrias. Incredible were the hardships and privations he encountered,—the difficulties and obstacles he surmounted in the execution of this work of charity. Wherever he went the clergy and most respectable inhabitants came out to meet him, and gave him an honorable reception. Without however losing a moment, the indefatigable servant of God commenced his career by an introductory discourse, and an invocation of the tutelar saint and guardian angels of the place. At daybreak he celebrated mass, and spent the remainder of the morning in a

manner somewhat similar to that already described, in speaking of his missions in Naples. It was an edifying and affecting sight, to witness the communion of the children, and the procession of penitents through the streets. But when at length he came to give the concluding discourse, and to repeat his farewell admonitions, then was it that the fruit of his exertions was perceptible. The seed of grace, which had struck deep root, gave signs of vigorous growth and duration; for when he exhorted the people to perseverance, with one voice they promised to preserve inviolably their engagements; and when he imparted his last blessing, with his customary "adieu, to meet again in Paradise," no words can describe, no imagination is able to conceive, the emotions of the multitude.

Not always, however, did Francis meet with such consoling encouragement to his zeal. The devil, raging to behold so many souls redeemed from his snares by the active charity of the holy man, spared no pains to molest and baffle him, by raising against him hosts of enemies, who threw discredit upon his conduct, fomented suspicions and jealousies, and waged war against him by every possible art that bad passions or his own malignant spirit could suggest. Hence it not unfrequently happened that he experienced insults instead of welcome, on his arrival at places where calumnies had beforehand been industriously spread. Sometimes he found no attention paid to his exhortations; yet, finally, his invincible forbearance and persevering charity, his saintly demeanor—itsself a confutation of his calumniators—triumphed over all opposition. Few details respecting these memorable missions have been recorded, but some, preserved by the testimony of eye-witnesses, have been rescued from the oblivion of time.

When the holy man was on his way to Capua, the carriage stuck in a deep ditch, and resisted all the efforts of the driver to extricate it. Whereupon, after the manner of this class of persons, he began to curse and swear. "O my son," cried the saint, "blaspheme not, for God's sake." "Why, father," said the man, "would not a saint swear in such an infernal hobble, with nobody near, nor a chance of any one's coming to assist us?" "Have patience," rejoined the holy man; and as he was yet speaking, two robust young men, turning the corner of the road, volunteered their services and relieved the travellers from their difficulty; after which, without waiting to be thanked, they disappeared. Wherever he went he reconciled enemies, converted sinners, besides performing many prodigies.

He had to contend against obstacles of another description. He applied to Monsignor Capece, bishop of Cheti, a capital town of the Abruzzi, for leave to preach there. "Certainly," replied the bishop; "but, Father Francis, you must be forewarned ours is a sensible and cultivated city, accustomed and able to weigh well the force of reason; and therefore you will at once perceive that certain addresses to the senses, such as the exposition of the crucifix, or images of the Virgin and other saints,—things admirable in themselves, would here be quite out of place, and calculated to do more harm than good." "Your lordship's wishes shall assuredly be attended to," said the humble saint, "till such time at least as you yourself shall deem it proper to recall them."

Not long after this the prelate felt an acute pain, for which he could not account; but as his conscience troubled him, he sent word to the saint, that in regard to the subject of their conversation he might use his discretion. The bishop had himself more than one occasion of witnessing the fruit which the practices he was disposed to condemn invariably produced; and Francis knew so well how to employ them, that the mission of Cheti succeeded beyond the most sanguine expectations. With the like fruit did Francis perform the missions in various other towns, working conversions and prodigies too numerous to be here mentioned.

It would be superfluous to enlarge upon the particular virtues of our saint; his public life being rather the subject of this history. Yet are we unwilling to pass over, unnoticed, his great and fervent love of Jesus Christ. Especially he honored and worshipped him in his divine infancy, his sacred passion, and his adorable sacrament. When he meditated upon these mysteries, he was always absorbed and penetrated with love; and when he approached the sacrament of the altar, his countenance glowed, as though he stood before a fire. Nothing provoked his indignation, or drew down his severe rebuke, so much as disrespect towards the blessed Eucharist. He removed many abuses: he would not suffer any levity in the church; and once reproved a lady of quality who had remained seated during the consecration. In like manner he was tenderly devoted to our blessed Lady. For twenty-two years he preached a sermon in her praise and honor every week. To youth especially, it was his custom to recommend this devotion as the surest preservation of innocence, and the best remedy after sin: saying that one could hardly be saved who felt no devotion towards the Mother of God. Mary was his counsellor in doubt, his comfort in toil, his strength in all his enterprises, his refuge in danger and distress. He experienced an inexpressible delight whenever he recited the rosary of our tender Mother. He was likewise particularly devoted to his angel guardian, to St. Francis Xavier, and St. Januarius. His charity, humility, purity, and obedience, were never surpassed; nor did God withhold from him those gifts with which he is pleased at times to favor his chosen servants.

Our saint was favored with the foreknowledge of his dissolution. On the death of his brother he observed, "A year hence we shall meet;" and while he was still in health, taking leave of the nuns of St. Mary del Divino Amore—"My dear daughters," said he, "this is the last time I shall ever address you. Do not forget me in your prayers; adieu till we meet in Paradise." When he was sick, the festival of St. Cyr drawing near, "I shall not live to see it," he exclaimed. And finally, when the physician that attended him paid him his last visit, he thanked him for his attentions, and said:—"We shall never see each other again on this side of the grave, for Monday will be the last day of my life."

During the month of March, 1715, at the beginning of Lent, he was, for the third time, giving the retreat to the students of the noble college, when suddenly he felt a racking fever assail his limbs, insomuch that he was obliged to be carried home. In a few days, however, it was somewhat subdued; and, though weak, he resumed his usual labors. Still his health declined, and towards December his constitution appeared quite broken down. Anxious to preserve so valuable a life, the superior sent him to take the mineral waters of Puzzuoli. But he experienced not the smallest benefit; and in March, 1716, on his return to Naples, he took up his abode in the infirmary. The agonies he suffered are not to be expressed; and yet a murmur never escaped him. "Blessed be God, the Father of our Lord Jesus Christ, who consoles us in all tribulation," was his constant exclamation. When some one approached to sympathize with him, the heroic man crossed his hands on his breast, saying: "Crescant in mille millia." He was told of the great good he had achieved. "Nothing, nothing," he cried, "the fault I have most to apprehend is my slothfulness."

Death now began to hasten on apace; wherefore, on the Feast of the Exaltation of the Cross, making a general confession, he received the viaticum; and six days later was anointed. All night long, he gave vent to the fulness of his heart in such expressions as the following—"Let us bless the Father, Son, and Holy Ghost; let us praise and exalt Him forever. Great is the Lord, and exceedingly to be praised, in the city of our God, on his holy

mountain." Then kissing the wounds of his crucified Saviour, he cried out, weeping, "Remember, dear Jesus, that this soul has cost the ransom of every drop of thy precious blood." And when the infirmarian entreated him to pray rather with his heart than his lips, by reason of the distress which speaking occasioned him: "Ah, my dear brother," said he, "whatsoever we think, or say of so great a God, his greatness is beyond all thought and expression." Then fixing his eyes upon an image of our Lady:—"Ah, Mary," said he, "my dearest mother, thou hast ever cherished me like a loving parent, though I have been thy too, too unworthy child. Complete now the measure of thy mercies in my regard, by obtaining for me the love of thy divine Son." Then, as though at the gate of Paradise, he exclaimed, "How great is the house of the Lord! Blessed are they who dwell in Thy house, O Lord; forever and ever shall they sing thy praise. Ye holy angels, why delay ye? Open the gates of Justice. Entering therein, I will praise the Lord."

His malady, however, continued for some days longer. Although he had repeatedly expressed a wish to be left alone, it was impossible to keep away numbers, who pressed to see him for the last time, to kiss his hand, and to receive his farewell blessing. With an amiable sweetness, he welcomed them all; and seeing their sorrow, said:—"Weep not; I go to heaven, where I shall remember you, and be better able to assist you." But what sunshine so serene is not occasionally clouded, what sea so calm as never to be ruffled by a storm? It pleased God to enhance our saint's virtue by submitting it to a dreadful trial. The frame of the holy man shook under the severity of the struggle. With a loud cry he called upon the Almighty, the eternal Son, our Lady, and all the saints, to save him. Being asked the cause of this fearful commotion, "I am fighting," he exclaimed, "fighting! pray for God's sake that I may not perish." Then, as if rebuking the evil spirit, he cried—"No, it shall never be. Begone! I have no part with you." His countenance at last brightening, he repeated softly, "'Tis well, 'tis well!" and so saying, chanted the *Magnificat* and *Te Deum*. He was anxious to receive the holy sacrament; but the superior did not judge it advisable, as he had lately been to communion; and the humble saint acquiesced. He now fell into his agony; the recommendation of a departing soul was recited; and, amidst the tears of his brethren, Francis di Girolamo expired, about mid-day, on Monday, the 11th of May, 1716, in the seventy-fourth year of his age, and the forty-sixth of his religious life, having spent forty years in the labors of an apostolic career.

Although, from a motive of prudence, the superior had forbidden the bell to be tolled, to announce his death, there needed no sound to convey the intelligence through the city; it was read in every countenance, and spread so rapidly, that in a short time the *Gesù Nuovo* was filled with an immense concourse of people of all classes. The infirmarian being desirous of keeping some relic of so holy a man, before he laid him out in the sacerdotal habit, pared off a piece of the hard skin of the sole of his foot. But the pious theft soon became apparent, though he had used every effort to conceal it; for the blood began to flow so freely from the wound, as not merely to stain the linen, but to fill a vial holding three or four ounces: which portion being preserved, retained during three months its ruddiness and liquidity, and wrought many cures.

In the evening the body was carried into the church, that the office might be chanted, and a detachment of Swiss guards was hardly sufficient to protect it from the indiscreet devotion of the crowd. Indeed, three psalms had scarcely been sung, before they broke through all restraint, and pressed towards the body, eager to carry away some relic, especially to dip their

nandkerchiefs in the blood, which still streamed from the wound already mentioned. At length, the body was removed into a side-chapel, where it was secured against further violence by iron railing, through which, at the same time, it was visible to all. Still it was impossible to refuse the prayer of several devout persons, to be permitted to approach and kiss the hand of the saint, and at night some artists were admitted to take likenesses and effigies of him. A throng of suppliants crowded to the church next morning, and implored the saint to deliver them from their evils and distempers. Nor were they disappointed. Many cures took place on the spot, and the church again and again echoed with the cry of "A miracle, a miracle!" Three days the body was left thus exposed, and the fourth was buried in a leaden coffin. On the 3d of July, 1736, leave being obtained, the coffin of our saint was disinterred, and the body was found mouldered into dust, which was carefully collected, deposited in another coffin of wood lined with brass, and translated from the common cemetery to the chapel of Saint Ignatius.

Numerous miracles quickly spread the fame of his holiness throughout Italy. He was scarcely dead, when the most prudent and virtuous individuals gave him the title of saint: and cardinal Orsini, afterwards Benedict XIII., who was singularly devoted to him, preached his panegyric in the cathedral of Benevento. Not long after his decease, the city of Naples, joined by Benevento, Nola, and several others, petitioned the Congregation of Rites to have him beatified; and the juridical process of his virtues and miracles was drawn up, and sent to Rome by Cardinal Pignatelli, in conjunction with other cardinals, nobles, and magistrates of the kingdom. After the requisite preliminaries, a decree declaring his heroic virtues was published by Benedict XIII., on the 2d of May, 1758. His miracles were approved by another, of Pius VII., dated the 9th of February, 1806, and finally the definitive decree of his beatification was issued by the same pontiff, on the feast of St. Joseph in the same year. He was subsequently canonized by Gregory XVI., on Trinity Sunday, 26th May, 1839.

The martyr sheds his blood but once, and is exalted forever; then what reward will be prepared for the missionary, who, while he burns to die for the faith, is yet content to live for the greater honor and glory of God, and the profit of his neighbor? He, therefore, who would imbibe the spirit of zeal, and learn the arts of wisdom necessary in directing souls, should study and contemplate the career of that extraordinary man whose virtues and achievements are the subject of the sketch we here present.

MAY XII.

SS. NEREUS AND ACHILLEUS, MARTYRS.

THESE were eunuchs or chamberlains belonging to St. Flavia Domitilla, zealous Christians, and with her were banished by Domitian into a little isle on the coast of Terracina, called Pontia. Their acts say, that they were afterwards beheaded at Terracina, under Trajan. Their festival was kept at Rome with great solemnity, in the sixth age, when St. Gregory the Great spoke on it his twenty-eighth homily, in which he says: "These saints, before whose tomb we are assembled, despised the world and trampled it under their feet, when peace, plenty, riches, and health gave it charms."

Their old church in Rome lay in ruins, when Baronius, to whom it gave the title of Cardinal, rebuilt it with splendor, and restored to it their relics, which had been removed to the chapel of St. Adrian.

ST. FLAVIA DOMITILLA, V. M.

SHE was niece to the consul and martyr, St. Flavius Clemens, being the daughter of his sister, as Eusebius testifies;¹ consequently she was little niece of the emperor Domitian, who, having put to death her illustrious uncle, banished her for her faith into Pontia. There she lived with her holy eunuchs, Nereus and Achilleus, in exercises of devotion, they all dwelling in separate cells, which remained standing three hundred years after. St. Jerom tells us, that St. Paula, going from Rome to Jerusalem, took this island in her way, visited them with respect and devotion, and by the sight of them was animated with fervor. That father calls her banishment a long martyrdom. Nerva and Trajan were perhaps unwilling to restore the relations of Domitian with the other exiles whom they recalled. The acts of SS. Nereus and Achilleus say that she returned to Terracina and was there burnt under Trajan, because she refused to sacrifice to idols. Her relics are kept together with those of SS. Nereus and Achilleus; who, though her servants here on earth, enjoy an equal honor and condition with her in glory.*

This royal virgin found true happiness and joy in suffering for virtue, while worldly pomp and honors are only masks which often cover the basest slavery, and much inward bitterness. Sinners who seem the most fortunate in the eyes of the world, feel in their own breasts frequent returns of fear, anxiety, and remorse. They are only enemies to solitude and retirement, and to all serious and calm reflection, because they cannot bear to look into themselves, and tremble at the very sight of their own frightful wounds. To turn their eyes from themselves, they study to drown their faculties in a hurry of dissipation, business, or diversion. Nay, though nauseated and tired with a dull and tasteless repetition of follies, they choose to repeat them still, for fear of being left alone, at liberty to think of themselves. But what becomes of them when sickness, disasters, or a wakeful hour forces them to take a view of their own miserable state, and the dangers which hang over them? Their gaudy show of happiness is merely exterior, and only imposes upon others: but their pangs and agonies are interior: these they themselves feel. The servant of God, who in his sweet love enjoys an inward peace and comfort which the whole world cannot rob him of, carries his paradise within his own breast, whatever storms hover about him

ST. PANCRAS, M.

HE is said to have suffered at Rome in the fourteenth year of his age. Having been beheaded for the faith, which he had gloriously confessed un-

¹ B. 3. c. 18.

* The elder Flavia Domitilla was niece to the emperor Domitian, and daughter of his sister Domitilla. This sister he had given in marriage to his cousin-german St. Flavius Clemens, son to a brother of Vespasian. After his martyrdom, she was impeached for her faith; and, because she refused to marry another husband, banished to the isle Pandataria, now St. Mary's, near Puzzuolo. She probably returned to Rome, or at least to the continent, after the death of Domitian. She had by St. Clemens two sons, Vespasian and Domitian, whom that emperor destined to be his successors, and appointed the celebrated rhetorician Quintillian to be their preceptor. This virtuous lady was aunt to St. Domitilla, V. M. See Tillemont Hist. Emp.

der Dioclesian in the year 304, he was interred in the cemetery of Calepodius, which afterwards took his name. His old church in that place was repaired in the fifth century by pope Symmachus, and in the seventh by pope Honorius I. St. Gregory the Great speaks of his relics. St. Gregory of Tours¹ calls him the Avenger of Perjuries, and says that God by a perpetual miracle visibly punished false oaths made before his relics. Pope Vitalian sent a portion of them to king Oswi in 656.² Italy, England, France, Spain, &c., abound with churches which bear his name.³ See D. Jenichen, *Diss. de S. Pancratii, urbis et ecclesie primarie Giessensis patrono titulari*, in 4to. anno 1758, at Giessen, a university in Upper Hesse, belonging to the landgrave of Hesse Darmstadt.

ST. EPIPHANIUS, ARCHBISHOP OF SALAMIS,

CONFESSOR.

From his works, Socrates, Sozomen, and St. Jerom. See Tillemont, t. 9. Ceillier, t. 8, and *La Vie de S. Epiphane, avec l'Analyse des Ouvrages de ce Saint, et son Apologie*, in 4to. Paris, 1738, by M. Gervaise formerly abbot of La Trappe.

A D. 403.

ST. EPIPHANIUS was born about the year 310, in the territory of Eleutheropolis, in Palestine. To qualify himself for the study of the holy scriptures, he learned in his youth the Hebrew, the Egyptian, the Syriac, the Greek, and the Latin languages. His frequent conversation with St. Hilarion and other holy anchorites, whom he often visited to receive their instructions, gave him a strong inclination to a monastic life, which he embraced very young. If he made his first essay in Palestine, as M. Gervaise is persuaded upon the authority of the saint's Greek life, attributed by many to Metaphrastes, at least it is certain he went soon into Egypt to perfect himself in the exercises of that state, in the deserts of that country. He returned into Palestine about the year 333, and built a monastery near the place of his birth. His labors in the exercise of virtue seemed to some to surpass his strength; but his apology always was: "God gives not the kingdom of heaven but on the condition that we labor; and all we can do bears no proportion to such a crown." To his corporal austerities he added an indefatigable application to prayer and study.*

¹ L. I. de Glor. Mart., c. 39.

² Bede, Hist., b. 3, c. 29.

³ Henschenius, t. 3, Maij, p. 18.

* He wrote his Anchorate to be as it were an anchor or stay to fix unsettled minds in the true faith, that they might not be tossed to and fro, and carried about by every wind of doctrine, which is always the case of heresy. In this work he explains, and proves in short the principal articles of the Catholic faith. But his great work appeared in 374, under the title of Panarium; or, Box of Antidotes against all heresies. He gives the history of twenty heresies before Christ, and of fourscore since the promulgation of the Gospel. If in his account of Arianism he sometimes falls into historical mistakes, we must remember how difficult it often is to discover the truth in points wherein so many factions find it their interest to adulterate it. These heresies he confutes both by the scriptures and tradition. "Tradition," says he, "is also necessary. All things cannot be learned from the scriptures, therefore the apostles left some things in writing, others by tradition, which Paul affirms, saying; As I have delivered to you, &c." (1st Cor. 16, c. 6, p. 511.) By the latter, he justifies the practice, and proves the obligation of praying for the dead. (1st Tim. 2, c. 7, 8, p. 911.) He admires how Aërius could presume to abolish the fasts of Wednesdays and Fridays, "which are observed by the whole earth, and that by apostolical authority." (1st Cor. 7, c. 7, p. 911.) "The style of this work," says Godeau, (*Eloges des Evêques illustres*, c. 37, p. 228,) is not much polished; but the doctrine is pure and excellent. They are diamonds, which without being cut, sparkle by their natural beauty. We are much indebted to the author for the distinct knowledge he has given us of the ancient heresies, and the solid confutation he has left us of them. These, it is true, are no longer known to us but by their names; but others take their place, and are a continual trial; and the spirit of heresy is always like itself, full of obstinacy, self-conceit, and pride." St. Epiphanius's book on Weights and Measures explains the measures and ancient customs of the Jews; that on Precious Stones is an inquiry concerning the rational or square ornament worn by the Jewish high-priest, and the qualities of the twelve precious stones set in it. In his letter to John of Jerusalem, (inter op. S. Hieron.,) he relates how he saw at Anabatha, in the diocese of Jerusalem, a curtain over the church door, on which was painted an image, whether of Christ or of some saint he had forgot when he wrote this: but he tore the curtain or hanging, and gave others its place. It is certain, from the famous statue of the woman cured by our Saviour of the bloody flux

Most books ther. in vogue passed through his hands ; and he improved himself very much in learning by his travels into many parts. The great St. Hilarion had spent twenty-two years in the desert when God made him known to the world by the lustre of his virtues and an extraordinary gift of miracles, about the year 328. St. Epiphanius, though the skilful director of many others, regarded him as his master in a spiritual life, and enjoyed the happiness of his direction and intimate acquaintance from the year 333 to 356. in which Tillemont, who seems to have settled most correctly the chronology of St. Hilarion's life, places the departure of that great saint out of Palestine. St. Jerom gives us to understand in his life, that never was union of two friends more intimate or more constant, which even this separation was not able to interrupt. The church of Salamis seems to have been determined by St. Hilarion to demand Epiphanius for their bishop, and this latter consecrated his pen after the death of St. Hilarion, to make known his virtue to the world. In the dreadful persecution which the Arians raised against the Catholics in the reign of Constantius, St. Epiphanius often left his cell to comfort and encourage the latter ; and his zeal obliged him to separate himself from the communion of his diocesan Eutychius, bishop of Eleutheropolis, who, against his own conscience, out of human political motives, entered into a confederation with Acacius and other heretics against the truth.¹ In reading the works of Origen, he was shocked at many errors which he discovered in them, and began early in his life to precaution the faithful against the same.²

St. Epiphanius in his monastery was the oracle of Palestine and the neighboring countries ; and no one ever went from him who had not received great spiritual comfort by his holy advice. The reputation of his virtue made him known to distant countries ; and about the year 367, he was chosen bishop of Salamis, then called Constantia, in Cyprus. But he still wore the monastic habit, and continued to govern his monastery in Palestine, which he visited from time to time. He sometimes relaxed his austerities in favor of hospitality, preferring charity to abstinence. No one surpassed him in tenderness and charity to the poor. Many pious persons made him the dispenser of their large alms. St. Olympias, to have a share in his benediction, made him great presents in money and lands for that purpose. The veneration which all men had for his sanctity, exempted him from the persecution of the Arian emperor Valens in 371 ; but he was almost the only Catholic bishop in that part of the empire who was entirely spared on that occasion. In 376, he undertook a journey to Antioch to endeavor the conversion of Vitalis the Apollinarist bishop ; and in 382, he accompanied St. Paulinus from that city to Rome, where they lodged at the house of St. Paula ; our saint in return entertained her afterwards ten days in Cyprus, in 385. The saint fell into some mistakes on certain occasions, which proceeded from zeal and simplicity, as Socrates observes. The very name of an error in faith, or the shadow of danger of evil, affrighted him. At Jerusalem, in 394, he preached against Origenism in presence of the patriarch John, whom he suspected to lean towards that heresy. At Bethlehem he persuaded Saint Jerom to separate himself from his communion, unless he publicly purged himself. He also ordained, by compulsion, Paulinian, the brother of St. Jerom, priest : but, upon the complaint of John, carried him

¹ S. Epiph. Her. 73. c. 23, 27.

² S. Jerom, l. 2, in Rufin., c. 6, et ep. 60 ; S. Epiph. Her. 64.

which stood at Paneas in that very country, mentioned by Eusebius as honored with miracles, and from the writings of St. Prudentius, St. Paulinus, St. Ephrem, &c., that the use of holy images was common in the church at that very time, as Le Clerc in their lives acknowledges. But St. Epiphanius here discovered or at least apprehended some superstitious practice or danger of it among converts from idolatry ; or, of scandal to Jewish proselytes : for, upon this last consideration, it might sometimes seem prudent to forbid a practice of discipline in certain places, as Salmeron observes in 1 Joan. c. 5, disp. 32.

into Cyprus to serve his church at Salamis. At Constantinople he impeached the tall brothers for Origenism, having been prepossessed against them by the clamors of Theophilus. He even blamed Saint Chrysostom for affording them his protection; but a mild expostulation of that saint opened his eyes, and he hastened back to Salamis, but died on the voyage thither in 403, having been bishop thirty-six years. His disciples built a church in his honor in Cyprus, where they placed his and many other pious pictures, (Conc., t. 7, p. 447.) Sozomen testifies that God honored his tomb with miracles, (b. 7, ch. 27.) St. Austin, St. Ephrem, St. John Damascen, Photius, and others, called him a Catholic doctor, an admirable man, and one filled with the spirit of God.*

ST. GERMANUS, PATRIARCH OF CONSTANTINOPLE.

HE was the son of a famous senator named Justinian. From his youth he shone as a bright light among the clergy, and was chosen bishop of Cyzicus, and in 715, patriarch of Constantinople. In the most degenerate times he kept virtue in countenance and vice in awe, and strenuously defended the faith with equal zeal, learning, and prudence, first against the Monothelites, and afterwards against the Iconoclasts. When Leo the Isaurian commanded by an edict all holy images to be abolished, in 725, the patriarch refused to take them out of the churches; and boldly maintained, even before the emperor himself, the honor which the church taught to be due to them; in which he was seconded by St. John Damascen, who then lived in the court of the caliph of the Saracens. St. Germanus put the emperor in mind of what he had promised at his coronation, and how he took God to witness that he would not alter any of the traditions of the church. The emperor, after he found that he could not gain the patriarch by flattering words, endeavored to provoke him to let fall some injurious expression, that he might be accused as a seditious person. But the saint was too well instructed in the school of Christ to forget the rules of meekness and patience. The emperor grew every day more outrageous against him, accusing the emperors his predecessors, and all the bishops and Christians, of idolatry; for he was too ignorant to distinguish between a relative and an absolute worship. After much ill usage, the patriarch was unjustly compelled by the heretics, in 730, to leave his church, when he had governed it fourteen years five months. He employed the leisure which his banishment procured him at Platanium, his paternal house, in weeping for the evils of the church, and in preparing himself, by the most fervent exercises of penance and devotion, for eternity, which he happily entered on the 12th of May, 733. The elegance and politeness of his writings, especially of his apology for St. Gregory of Nyssa against the Origenists,† are admired by Photius.¹ See Theophanes and St. Nicephorus. The saints in all ages have found trials. Heaven is not to be obtained but upon this condition. The expectation of its glory made them embrace their crosses with joy. With St. Chrysostom² they often repeated: "If I were to die a thousand times a day, nay, for some time to suffer hell itself, that I may behold Christ in his glory, all would be too little."

¹ Cod. 233. See Fleury, l. 42, n. 55.

St. Chrys. ad Theodor. laps. l. 1, p. 17.

* His works are published by the learned Petavius, in two vols. folio: but the original Greek must be consulted by those who desire to avoid all mistakes, as the judicious prelate Albaspinnus, or Aubespine has taken much pains to convince the world with regard to that translation. The commentary of St. Epiphanius on the book of Canticles was lately discovered among the manuscripts of the Vatican library, by Monsignor Foggini, prefect of that library, who has favored us with an accurate edition of the same at Rome, in 1750, with a learned preface.

† The loss of this work is extremely to be regretted.

ST. RICTRUDES, ABBESS.

THIS mother of saints was a lady of the first quality in France, born in Gascony in 614, and married to Adalbald, one of the principal lords of the court of king Clovis. She had by him four children, who, copying after her example, and being happily educated in her maxims of perfect piety, deserved all to be honored among the saints: namely, St. Mauront, abbot of Breuil, St. Clotsenda, abbess of Marchiennes, St. Eusebia, or Isoye, abbess of Hamay, and St. Adalsenda, a nun at Hamay. So great a benediction does the sanctity of parents draw upon a whole family. St. Amand being banished into the southern parts of France, Rictrudes finding him to be truly a man of God, committed herself entirely to his direction, to walk with fervor in the paths of evangelical perfection. The death of her husband, who was assassinated in his return from his estates in Flanders, not only set her at liberty, but was a powerful means to wean her heart perfectly from the world. Thus the most grievous temporal affliction proved her greatest spiritual blessing. She was yet young, and exceeding rich; and king Clovis II. sought, even by threats, to oblige her to marry one of his favorite courtiers. However, she maintained her ground, and at length was permitted to receive the religious veil from the hands of St. Amand. She had before this founded an abbey of monks on a marshy ground in her estate of Marchiennes, under the direction of St. Amand. Being now a widow, she built a separate monastery for nuns in the same place, which she governed herself forty years. She was clad with rough hair-cloth, and fasted, watched, and prayed almost without intermission. She sighed continually after the goods of the heavenly Jerusalem; for, as St. Bernard says: "Thou desirest not sufficiently the joys to come if thou dost not daily ask them with tears. Thou knowest them not, if thy soul doth not refuse all comfort till they come." When the film with which the love of the world covers the eye of the soul is removed, by a perfect disengagement of the heart from its toys, then she sees and feels the weight of her distance from her God. And till she can be drowned in the ocean of his love, she finds no other comfort in her banishment but in the contemplation of his goodness, and in sighs excited by his love. Rictrudes, that she might more freely pursue these exercises, which were the delight of her heart, resigned her superiority some time before her happy death, which happened on the 12th of May, 688, she being seventy-four years old. This nunnery was abolished, and its revenues given to the monks in the same place, in 1028. The body of St. Rictrudes is honorably entombed in the church of that great Benedictin abbey. Her name is inserted in many monastic and local calendars, and several churches and altars have been formerly erected in Flanders under her invocation, mentioned by Papebroke. In the church of St. Amatus at Douay, in the chapel of St. Mauront, among the statues of the saints of his family the third is of St. Rictrudes. Her life was compiled by Hucbald, a learned monk of St. Amand's, in 907. Surius altered the style; but this is restored to its original integrity by Mabillon, (*Act. Bened.* t. 2, p. 938,) and Papebroke the Bollandist, who has enhanced the value of this work by judicious remarks, (t. 3, Maij, p. 80,) and has added several long histories of her miracles compiled by several monks of St. Marchiennes and St. Amand's in different ages.

¹ *Serm.* 2, in cap. *Jejun.* n. 4.

MAY XIII.

ST. JOHN THE SILENT, B. C.

From his excellent life, written by Cyril the monk, his disciple, a little before the death of the saint. See Godeau, Eloges des Evêques Illustres, § 56, p. 330.

A. D. 559.

JOHN had his surname given him from his love of silence and recollection. He was born at Nicopolis in Armenia, in the year 454. His descent by both parents was from the most illustrious generals and governors of that part of the empire; but he derived from their virtue a much more illustrious nobility than that of their pedigree. They were solicitous above all things to give their son the most holy education. After their death, he, with part of his estate, built at Nicopolis a church in honor of the Blessed Virgin, as also a monastery, in which, with ten fervent companions, he shut himself up when only eighteen years of age, with a view of making the salvation and most perfect sanctification of his soul his only and earnest pursuit, directing to this end all his thoughts and endeavors. As humility is the foundation and guardian of all virtue, this he labored in the first place to obtain. Accordingly he made it his earnest petition to God; and, by assiduous meditation on his own nothingness, his absolute insufficiency, numberless miseries, and baseness, and on the infinite majesty and adorable perfections of God, he studied to know God and himself. He learned sincerely to look upon all manner of humiliations as his due, and to receive them with joy from whatever quarter they were sent; and cheerfully to exercise himself in those which appeared most repugnant to flesh and blood, and most proper to beat down all secret sentiments of pride. To kill the seeds of all other vices, he practised the most constant and severe denial of his own will, and he added corporal austerities to subdue his flesh, and to fit his soul for the spiritual functions of contemplation and prayer. Not only to shun the danger of sin by the tongue, but also out of a sense of sincere humility and contempt of himself, and the love of interior recollection and prayer, he very seldom spoke; and if necessity obliged him to open his mouth, it was always in very few words, and with great discretion. He banished sloth out of his little community as a fruitful source of vice, and the poison of all virtue. Some humbling, painful, and useful labor, filled up in his house all the intervals of time which public prayer and other necessary duties left vacant. His mildness, prudence, and piety, won him the esteem and affection of all his brethren, who strove in every virtue to be the copies of their holy abbot. But, to his extreme affliction, when he was only twenty-eight years old, the archbishop of Sebaste obliged him to quit his retreat, and ordained him bishop of Colonian in Armenia in 482.

In this dignity John preserved always the same spirit, and, as much as was compatible with the duties of his charge, continued his monastic austerities and exercises. His brother and nephew, who enjoyed honorable places in the emperor's palace, were moved by his example to contemn the world in the very midst of its honors, and the same grace which sanctifies anchorites in their deserts, made them saints in the court. But he found not the same comfort in a brother-in-law, who was governor of Armenia, against whose oppressions of his church the saint was obliged to have recourse to the emperor Zeno, and readily obtained his protection. St. John had ful-

filled all the duties of a holy bishop nine years, practising all the austerities of his former life, and refusing to allow himself even the necessary conveniences of life, that he might bestow all he possessed on the poor. He instructed his flock by preaching, and, by his example, invited them to practise what he taught. He was the comforter of all that were in affliction, and bore their burdens with them; and he never ceased to instil sentiments of humility, moderation, and compunction, into the hearts of those who lived in the more dangerous flattering state of worldly prosperity. He was the father of all, and carried them all in his heart, that he might plant in them the spirit, and transfer them into the heart of Christ. Certain evils which he found it impossible for him to remedy, joined with his strong inclination to a retired life, gave him an earnest desire to resign his charge. By the rule of the church and his sacred engagement, he was bound not to abandon the spouse to which he was tied, or to leave exposed to wolves a flock which the supreme Pastor had intrusted to his care. But the divine grace sometimes makes exceptions in order to raise a soul to an extraordinary sanctity. John had reason at first to look upon the thought of such a project as suspected, to examine it impartially, and to consult God for a considerable time by earnest prayer. The author of his life assures us, that while he was watching one night in prayer, he saw before him a bright cross formed in the air, and heard a voice, which said to him, "If thou desirest to be saved, follow this light." He then seemed to see it move before him, and at length point out to the Laura of St. Sabas. Being satisfied what the sacrifice was which God required at his hands, he found means to abdicate the episcopal charge, and embarked in a vessel bound for Palestine. He went first to Jerusalem, and having there performed his devotions, retired to the neighboring Laura of St. Sabas, which at that time contained one hundred and fifty fervent monks, all animated with the spirit of their holy founder and superior. St. John was then thirty-eight years old. St. Sabas first placed him under the steward of the Laura, to fetch water, carry stones, and serve the workmen in building a new hospital. John went and came like a beast of burden, continuing always recollected in God, always cheerful and silent. After this trial, the experienced superior appointed him to receive and entertain strangers. The blessed man served every one as if he had served Christ himself, whom he considered in his members; and all persons were exceedingly edified with his humility and devotion. Saint Sabas observed every step, and admired to see the behavior of this young monk in an employment which is often dangerous to the monastic spirit, even in those that are most advanced. For the dissipation of such an attendance seemed no way to interrupt his attention to God, or abate his spirit of recollection. St. Sabas by this time clearly perceived that his novice was already a masterly proficient in the monastic profession, and eminently endowed with the spirit of his vocation. Therefore, to afford him opportunities of the greatest spiritual progress by uninterrupted contemplation, he allowed him a separate hermitage, which was his method only with regard to the more perfect. During five days in the week, which he passed without taking any nourishment, John never left his cell; but on Saturdays and Sundays he attended the public worship of God in the church. After passing three years in this eremitical life, he was made steward of the Laura. His virtue drew a blessing on the community; neither was this employment any distraction to his mind. Such, indeed, was his love to God, that his soul stood in need of no effort to think continually of him. Such a habit is not to be attempted at once. Too strained an attention might hurt the head, as experience has sometimes shown. This practice, and a constant attention to the divine presence, is to be acquired at first by frequent ejaculations to God during

exterior actions, repeated at intervals ; either such as naturally occur to the devout mind, or select ones of divine praise, compunction, love, &c., such as are contained in the petitions of the Lord's Prayer, the Psalms, or other parts of the inspired writings. By this method, such a practice in John grew habitual, and by daily use became more perfect and familiar.

Our saint had discharged this last office four years, when St. Sabas, judging him worthy to be promoted to the priesthood, presented him to the patriarch Elias. When they came to the church of Mount Calvary, where the ordination was to be performed, St. John said to the patriarch, "Holy father, I have something to impart to you in private ; after which, if you judge me worthy, I will receive holy orders." The patriarch took him aside, and John, having obtained from him a promise of secrecy, said, "Father, I have been ordained bishop ; but on account of the multitude of my sins have fled, and am come into this desert to wait the visit of the Lord." The patriarch was startled, and calling in St. Sabas, said to him, "I desire to be excused from ordaining this man, on account of some particulars he has discovered to me." St. Sabas went back much afflicted, fearing lest John had been formerly guilty of some grievous crime. Under this uncertainty, God revealed to him, at his request, the state of the affair. Whereupon, calling for John, he complained to him of his unkindness in concealing the matter from him. Finding himself discovered, John was for quitting the Laura, nor could St. Sabas prevail on him to stay, but on a promise never to divulge the secret. John lived after this four years in his cell, without speaking to any one except to the person who brought him necessaries. In the year 503, the factious spirit of certain turbulent disciples obliged St. Sabas to quit his Laura. St. John, that he might have no part in such an unhappy disturbance, withdrew into a neighboring wilderness, where he spent six years in silence, conversing only with God, and subsisting on the wild roots and herbs which the desert afforded. When St. Sabas was called home again, he went to seek St. John in his desert, and brought him back, in 510. But a long and happy experience had taught him, that a soul which has been accustomed to converse only with God, finds nothing but emptiness and bitterness in any thing besides. His love of obscurity and humility made him desire more and more to live unknown to men ; but such was the lustre of his sanctity as rendered it impossible for him to succeed herein to the full extent of his desire. He went back with his old master, and confined himself for forty years to his cell, after his return to the Laura ; but did not refuse instructions to those who resorted to him. Among whom was the judicious and learned monk Cyril, who wrote his life when the saint had lived forty years in his hermitage, after his return, and was one hundred and four years old. He at that age retained the vigor of his mind, and that sweetness which rendered him always amiable and venerable. This Cyril of Scythopolis, who is one of the ablest writers of antiquity, relates, that in his youth, when he was about sixteen years of age, he addressed himself to St. John, who was then ninety years old, and begged his advice concerning the choice of a state of life. The holy old man advised him to dedicate himself to God in the monastery of St. Euthymius. Cyril, however, preferred one of the little monasteries on the banks of the Jordan. But he was no sooner arrived at the place than he fell sick of a fever. His distemper every day augmented, and he began grievously to afflict and condemn himself for having neglected the advice of the servant of God. But in the night St. John appearing to him in his sleep, after a gentle reprimand for not having followed his counsel, told him, that if he repaired to the monastery of St. Euthymius, he should be restored to his health, and should find his salvation. The next morning he arose, and, notwithstanding the entreaties o

the brethren, broke from them, and having taken no other refreshment but that of the blessed eucharist, which he had received that morning, he set out, walked to the aforesaid monastery of St. Euthymius, and found himself perfectly recovered. The same author tells us, that while he was conversing one day with St. John on matters of piety, he saw a man named George bring his son, who was a child possessed by the devil, and lay him on the ground before the saint without speaking a word. St. John understood the miserable condition of the child, and made the sign of the cross on his forehead with blessed oil, and the same instant the child was delivered from the evil spirit. A nobleman of Constantinople, who was infected with Eutylianism, was introduced by one Theodorus to the saint. The holy man gave his blessing to Theodorus, but refused it to the nobleman, with a mild reproach for his schism and heresy; who, seeing that he could only have been apprized of these circumstances by revelation, became upon the spot a most devout Catholic. St. John, by his example and counsels, conducted many fervent souls to God, and continued in his hermitage to emulate, as much as this mortal state will allow, the glorious employment of the heavenly spirits in an uninterrupted exercise of love and praise, till he passed to their blessed company, soon after the year 558; having lived seventy-six years in the desert, which had only been interrupted by the nine years of his episcopal dignity.

His astonishing austerity, love of silence, and sublime contemplation condemn the unmortified spirit and dissipation of the world. Interior recollection is, as it were, the soul of Christian virtue. Without it, the most active zeal and devotion will only be superficial. A dissipated heart can never be truly devout. One that is united with God, and relishes the sweetness of his divine converse, finds the tumult of creatures and the noise of the world an insupportable burden, and he truly understands from experience what pure joy holy solitude is able to afford. A love of Christian silence, or a silence of virtue and choice, not of stupidity or sullenness, is a proof that a soul makes it her chiefest delight to be occupied on God, and finds no comfort like that of conversing with him. This is the paradise of all devout souls.

ST. PETER REGALATI, C.

THIS saint was descended of a noble family, and having lost his father in his infancy, in the thirteenth year of his age, he extorted with great difficulty his mother's consent to enter himself in the Franciscan friars at Valladolid, of which city he was a native. By his extraordinary fervor he was distinguished among his brethren. When F. Peter Villacretios, who had established a rigorous reformation of his order at Aquileria, in the diocese of Osma, founded a second retired convent, more like a prison than a house, at Tribulos on the Deuro, near Aquileria, our saint, at his earnest request, was admitted one of this colony. By the austerity of his penance, his assiduity in contemplation, and the sublime gift of prayer with which he was endowed, he seems to have equalled the most eminent saints of his order. The sufferings of our divine Redeemer were the principal entertainment of his soul, and he lived in a constant union with God. Upon the death of F. Villacretios he succeeded him in the government of his reformed congregation, and died at Aquileria on the 30th of March, in the sixty-sixth year of his age, of our Lord 1456. He was canonized by Benedict XIV. in 1746, and his name is placed in the Roman Martyrology on

the 13th of May, the day of the translation of his relics. On his extraordinary raptures, miracles, and heroic virtues, see the process and bull of his canonization, pp. 73, 121, and 544. Also the relations made in the tribunal of the Rota, published by Benedict XIV., de Canoniz. l. 2, Append. 7, t. 2 p. 629, ad p. 672, and his life compiled by F. Daza, a Spanish Franciscan published by Henschenius on the 30th of March, t. 3, Mart. p. 853.

ST. SERVATIUS, BISHOP OF TONGRES.

HE gave St. Athanasius, during his banishment, a friendly and honorable reception, strenuously defended his cause, and the Catholic faith, especially in the council of Sardica; resisted the Arians at Rimini, and labored much in preventing the ill consequences with which the church was threatened by the misconduct of the bishops in that council, through the fraud of the Arians. St. Gregory of Tours relates that he foretold that the Huns would invade Gaul, and implored the divine mercy to avert that scourge by watching, fasting, prayers, and many tears, and by a pilgrimage to Rome to the tomb of St. Peter. This penitential journey he undertook in the year 382, that he might obtain the patronage of the apostles in behalf of his people, for whom he never ceased to implore the divine mercy by watching, fasting, and prayer, accompanied with tears. But he was informed by a revelation that God had determined to punish the sins of that nation, which calamity, like Ezechias, he was assured his eyes should never behold. Thereupon, weeping, he hastened back to Tongres, where he shortly after sickened and died, on the 13th of May, 384, having been bishop about thirty-seven years, not fifty-six, as is affirmed in the new edition of Moreri. St. Gregory testifies that miracles drew many to his tomb, and that a church was erected over it. His body remains in the noble collegiate church in Maestricht, except some small portions distributed in other places. The city of Tongres was shortly after plundered, and left in ruins by Attila, since which time it retains nothing of its ancient splendor. Some pretend that St. Servatius removed his episcopal see to Maestricht a little before his death: but it is certain that translation was only made in the following century, after the city of Tongres was destroyed by Attila. See the works of St. Athanasius, St. Gregory of Tours, Hist. Francor. &c., in Henschenius, p. 210; also Rivet, Hist. Littér. de la France. t. 1, part. 2, p. 242; Foullon, Histor. Leod. t. 1, p. 43, and Henschenius, in the Acta Sanctorum, in his Exegesis De Episcopatu Tungrensi et Trajectensi, prefixed to t. 7, Maij.

MAY XIV.

ST. BONIFACE, M.

From his authentic Acts in Henschenius, p. 233; Fleury, &c

About the Year 307.

HERE lived at Rome, about the beginning of the fourth century, a certain lady called Ag.æ, young, beautiful, and well-born, and so rich and fond

of making a figure in the world, that she had entertained the city three several times with public shows at her own charge. Her chief steward was one Boniface, with whom she entertained a criminal commerce. This man, though addicted to wine and all kinds of debauchery, was, however, remarkable for three good qualities, hospitality, liberality, and compassion. Whosoever he saw a stranger or traveller, he would assist him very cordially; and he used to go about the streets and into the public places, in the night time, and relieve the poor according to their necessities. After several years' commerce in the vicious way already mentioned, Aglaë, touched with a motion of divine grace, and feeling some compunction within herself, called Boniface to her, and thus opened her mind to him: "You are sensible how deep we are plunged in vice, without reflecting that we must appear before God to give an account of all our actions. I have heard say, that they who honor those that suffer for the sake of Jesus Christ, shall have a share in their glory. In the East, the servants of Jesus Christ every day suffer torments, and lay down their lives for his sake. Go thither then, and bring me the relics of some of those conquerors, that we may honor their memories, and be saved by their assistance." Boniface came into the proposal; and having raised a considerable sum of money to purchase the bodies of the martyrs from their executioners, and to distribute among the poor, said to Aglaë on his departure, "I won't fail to bring back with me the relics of martyrs, if I find any; but what if my own body should be brought to you for that of a martyr!" She reproved him for jesting in a matter so serious. The steward set out, but was now entirely a new man. Penetrated with sentiments of compunction, in all that long journey from Rome into the East, he neither ate meat nor drank wine; and his fasts he accompanied with prayers, tears, and penitential works. The church, at that time, enjoyed peace in the West, but in the East, the persecution which had been begun by Dioclesian, was carried on with great cruelty by Galerius Maximianus and Maximinus Daïa. It raged most fiercely in Cilicia, under an inhuman governor named Simplicius. Boniface therefore directed his journey to Tarsus, the capital of that country. He no sooner arrived at the city, but alighting, he sent away all his servants with the horses to an inn, and went himself straight to the court of the governor, whom he found seated on his tribunal, and many holy martyrs suffering under their tortures; one hanged up by the feet, with his head over a fire: another stretched almost to the tearing of his limbs on four planks or stakes: a third sawn asunder: a fourth had his hands cut off; a fifth was fixed to the ground by a stake run through his neck: a sixth having his hands and feet tied behind him, the executioners were beating him with clubs. There were no less than twenty tortured after this cruel manner, the sight whereof shocked the beholders, while their courage and resolution filled them with amazement. Boniface went boldly up to these champions of Christ, and having saluted them, cried out: "Great is the God of the Christians, great is the God of the holy martyrs. I beseech you, the servants of Jesus Christ, to pray for me, that I may join with you in fighting against the devil." The governor thought himself insulted by so bold an action in his presence, and asked him in great wrath who he was. The martyr answered that he was a Christian, and that having Jesus Christ for his master, he feared nothing the governor could inflict to make him renounce that sacred name. Simplicius, in a rage, ordered some reeds to be sharpened and thrust under his nails: and this being done, he commanded boiling lead to be poured into his mouth. Boniface, after having called upon Jesus Christ for his assistance, begged he prayers of the other expiring martyrs, who all joined in putting up

their petitions to God for him. The people, disgusted with so much cruelty, began to raise a tumult, and cried out, "Great is the God of the Christians." Simplicius was alarmed, and withdrew. But the next day being seated on his tribunal, he ordered Boniface to be brought before him a second time. The martyr appeared constant and undaunted. The judge commanded him to be cast into a caldron of boiling pitch; but he came out without receiving any hurt. Lastly, he was condemned to lose his head, and after a short prayer for the pardon of his sins, and the conversion of his persecutors, he cheerfully presented his neck to the executioner. His companions, in the mean time, not finding him return to the inn, searched for him in those parts of the city where they thought him most likely to be found. Being at last informed by the jailer's brother, that a stranger had been beheaded the day before for his faith in Christ, and being shown the dead body and the head, they assured him that it was the very person they were in search of, and beseeched him to bestow the martyr's relics upon them; this he refused to do without a reward: so they paid down five hundred pieces of gold; and having embalmed it, carried it home with them, praising God for the happy end of the blessed martyr. Aglaë, upon information of the affair, gave God thanks for his victory, and taking some priests with her, met the corpse with tapers and perfumes half a mile out of Rome, on the Latin road;* and in that very place raised a monument in which she laid them, and some years after built a chapel. She from that time led a penitential retired life, and dying fifteen years after, was buried near his relics. They were found in Rome in 1603, together with those of St. Alexius, in the church in Rome formerly called of St. Boniface, but now of St. Alexius. The bodies of both St. Boniface and St. Alexius lie under the stately high altar in two rich marble tombs. The martyrdom of St. Boniface happened about the year 307.

While we praise the divine mercy, who of sinners maketh saints, we ought earnestly to pray that he change our hearts from vessels of corruption into vessels of grace and his divine charity. Regret and sorrow for sin has many degrees; but till it has entirely subdued the corruptions, changed the affections, and purified the heart, it is not a saving repentance,¹ or that charity and love which animates or impregnates the new creature.² The certain proof of regeneration or of a real conversion is victory. *He that is born of God overcometh the world.*³ The maxims of the gospel, the rules of the church, and reason itself, forbid us to look upon him as a sincere convert whose life is very uneven, unconstant, and contradictory to itself; if he be to-day a saint, and to-morrow a sinner; if he follow to-day the impulses of the Holy Ghost, and yield to-morrow to the temptations of the enemy; or if he has not courage to fly the dangers and renounce the occasions which are fatal to him.

¹ 2 Cor. vii. 10.² Gal. v. 6³ 1 John v. 4.

* We cannot be surprised at this circumstance in the acts, on reflecting that the church at Rome then enjoyed peace. *Consurgens Aglaë confestim accepit secum clericos et viros religiosos; et sic cum hymnis et canticis spiritualibus et omni veneratione obviavit sancto corpori.* (Ruin p. 290, fol.) The like is related of the martyr St. Cyprian, even in the heat of the persecution, that his disciples carried off his body with wax-lights and torches. *Inde per noctem sublatum cum cereis. &c.* lb. p. 318

ST PACHOMIUS, ABBOT.

From his authentic life compiled by a monk of Tabenna soon after his death. See Tillemont, t. 7: Cellier, t. 4; Helyot, t. 1; Rosweide, l. 1, p. 114, and Papebroke, t. 3, Majj. p. 287.

A. D. 348.

THOUGH St. Antony be justly esteemed the institutor of the cenobitic life, or that of religious persons living in community under a certain rule, St. Pachomius was the first who drew up a monastic rule in writing. He was born in Upper Thebais about the year 292, of idolatrous parents, and was educated in his blind superstition, and in the study of the Egyptian sciences. From his infancy he was meek and modest, and had an aversion to the profane ceremonies used by the infidels in the worship of their idols. Being about twenty years of age, he was pressed into the emperor's troops, probably the tyrant Maximinus,* who was master of Egypt from the year 310; and in 312 made great levies to carry on a war against Licinius and Constantine. He was, with several other recruits, put on board a vessel that was falling down the river. They arrived in the evening at Thebes, or Diospolis, the capital of Thebais, a city in which dwelt many Christians. Those true disciples of Christ sought every opportunity of relieving and comforting all that were in distress, and were moved with compassion towards the recruits, who were kept close confined, and very ill-treated. The Christians of this city showed them the same tenderness as if they had been their own children; took all possible care of them, and supplied them liberally with money and necessaries. Such an uncommon example of disinterested virtue made a great impression on the mind of Pachomius. He inquired who their pious benefactors were, and when he heard that they believed in Jesus Christ the only Son of God, and that in the hope of a reward in the world to come, they labored continually to do good to all mankind, he found kindled in his heart a great love of so holy a law, and an ardent desire of serving the God whom these good men adored. The next day, when he was continuing his journey down the river, the remembrance of this purpose strengthened him to resist a carnal temptation. From his infancy he had been always a lover of chastity and temperance; but the example of the Christians had made those virtues appear to him far more amiable, and in a new light. After the overthrow of Maximinus, his forces were disbanded. Pachomius was no sooner returned home, but he repaired to a town in Thebais, in which there was a Christian church, and there he entered his name among the catechumens, or such as were preparing for baptism; and having gone through the usual course of preliminary instructions and practices with great attention and fervor, he received that sacrament at Chenoboscium, with great sentiments of piety and devotion. From his first acquaintance with our holy faith at Thebes, he had always made this his prayer: "O God, Creator of heaven and earth, cast on me an eye of pity: deliver me from my miseries: teach me the true way of pleasing you, and it shall be the whole employment, and most earnest study of my life to serve you, and to do your will." The perfect sacrifice of his heart to God, was the beginning of his eminent virtue. The grace by which God reigns in a soul, is a treasure infinitely above all price. We must give all to purchase it.¹ To desire it faintly is to undervalue it. He is absolutely

¹ Matt. xlii. 44.

* Those who place the conversion of St. Pachomius later think this emperor was Constantine. But for our account see Tillemont, Hist. Eccl. note 2, t. 7, p. 675.

disqualified and unfit for so great a blessing, and unworthy ever to receive it, who seeks it by halves, or who does not esteem all other things as dung that he may gain Christ.

When Pachomius was baptized, he began seriously to consider with himself how he should most faithfully fulfil the obligations which he had contracted, and attain to the great end to which he aspired. There is danger even in fervor itself. It is often an artifice of the devil to make a novice undertake too much at first, and run indiscreetly beyond his strength. If the sails gather too much wind, the vessel is driven ahead, falls on some rock and splits. Eagerness is a symptom of secret passion, not of true virtue, where it is wilful and impatient at advice. Pachomius was far from so dangerous a disposition, because his desire was pure, therefore his first care was to find a skilful conductor. Hearing that a venerable old man named Palemon, served God in the desert in great perfection, he sought him out, and with great earnestness begged to live under his direction. The hermit having set before him the difficulties and austerities of his way of life, which several had already attempted in vain to follow, advised him to make a trial of his strength and fervor in some monastery; and, to give him a sketch of the difficulties he had to encounter in the life he aspired to, he added: "Consider, my son, that my diet is only bread and salt: I drink no wine, use no oil, watch one half of the night, spending that time in singing psalms or in meditating on the holy scriptures, and sometimes pass the whole night without sleeping." Pachomius was amazed at this account, but not discouraged. He thought himself able to undertake every thing that might be a means to render his soul pleasing to God, and readily promised to observe whatever Palemon should think fit to enjoin him; who thereupon admitted him into his cell, and gave him the monastic habit. Pachomius was by his example enabled to bear solitude, and an acquaintance with himself. They sometimes repeated together the psalter, at other times they exercised themselves in manual labors (which they accompanied with interior prayer,) with a view to their own subsistence and the relief of the poor. Pachomius prayed above all things, for perfect purity of heart, that being disengaged from all secret attachment to creatures, he might love God with all his affections. And to destroy the very roots of all inordinate passions, it was his first study to obtain the most profound humility, and perfect patience and meekness. He prayed often with his arms stretched out in the form of a cross; which posture was then much used in the church. He was in the beginning often drowsy at the night office. Palemon used to rouse him, and say: "Labor and watch, my dear Pachomius, lest the enemy overthrow you and ruin all your endeavors." Against this weakness and temptation he enjoined him, on such occasions, to carry sand from one place to another, till his drowsiness was overcome. By this means the novice strengthened himself in the habit of watching. Whatever instructions he read or heard, he immediately endeavored fervently to reduce to practice. One Easter-day Palemon bade the disciple prepare a dinner for that great festival. Pachomius took a little oil, and mixed it with the salt, which he pounded small, and added a few wild herbs, which they were to eat with their bread. The holy old man having made his prayer, came to table; but at the sight of the oil he struck himself on the forehead, and said, with tears: "My Saviour was crucified, and shall I indulge myself so far as to eat oil?" Nor could he be prevailed upon to taste it. Pachomius used sometimes to go into a vast uninhabited desert, on the banks of the Nile, called Tabenna, in the diocese of Tentyra, a city between the Great and Little Diospolis. While he was there one day in prayer, he heard a voice which commanded him to build a monastery in that place, in which he should receive those who

should be sent by God to serve him faithfully. He received, about the same time, from an angel who appeared to him, certain instructions relating to a monastic life.* Pachomius going back to Palemon, imparted to him this vision; and both of them coming to Tabenna, built there a little cell towards the year 325, about twenty years after St. Antony had founded his first monastery. After a short time, Palemon returned to his former dwelling, having promised his disciple a yearly visit, but he died soon after, and is honored in the Roman Martyrology on the 11th of January.

Pachomius received first his own eldest brother John, and after his death many others, so that he enlarged his house; and the number of his monks in a short time amounted to a hundred. Their clothing was of rough linen; that of St. Pachomus himself often haircloth. He passed fifteen years without ever lying down, taking his short rest sitting on a stone. He even grudged himself the least time which he allowed to necessary sleep, because he wished he could have been able to employ all his moments in the actual exercises of divine love. From the time of his conversion he never ate a full meal. By his rule, the fasts and tasks of work were proportioned to every one's strength; though all are together in one common refectory, in silence, with their cowl or hood drawn over their heads, that they might not see one another at their meals. Their habit was a tunic of white linen without sleeves, with a cowl of the same stuff; they wore on their shoulders a white goatskin, called a Melotes. They received the holy communion on the first and last days of every week. Novices were tried with great severity before they were admitted to the habit, the taking of which was then deemed the monastic profession, and attended with the vows. St. Pachomius preferred none of his monks to holy orders, and his monasteries were often served by priests from abroad; though he admitted priests, when any presented themselves, to the habit, and he employed them in the functions of their ministry. All his monks were occupied in various kinds of manual labor: no moment was allowed for idleness. The saint, with the greatest care, comforted and served the sick himself. Silence was so strictly observed at Tabenna, that a monk, who wanted any thing necessary, was only to ask for it by signs. In going from one place to another, the monks were ordered always to meditate on some passage of the holy scripture, and sing psalms at their work. The sacrifice of the mass was offered for every monk that died, as we read in the life of St. Pachomius.² His rule was translated into Latin by St. Jerom, and is still extant. He received the sickly and weak, rejecting none for the want of corporal strength, being desirous to conduct to heaven all souls which had fervor to walk in the paths of perfection. He built six other monasteries in Thebias, not far asunder, and from the year 336, chose often to reside in that of Pabau, or Pau, near Thebes, in its territory, though not far from Tabenna, situated in the neighboring province of Diospolis, also in Thebais. Pabau became a more numerous and more famous monastery than Tabenna itself. By the advice of Serapion, bishop of Tentyra, he built a church in a village for the benefit of the poor shepherds, in which for some time he performed the office of Lector, reading to the people the word of God with admirable fervor; in which function he appeared rather like an angel than a man. He converted many infidels, and zealously opposed the Arians, but could never be induced by his bishop to receive the holy order of priesthood. In 333, he was favored with a visit of St. Athanasius at Tabenna. His sister, at a cer-

² Acta Sanctorum, Mo'j, t. 3, p. 321.

* Some late editions say the angel gave St. Pachomius the whole rule in writing which he prescribed to his monks; but this is an interpolation not found in the genuine life published by the Bollandists, *Méj.* t. 3, 10, p. 301.

ain time, came to his monastery desiring to see him ; but he sent her word at the gate, that no woman could be allowed to enter his enclosure, and that she ought to be satisfied with hearing that he was alive. However, it being her desire to embrace a religious state, he built her a nunnery on the other side of the Nile, which was soon filled with holy virgins. St. Pachomius going one day to Panè, one of his monasteries, met the funeral procession of a tepid monk deceased. Knowing the wretched state in which he died, and to strike a terror into the slothful, he forbade his monks to proceed in singing psalms, and ordered the clothes which covered the corpse to be burnt, saying : " Honors could only increase his torments ; but the ignominy with which his body was treated, might move God to show more mercy to his soul ; for God forgives some sins not only in this world, but also in the next." When the procurator of the house had sold the mats at market at a higher price than the saint had bid him, he ordered him to carry back the money to the buyers, and chastised him for his avarice.

Among many miracles wrought by him, the author of his life assures us, that though he had never learned the Greek or Latin tongues, he sometimes miraculously spoke them ; he cured the sick and persons possessed by devils with blessed oil. But he often told sick or distressed persons, that their sickness or affliction was an effect of the divine goodness in their behalf ; and he only prayed for their temporal comfort, with this clause or condition, if it should not prove hurtful to their souls. His dearest disciple, St. Theodorus, who after his death succeeded him in the government of his monasteries, was afflicted with a perpetual headache. St. Pachomius, when desired by some of the brethren to pray for his health, answered : " Though abstinence and prayer be of great merit, yet sickness, suffered with patience, is of much greater." He chiefly begged of God the spiritual health of the souls of his disciples and others, and took every opportunity to curb and heal their passions, especially that of pride. One day a certain monk having doubled his diligence at work, and made two mats instead of one, set them where St. Pachomius might see them. The saint perceiving the snare, said, " This brother hath taken a great deal of pains from morning till night, to give his work to the devil." And, to cure his vanity by humiliations, he enjoined him, by way of penance, to keep his cell five months, with no other allowance than a little bread, salt, and water. A young man named Sylvanus, who had been an actor on the stage, entered the monastery of St. Pachomius with the view of doing penance, but led for some time an undisciplined life, often transgressing the rules of the house, and still fond of entertaining himself and others with buffooneries. The man of God endeavored to make him sensible of his danger by charitable remonstrances, and also employed his more potent arms of prayer, sighs, and tears, for his poor soul. Though for some time he found his endeavors fruitless, he did not desist on that account ; and having one day represented to this impatient sinner, in a very pathetic manner, the dreadful judgments which threaten those that mock God, the divine grace touching the heart of Sylvanus, he from that moment began to lead a life of great edification to the rest of the brethren ; and being moved with the most feeling sentiments of compunction, he never failed, wheresoever he was, and howsoever employed, to bewail with bitterness his past misdemeanors. When others entreated him to moderate the floods of his tears, " Ah," said he, " how can I help weeping, when I consider the wretchedness of my past life, and that by my sloth I have profaned what was most sacred ? I have reason to fear lest the earth should open under my feet, and swallow me up, as it did Dathan and Abiron. Oh ! suffer me to labor with ever-flowing fountains of tears, to expiate my innumerable sins. I ought, if I could, even to pour forth this wretched soul of mine in mourning ; it would be all too

little for my offences." In these sentiments of contrition he made so great progress in virtue, that the holy abbot proposed him as a model of humility to the rest; and when, after eight years spent in this penitential course, God had called him to himself by a holy death, St. Pachomius was assured by a revelation, that his soul was presented by angels a most agreeable sacrifice to Christ. The saint was favored with a spirit of prophecy, and with great grief foretold the decay of monastic fervor in his order in succeeding ages. In 348 he was cited before a council of bishops at Latopolis, to answer certain matters laid to his charge. He justified himself against the calumniators, but in such a manner that the whole council admired his extraordinary humility. The same year, God afflicted his monasteries with a pestilence, which swept off a hundred monks. The saint himself fell sick, and during forty days suffered a painful distemper with incredible patience and cheerfulness, discovering a great interior joy at the approach of the end of his earthly pilgrimage. In his last moments he exhorted his monks to fervor, and having armed himself with the sign of the cross, resigned his happy soul into the hands of his Creator in the fifty-seventh year of his age. He lived to see in his different monasteries seven thousand monks. His order subsisted in the east till the eleventh century: for Anselm, bishop of Havelburgh, writes, that he saw five hundred monks of this institute in a monastery at Constantinople. St. Pachomius formed his disciples to so eminent a degree of perfection chiefly by his own fervent spirit and example; for he always appeared the first, the most exact, and the most fervent, in all the exercises of the community. To the fervor and watchfulness of the superior it was owing that in so numerous a community discipline was observed with astonishing regularity, as Palladius and Cassian observe. The former says that they ate with their cowl drawn so as to hide the greatest part of their faces, and with their eyes cast down, never looking at one another. Many contented themselves with taking a very few mouthfuls of bread and oil, or of such like dish; others of pottage only. So great was the silence that reigned among them while every one followed his employment, that in the midst of so great a multitude, a person seemed to be in a solitude. Cassian tells us,³ that the more numerous the monastery was, the more perfect and rigorous was regular observance of discipline, and all constantly obeyed their superior more readily than a single person is found to do in other places. Nothing so much weakens the fervor of inferiors as the example of a superior who easily allows himself exemptions or dispensations in the rule. The relaxation of monastic discipline is often owing to no other cause. How enormous is the crime of such a scandal!

ST. PONTIUS,

AN ILLUSTRIOUS PRIMITIVE MARTYR

HE suffered in the persecution of Valerian about the year 258, at Cimelé, a city in the Alps, which was afterwards destroyed by the Lombards; when, from its ruins, arose in the neighborhood the town of Nice, in Savoy. Of the old city, only the famous abbey of St. Pons at Cimilé, or Cimies, subsists; and the relics of the holy martyr were translated to the monastery of Tomières in Languedoc, where pope John XXII. erected an episcopal see, called St. Pons de Tomieres. The abbey of Tomieres was secularized in 1625. St. Valerian, bishop of Cimelé in the fifth century, in the three panegyrics which he has left us of this martyr, assures us that many miracles were wrought at his relics. See the Bollandists.

³ Cassian. l. 4, Instit. c. 1

ST. CARTHAGH,*

COMMONLY CALLED MOCHUDU, BISHOP OF LISMORE

THIS eminent director of souls in the narrow paths of Christian perfection was a native of Munster in Ireland. The famous monastery of Raithin or Ratheny in Westmeath, was founded by him. He drew up a particular monastic rule, which is said to be still extant in very old Irish; but it was afterwards incorporated into that of the regular canons of St. Austin, when the abbey of Raithin adopted that institute, which, though it has been since mitigated, in the eleventh and twelfth centuries, seems to have been scarcely less austere than that of La Trappe at present. St. Carthagh is said to have had under his direction above eight hundred and sixty monks, who confined themselves to feed on vegetables, which they raised and cultivated with their own hands. In 631, or according to the annals of Inisfallen in 636, he was driven out of Raithin, which he had then governed forty years, by king Blathmac, and retired to the territory of Nandesi, or Desies, in Munster. Here, upon the banks of a river,† he laid the foundation of a great monastery and school, which flourished exceedingly for many ages. The place before his coming thither was called Magh-Sgiath; it then took the name of Dunsginne, and afterwards Lismore, which name it has ever since retained.‡ St. Carthagh founded here the episcopal see of Lismore, which was united to that of Waterford by pope Urban V. in 1363, at the request of king Edward III., this latter having only been founded in 1096. The city of Lismore, from the reputation of the sanctity and miracles of St. Carthagh, its first bishop, was esteemed in succeeding ages a holy city, which appellation its great school and monastery continued to maintain. Half of this city was an asylum into which no woman dared to enter, it being full of cells and holy monasteries. Thither holy men flocked from all parts of Ireland, many also from Britain, being desirous to remove from thence to Christ. St. Carthagh left an eminent share of his spirit to his disciples and successors, but died himself soon after he had erected his cathedral, on the 14th of May, in 637, or 638. He was buried in his own church at Lismore. See Colgan in MSS. ad 14 Majj; Ware, t. 1, pp. 547, 548, 549; Usher, Primord. Brit. Eccl., p. 910; Allemaigne, Monast. Hibern. introd. et p. 43; Annals of Inisfall. ad an. 637.

* This St. Carthagh is called the *younger*, to distinguish him from St. Carthagh the *elder*, who succeeded St. Kieran *Saigir* in Ossory.

† This river was called *Nem*: afterwards *Abhan-mor*, i. e., Great-river; and now has the name of *Black-water*.

‡ *Dun* signifies a fort, or place seated on an eminence, and *sgin* a flight; which seems to allude to the flight of the saint to this place, and to the name then given it. For it was before called *Magh-sgiath*, or the field of the shield. *Lismore* denotes a great house; *Lis*, or *Lide*, in the old Irish signifying a house or village, and *mor*, great.

MAY XV.

SAINTS PÉTER, ANDREW, AND COMPANIONS, MM.

From their authentic acts in Ruinart.

A. D. 250.

In the neighborhood of Lampsacus, a city of Lesser Asia, near the Hellespont, was apprehended in the persecution of Decius, a young man called Peter, remarkable for the beauty of his person, and natural endowments of his mind, but much more for his faith and virtue. He was brought before Optimus, the proconsul of Asia, who said to him: "You have before your eyes the edicts of our invincible princes: sacrifice to the goddess Venus, as they command." Peter answered: "I am surprised that you should endeavor to persuade me to sacrifice to an infamous lewd woman, whose actions modesty forbids me to mention, and are such as are punishable by your own laws." Optimus ordered him to be extended on a wheel, with pieces of wood so disposed and bound on his body with iron chains, that the wheel being put in motion it might gradually occasion the breaking of his bones. The martyr, turning his eyes towards the heavens, said, with a cheerful countenance: "I praise and thank you, O Lord Jesus Christ, for vouchsafing me patience to overcome this cruel tyrant." Optimus, seeing his unshaken resolution, ordered his head to be struck off.

After this execution, as the proconsul was going to set out for Troas, a city in Phrygia, built by Alexander, near the ruins of the famous Troy, three other Christians, Andrew, Paul, and Nicomachus, were brought before him. He asked them whence they came, and what was their religion. Nicomachus answered with impatience, and a remarkably loud voice: "I am a Christian." The others modestly replied: "We are also Christians." The proconsul said to Nicomachus: "Sacrifice to the gods." He answered: "A Christian must not sacrifice to devils." The proconsul gave orders that he should be hung on the rack and tortured. When he was just ready to expire under his torments, he unhappily lost his crown, and cried out: "I never was a Christian, and am ready to sacrifice to the gods." The proconsul immediately caused him to be taken off the rack, but no sooner had the miserable man offered sacrifice than he was seized by the devil, fell on the ground, and beat it with his head in violent agonies, in which he expired. Thus the devil usually laughs to scorn the unhappy souls which he has drawn into sin. He lures them with great promises; but, being the father of lies, pays them with treacherous shadows, or often with bitter disappointments and calamities. A wretched exchange for their souls and eternal happiness! God afforded his other two servants a comfort under their affliction for this loss. Denysa, a tender virgin about sixteen years old, who was standing by, was struck at this misfortune, and said: "Unfortunate wretch! why wouldst thou bring upon thyself eternal torments for the sake of a moment's ease?" Optimus, hearing these words, asked if she was a Christian: she confessed she was. He then required her to sacrifice, and threatened to expose her to prostitution, and burn her alive in case of refusal. Finding his threats made no impression on her constancy, he ordered her to be put into the hands of two lewd young men to be deflowered. They took her with them to their lodgings: whose endeavors to force her

she resisted so long, that she fairly tired them out. About midnight they were surprised at the appearance of a young man, glittering with light, which diffused itself over the whole house. Upon which they were seized with fear, and cast themselves at the feet of the holy virgin. She raised them up, and bid them not be afraid, saying: "This is my guardian and protector:" and they earnestly besought her to intercede for them, that they might come to no hurt. The next morning, the mob, stirred up by the priests of Diana, beset the house of the proconsul, demanding in a tumultuous manner to have Andrew and Paul delivered up to them. The proconsul, to humor them, having caused the martyrs to be brought forth, bid them sacrifice to Diana; which they refusing to do, he ordered them to be most inhumanly scourged, and then to be put into the hands of the rabble, and by them to be stoned to death. The populace, without further delay, having tied their feet together, dragged them out of town in order to stone them. While they were under execution, Denysa heard the noise, and began to weep and wail bitterly; and, having escaped from those who guarded her, ran to the place where they were, and upon seeing them, cried out: "That I may live with you eternally in heaven, I will die with you on earth." The proconsul being informed of the wonderful preservation of her chastity, her escape, and desire to die with the martyrs, ordered her to be taken away from Andrew and Paul, and to be beheaded at a distance; which was accordingly put in execution.

If the martyrs had not been crucified to the world, they would never have attained to their crowns. There is a love of the world, which, though it be not either for the matter or the degree of it criminal enough to destroy the hopes of salvation, yet abates our vigor, hinders our perfection, and bereaves us of many degrees of fervor. The indications of this kind of love of the world, are a fondness for the pomp and show of life; too slavish an exactness in the modes and customs of the world; too quick a sense of praise, reputation, and pre-eminence; too great an eagerness to grow rich; too brisk a relish of pleasures; too much diversion; too great a love of ease, or an uninterrupted pursuit of worldly business, which extinguishes all gust of virtue, and all relish of heavenly things, and leaves not the mind sufficient leisure or ardor for spiritual duties. These are symptoms of a soul tainted with a love of the world, which exceedingly checks the vigor of the mind. The means by which this defect is to be overcome is frequent meditation on eternal truths. One who has these deeply imprinted in his heart, will have no great taste of the honors, or the pleasures, or the interests of life; he will never be slothful or remiss, but always fervent in spirit serving the Lord; and will have no emulation but for good works, no ambition but for eternal glory. In the pursuit of this will he lay out the vigor and strength of his mind, retrench his profit by alms, deny his pleasure, and rejoice to lead an obscure, mean, laborious, and crucified life.

SAINT DYPNA, V. M.

SHE was the daughter of an Irish king, and having by vow consecrated her virginity to God, to avoid the snares to which she saw herself exposed at home, passed to Antwerp, and chose her abode at Gheel, a village in Brabant, ten leagues from Antwerp. There she served God in retirement and assiduous prayer. But being at length discovered and pursued by those who were the enemies of her chastity, she was murdered by them because she refused to consent to their brutish passion. Her relics were solemnly ca-

ken up by the bishop of Cambrai on the 15th of May, and are preserved with veneration in a rich shrine at Gheel. She flourished in the seventh century. See Molanus, *Miræus*, the Roman Martyrology, Henschenius, t. 3, *Maij*, p. 477, and Colgan, in *MSS. Contin. Act. SS. Hibern.*

ST. GENEBRARD OR GENEBERN, MARTYR

HE was a holy Irish priest, who having baptized St. Dympna in her infancy, was her attendant in her flight beyond sea, and was beheaded by her murderers. His relics were translated to Santbeck in the duchy of Cleves, where his intercession is devoutly implored, especially for relief under the gout and in fevers; and blessed rings which bear his name are used. Dr. Wintringham and Dr. Liger, in their treatises on the gout, inform us that this disorder rages even among laborers in the countries about the Rhine, in Silesia and others, where acid wines, such as Rhenish, &c, are much drunk. On St. Genebrard, see Colgan, *MSS. ad 15 Maij*.

MAY XVI.

ST. JOHN NEPOMUCEN, M.

From his life, collected by F. Balbin, the Jesuit, published by Papebroke with preliminary remarks, t. 3, *Maij*, p. 667. Also Benedict XIV. de Canoniz. SS. and his life in French by F. Marne, Jesuit, printed in Paris in 1741, and S. Joan. Nepomucen vita a Berghaver, cum figuris. Prægæ, 1736, folio.

A. D. 1383.

THIS servant of God possessed, in an eminent degree, the virtues of a perfect anchorite, and of a zealous apostle, and by his death merited the crown of a glorious martyr. His martyrdom was the more illustrious, because the religious seal of confession, (or strict obligation to silence in that tribunal on the part of the priest,) not having yet armed tyrants against it, had found no victims before our saint. He was born at Nepomuc, a little town in Bohemia, some leagues from Prague, about the year 1330. His parents derived from their virtue a splendor which their birth or rank in the world did not afford them. If our saint had fewer obstacles from the world to overcome in giving himself to God, his sacrifice was not less fervent, less generous, or less perfect in the disposition of his heart. He was regarded as the fruit of his parents' prayers. Soon after his birth his life was despaired of; but their confidence in God deserved to obtain his recovery through the intercession of the Holy Virgin Mary, which they earnestly implored in the church of a neighboring Cistercian monastery. Gratitude moved them to consecrate their son to the service of God. They neglected nothing to give him a good education; nor could a child give more promising hopes of future greatness by his mildness, gentleness, docility, simplicity, devotion, and extraordinary application and capacity in his studies. The morning he spent in the neighboring monastery in hearing several masses, which he did with a modesty and fervor that charmed those who saw him. When he had learned the first elements at home he was sent to Staazee, a considerable town, to study Latin. He excelled his schoolfellows in grammar, but surpassed himself in rhetoric. Charles IV., emperor of Germany

and king of Bohemia, and author of the Golden Bull, in 1356,* had lately founded the university of Prague, in imitation of those at Paris and Padua. John being sent thither, distinguished himself in philosophy, divinity, and canon law; in which two last faculties he proceeded doctor. He had from his tender years regarded the priesthood as the great object of his pious ambition, that he might devote himself in the most perfect manner to promote the divine honor; and he always made the most frequent and devout participation of the adorable sacrament of the altar a kind of novitiate to that dignity. He increased the fervor of his preparation as he grew nearer the term, and retired from the hurry of the schools and the city into a solitude, there, by fasting, prayer, and penance for a month, purifying his soul and disposing himself for the grace of that holy order, which he received at the hands of his bishop. This prelate being acquainted with his extraordinary talents, commanded him immediately to employ them in preaching, and committed to him the care of the parish of our Lady of Tein. Surprising were the first effects of his zeal. The whole city flocked to hear him, and in a short time appeared very much reformed. The students, who were then not fewer than forty thousand, thronged to his discourses, and many hardened libertines returned from hearing him, knocking their breasts and full of compunction.

The archbishop and canons preferred him to a canonry: but his constant attendance in the choir did not hinder, or abate his zealous application to all his former functions, in the care of souls. The emperor Charles IV., having reigned thirty-two years, renowned for wisdom and piety, died at Prague in 1378, crowned with the benediction of his subjects. For though he had achieved no great exploits, he had always been a lover and protector of the church and his people. By great largesses to the electors, he procured his son Wenceslas to be chosen king of the Romans in 1376. This prince succeeded him in the empire upon his death the year following, being only sixteen years old. Intoxicated with power and flattery, he discovered early symptoms of the most savage and vicious inclinations, by which he has deserved the infamous surnames of the Slothful and the Drunkard. He resided at Prague, and hearing high commendations of Saint John, he pitched upon him to preach the Lent to his court. The holy man saw how difficult and dangerous a task it would be to make the emperor relish the genuine truths of the gospel, as he was not unacquainted with his stupid and brutish temper. However, he accepted the employ, and was much applauded by the court, and by the emperor himself; and his discourses proved for some time a check to his passions. In testimony of his esteem, he offered the saint the first vacant bishopric, which was that of Leitomeritz, but no motives could prevail upon him to accept of that dignity. It was thought that perhaps the care and labors inseparable from such a charge, contributed to his refusal. He was therefore offered the provostship of Wischeradt, which (next to the bishoprics) is the first ecclesiastical dignity of the kingdom of Bohemia, and to which are annexed great revenues of one hundred thousand German florins a year, with the honorable title of hereditary chancellor of the kingdom, and this without dangers or fatigues. But to reason thus is not to know the saints. If they refuse great places when they present

* This is called the golden bull from a golden seal affixed to it by silken strings. It was published with the utmost solemnity, in a great diet of all the princes, held at Nuremberg; and regulates the form of the government of the empire; the most minute circumstances to be observed in the election of an emperor, and the precedence, rights, and functions of the seven first electors. For the imperial diadem, at least, after the failure of the Carovingian race, had been elective, especially after it had been settled in Germany in the person of Otto I., surnamed the Great, king of Germany, who, having conquered Lombardy, was crowned emperor at Rome by pope John XII., in 962. But the manner of making this election had often varied, and frequently all the princes of the empire had been allowed to give their suffrage. This same emperor Charles IV., created four dukes of the empire, namely, those of Brunswick, Bavaria, Sualbia, and Lorraine; four landgraves, viz.: of Thuringia, Hesse, Alsace, and Leuchtenbourg, and many other princes.

labors to their zeal and crosses to their virtue, what must they think of those which offer nothing but riches and honors? The virtuous canon was therefore here again as firm as ever. But the more he shunned the esteem of men the more it followed him. He, however, accepted soon after the office of almoner of the court, which could only give him an authority and assistance the better to perform his duty as preacher to the court, and enable him in a private capacity to assist the poor, and to gain souls to God. Nor had this charge either the distractions, or the riches or honors, which had so much affrighted him in the dignities before mentioned. Thus humility fixed him in the court whither ambition leads others. He appeared there the same man he had been in his private life. His apartment was the rendezvous of all that were in affliction or distress. He declared himself their general advocate, and the father of the poor, and of all who suffered by unjust oppressions. His charity was also sagacious in finding out, and secretly reconciling, all dissensions which arose in the court or city: of many whereof authentic monuments are still preserved, in which the patience of this great man, his penetration and judgment, and the equity of his decisions, are equally admired. He found time for every thing, because the saints, who in temporal concerns forget themselves, find more leisure than other men for the service of their neighbors.

The empress Jane, daughter of Albert of Bavaria, earl of Hainault and Holland, was a most virtuous and accomplished princess. Touched by the divine unction of the holy preacher, she chose him for the director of her conscience. The emperor loved her with the most violent passion: but as he was capricious and changeable, he often abandoned himself to fits of jealousy, which, joined to the natural fierceness and brutish fury of his temper, gave the princess much to suffer. As the world is saved by the sufferings of a God, so it is by afflictions that all the saints are crowned. To make the empress one by the crucifixion of her heart to whatever might divide it from God, the Lord employed the persecution of her husband, which was sometimes cruel to the utmost excess. But he gave her a comforter and guide in our saint, by whose counsels she squared her life. What fruit did not she reap by this means in a few years! Supported by a man whose zeal prepared him to martyrdom, she learned to suffer her afflictions with joy. Not only this princess, but all the virtuous persons of the court, sought to have the saint for their director, and he seemed to possess the talent of making saints upon the throne, and in the court, and men happy upon the cross. He also took upon him the direction of the nuns of the castle of Prague, whom he conducted in the exercises of a spiritual life in such a manner, that his house became a model of perfection to all others. The empress, though always a person of virtue, became much more devout after she began to follow his advice. She became altogether religious, and was not afraid to appear such. The churches were the ordinary places in which she was to be found: she spent in them whole days on her knees, and in a recollection which was the admiration of every one. Her prayers were only interrupted by offices of charity to the poor, (whom she served with her own hands,) or by a short time for meals and relaxation, which she passed in conversing with her ladies on eternity and spiritual matters, on which she spoke with an ardor which bespoke her own fervor. This fire she nourished in her heart by the frequent use of the sacraments, and the practice of perpetual mortification. Such was her holy fear of God, that the very shadow of the least sin made her tremble; and upon the fear of the least failing or imperfection, she hastened to expiate it in the sacred tribunal of penance; from which she never came but with a heart broken with sorrow and her eyes bathed in tears.

As a corrupted heart turns every thing into poison, Wenceslas grew the more impatient and extravagant by the piety of his consort, and by the tenderness and condescension with which she always behaved towards him ; and in the return of a fit of mad jealousy, he made her virtuous conduct an argument for his suspicions. To know her interior, he formed a design of extorting from St. John what she had disclosed to him in the secret of confession, by which means he thought he should learn all the private sentiments she had ever entertained concerning him. In this view, he sent for the holy man, and at first began indirectly to sift him, and at length openly put to him his impious questions. The saint, struck with horror, represented to him, in the most respectful manner possible, how notoriously injurious such a sacrilege was both to reason and religion. But the emperor, who had been long accustomed to deal with slaves, thought that no one ought to resist his will. However, in the end, he dissembled his rage ; but the saint saw in his dark gloomy silence what he was to expect from so revengeful a prince. It happened one day, that the tyrant finding a fowl not roasted to his taste at table gave an order surpassing, if possible, the extravagancies of Caligula or Helio-gabalus, that the cook should be immediately spitted and roasted alive at the same fire at which the fowl had been dressed. The officers were preparing to execute the barbarous sentence, which no one durst contradict, when St. John was informed of it ; the poor servant was already pierced with several spits, and broiling before the fire, when the saint ran in and threw himself at the emperor's feet. Wenceslas neither listened to his remonstrances, nor regarded the threats of divine vengeance ; but the more earnestly the saint pressed him, the more outrageous he grew. At length he commanded him to be thrown into a dungeon, where he lay several days, rejoicing in his chains, being sensible that the true cause was his former firmness in refusing to disclose the confession of the empress. Nor did Wenceslas make a mystery of it ; for he sent him this message, that as long as he refused to disclose to him the confession of the empress, there was for him no hope of liberty. Yet, some days after, a gentleman of the palace came with an order to release him, begging, in the emperor's name, that he would forget the ill-treatment he had received, and dine the next day with his majesty, who had prepared a great entertainment for his sake, and to do him honor before his whole court. He was accordingly treated with the greatest magnificence and exterior marks of esteem and kindness. After the banquet, Wenceslas dismissed all the rest, and began to discourse with the saint in private, first about indifferent matters, but in the end pressing him all manner of ways to lay open to him the confession of the empress, promising secrecy, and all honors and riches, and threatening a refusal with the most horrible tortures and death. The saint answered firmly, and made fresh attempts to satisfy him on the justice and obligation of his silence. The tyrant at last gave orders that he should be carried back to prison and inhumanly tortured. He was stretched on a sort of rack : burning torches were applied to his sides, and to the most sensible parts of his body ; he was burned at a slow fire, and tormented other ways. Under his tortures he pronounced no other words but the sacred names of Jesus and Mary, and when loosened from the rack was left half dead. Our Lord visited his servant in this abandoned condition, and filled his soul with the most sweet consolations. In the mean time the empress was informed, and by her prayers, tears, and importunities, obtained Wenceslas the enlargement of the servant of God. He therefore appeared again at court, but like a persecuted saint, full of joy and courage, showing by his countenance that he regarded his sufferings as the favors of heaven. Notwithstanding the present good-humor of the prince, he prepared himself for death ; and as if to take leave, and to supply by extraordinary labor the

shortness of his time, he began to preach with greater zeal than ever. In one of these sermons, on that text, *A little while and you shall not see me*, he often repeated: *I have now but little time to speak to you*; and in the close of his discourse clearly foretold, in a prophetic rapture, and shedding an abundance of tears, the evils that were shortly to fall on the church of Bohemia; literally verified in the Hussite tumults and civil wars. Coming out of the pulpit, having taken the last leave of his auditory, he begged pardon of the canons and clergy for the bad example which he humbly accused himself to have given them. From that day he gave himself up totally to those exercises which were a more immediate preparation of his own soul for eternity. In which, to obtain the protection of the glorious mother of God, he visited her image at Buntzel, which had been placed there by the apostles of the Slavonians, SS. Cyril and Methodius, and is a place of great devotion among the Bohemians. He was returning home in the evening, after having poured forth his soul in most fervent prayer in that holy place, when the emperor, looking out of a window of his palace, saw him pass alone in the streets of Prague. The sight of the holy man renewed his indignation and sacrilegious curiosity, and ordering him to be immediately brought in to him, he fiercely bade him choose either to reveal the confessions of the empress, or to die. The saint made no answer, but by his silence, and the steadiness of his countenance, gave him sufficiently to understand that he was not to be moved, and by bowing his head expressed his readiness to die. At which the emperor cried out in his fury, "Take away this man, and throw him into the river as soon as it shall be dark, that his execution may not be known by the people." The barbarous order was executed, and after some hours, which the martyr employed in preparing himself for his sacrifice, he was thrown off the bridge which joins the Great and Little Prague, into the river Muldaw, with his hands and feet tied, on the vigil of the Ascension, the 16th of May, 1383. The martyr was no sooner stifled in the waters, but a heavenly light appeared over his body floating on the river, and drew many to the banks. The empress ran in to the emperor, not knowing what had happened, and inquired what was the occasion of the lights which she saw on the river. The tyrant, struck at the news, fled in a hurry, like a man distracted, to a country-house, forbidding any one to follow him. The morning discovered the villany, and the executioners betrayed the secret. The whole city flocked to the place; the canons of the cathedral went in procession, took up the body with great honor, and carried it into the church of the Holy Cross of the Penitents, which was the next to the place where the body was found. Every one resorted thither to kiss the hands and feet of the glorious martyr, to recommend himself to his prayers, and to procure, if possible, some relic of his clothes, or what else had belonged to him. The emperor, being informed of this, sent an order to the religious Penitents to hinder any tumults in their church, and secretly to remove the body. They obeyed; but the treasure was discovered, and as soon as the canons had made every thing ready for its magnificent reception in the cathedral, it was conveyed thither with the utmost pomp by the clergy and whole city, and interred with this epitaph, which is yet read engraved on a stone upon his tomb: "Under this stone lies the body of the most venerable and most glorious Thaumaturgus JOHN NEPOMUCEN doctor, canon of this church, and confessor of the empress, who, because he had faithfully kept the seal of confession, was cruelly tormented and thrown from the bridge of Prague into the river Muldaw, by the orders of Wenceslas IV., emperor and king of Bohemia, son of Charles IV., 1383." Many miraculous cures of the sick under the most desperate disorders, during the translation and interment of his relics, and at his tomb, through his intercession,

were public testimonies of his favor with God. The empress, after this accident, led a weak languishing life till the year 1387, when she closed it by a holy and happy death. The emperor stayed some months in the castle of Zebrau, some leagues from Prague, hardening himself against the voices of heaven, fearing at first a sedition of the people; but religion taught the virtuous part their duty to their sovereign. Seeing therefore the things remain quiet in the city, he returned to it, and wallowed in his former slothful voluptuous life. But he soon felt that the punishment of a notorious sinner follows close upon his crime. The empire was torn with civil wars in all its parts. The Switzers, revolting from Albert of Austria, set up their commonwealth without opposition: the emperor himself sold to John Galeas the duchy of Milan for one hundred thousand florins, and for money alienated many others of the richest provinces, one after another. The princes and states, in the very year 1383, sent to entreat the tyrant to leave Bohemia and reside in the empire, to put a stop to the growing evils. He laughed at the deputies, and said, if there were any malecontents among them, it was their duty to come to him. The states and princes of the empire at length entered into a general confederacy at Mentz, and deposed him from the imperial throne in 1400; and meeting at Laenstein in the archbishopric of Triers, chose first Frederick duke of Brunswick and Lunebourg, and he dying in a few days, substituted Robert or Rupert of Bavaria, count palatine of the Rhine. Wenceslas, drowned in debaucheries, seemed insensible at this affront. The nobility of Bohemia, by the advice of his brother Sigismund, king of Hungary, confined him twice; but he found means to escape, and died of an apoplexy, without having time, in appearance, to think of repentance. This indolence fortified the Hussite heresy, broached in his reign by John Huss, rector of the university, and his disciple Jerom of Prague, which for above one hundred years filled the kingdom with civil wars, bloodshed, plunder, sacrileges, the ruin of families, and every other calamity.

The tomb of the saint continued illustrious for frequent miracles, and was protected by a wonderful providence from profanations, which were often attempted by the Hussites, and again by the Calvinists in 1618, in the wars of Frederick the elector palatine. On that occasion, several officers and workmen, who set themselves to demolish the tomb of the saint, were deterred by visible judgments, and some by sudden death upon the spot, which was the misfortune, among others, of a certain English gentleman. The complete victory by which the Imperialists, under the command of the duke of Bavaria, under the walls of Prague in 1620, recovered this kingdom, is ascribed to the intercession of this holy martyr; who, as many attested, was seen appearing in glory with other patrons, by the guards in the cathedral, the night before the battle, and whose protection the imperial army had earnestly implored: from which circumstance the illustrious house of Austria has shown a particular devotion to his memory. The emperors Ferdinand II. and III. solicited his canonization, which was at length procured by Charles VI. In 1719, on the 14th of April, the saint's tomb was opened where the body had lain three hundred and thirty years. The flesh was consumed, but the bones entire and perfectly joined together, with the marks of his fall into the river behind his head and on his shoulders. His tongue alone was found fresh and free from corruption, as if the saint had but just expired. The saint had been honored as a martyr from the time of his death in Bohemia; but to make his veneration more authentic and universal, his canonization was demanded, and several new miracles were juridically approved at Prague and Rome. Innocent XIII. confirmed his immemorial veneration by a decree equivalent to a beatification; and the bull of his solemn canonization was published by Benedict XIII. in 1729. A narrative of many miracles

wrought by his intercession may be read at the end of his life, as the wonderful preservation of the city of Nepomuc from the plague in 1680; the cure of various distempers in persons despaired of by the physicians; the deliverance of many from imminent dangers, and the protection of the innocence of many falsely accused. The count of Althan, afterwards archbishop of Bari, in the fall of a balcony in the palace of constable Colonna at Rome was saved by St. John appearing in a vision, whose intercession he invoked aloud. Cardinal Michael Frederic Althan, viceroy of Naples, was cured of a paralytic disorder, by which he had entirely lost the use of one arm, and of a complication of several other distempers, the moment he began to address his prayer to St. John on his festival, in the Minims church. Pope Benedict XIII. dedicated an altar under the invocation of St. John Nepomucen in the Lateran basilic.

In the sacrament of penance so indispensable is the law of secrecy, and so far does it extend, that the minister is bound, by all laws, so much to be upon his guard in this respect, that he may say with an ancient writer,* "What I know by confession, I know less than what I do not know at all." St. John Climacus remarks, that a special providence watches over the fidelity of this sacred seal: "For," says he, "it is unheard of that sins disclosed by confession should be divulged, lest others should be deterred from confessing, and all hope of health be cut off."¹ Without this indispensable secrecy the very precept and obligation ceases.² And this law is expedient also to the public weal; for by it the minister will often draw sinners from dangerous designs which otherwise could never come to his knowledge, as F Coton showed to the entire satisfaction of Henry IV. of France.

ST. SIMON STOCK, C.

HE was descended of a good family in Kent. From his infancy he turned all his thoughts and affections to attain to the most perfect love of God, and studied to devote all his moments to this glorious pursuit. In this earnest desire, in the twelfth year of his age, he retired into a wilderness, and chose for his dwelling a great hollow oak tree; whence the surname of *Stock* was given him. While he here mortified his flesh with fasting and other severities, he nourished his soul with spiritual dainties in continual prayer. His drink was only water; and he never touched any other food but herbs, roots, and wild apples. While he led this course of life, he was invited by a divine revelation to embrace the rule of certain religious men who were coming from Palestine into England. Albert, the holy patriarch of Jerusalem, having given a written rule to the Carmelite friars about the year 1205, some brothers of this order were soon after brought over from mount Carmel by John lord Vesey and Richard lord Gray of Codnor, when they returned from the Holy Land. These noblemen some time after settled them, the latter in the wood of Aylesford, near Rochester in Kent, the former in the forest of Holme, near Alnewick in Northumberland; which houses continued the two most famous convents of this order in England till their dissolution in the thirty-third year of the reign of Henry VIII. But we are assured by Bale, who before his apostacy was himself a friar of the English province of this order,¹ and by Lambert² and Weaver³ in their accurate descriptions of the Antiquities of Kent, that the first or most ancient convent of these

¹ S. John Clim. Ep. ad. Paston., c. 13.

¹ Bale, Cent. xii. 20.

² See Suarez in 3 p. disp. 23. Sect. 2. and others.

³ P. 139.

³ P. 139.

* *Que per confessionem scio minus scio quam que nescio.* S. Aug. vel si quis allus *Serm. 10. ad Frat. in Eremo.* t. 6. Append. p. 336.

friars in England was that at Newenden in Kent, which was founded for them by Sir Thomas Archer or Fitz-Archer, whose family flourished for many centuries upon that manor. The first arrival of these friars in England is placed in the annals of the order, quoted by F. Cosmas de Villiers⁴ in 1212.* Simon, who had then lived a recluse twenty years, imitating the Macariuses and Arseniuses in the most heroic practices of penance and contemplation, was much affected with the devotion of these servants of God to the blessed Virgin, their edifying deportment, and their eremitic austere institute, and joined their holy company before the end of the year 1212. After his admission he was sent to Oxford to finish his studies; and having run through his academical course he returned to his convent, where so bright was the example of his piety, that the virtue of the rest seemed to suffer an eclipse by the extraordinary lustre of his sanctity. Such was his reputation, that in 1215 Brocard, prior of mount Carmel, and general of the order, appointed him vicar-general, with full power over all the western provinces. Many clamors being raised against this institute, St. Simon repaired to Rome in 1226, and obtained from pope Honorius III. a confirmation of the rule given to this order by Albertus; and another from Gregory IX. in 1229. Some years after, St. Simon paid a visit to his brethren on mount Carmel, and remained six years in Palestine, where, in 1237, he assisted at the general chapter of the order held by Alanus the fifth general. In this assembly it was decreed, that the greatest part of the brethren should pass into Europe, their settlements in the east being continually disturbed by the persecutions, oppressions, or threats of the Saracens. In 1240 many were sent to England, and in 1244, Alanus himself, with St. Simon, having nominated Hilarion his vicar on mount Carmel, and in Palestine, followed them thither, there being already five monasteries of the order erected in this island.

In a general chapter held at Aylesford in 1245, Alanus resigning his dignity, St. Simon was chosen the sixth general, and in the same year procured a new confirmation of the rule by pope Innocent IV., who at the saint's request received this order under the special protection of the Holy See, in 1251. St. Simon established houses in most parts of Europe; but this institute flourished nowhere with so great splendor and edification as in England, and continued so to do for several ages, as the annals of the order take notice. St. Simon, soon after he was promoted to the dignity of general, instituted the confraternity of the Scapular, to unite the devout clients of the Blessed Virgin in certain regular exercises of religion and piety. Several Carmelite writers assure us that he was admonished by the Mother of God in a vision, with which he was favored on the 16th of July, to establish this devotion.† This confraternity has been approved, and favored with many privileges by several popes.⁵ The rules prescribe, without any obligation

⁴ Bibliotheca Carmelitana, ed. Anno 1752, t. 2, p. 750.

⁵ See the bulls of Pius V., Clement VIII., Paul V., Clement X., &c.

* Our English monastic historians say in 1240. So Dodsworth, (in his Extracts concerning this order in England.) Dugdale in his Warwickshire, first edition, p. 117; in the new edition, with notes, in 1730, we read, by mistake, 1250 for 1240; Bp. Tanner, (Not. Monast. p. 395, and pref. p. xxxiii.) Leland, (de Scriptor., p. 293.) Lambert, Weaver, &c. But confound the first coming of these friars with the second, when, to shun the persecution of the Saracens, they forsook Palestine. Dugdale (Bacon) calls the lord Vesey of Vesey, in 1240, William, not John.

† From the silence of F. Philip Biboti, a Spanish Carmelite friar, who died in 1391, and wrote in ten books a history of the institution of this order, called *Speculum Ordinis Carmelitani*; also *Lives of Plustrious Men of this Order*: likewise from the silence of Thomas Waldensis, (who defended this order against Wicklif, t. 3, c. 75, 89, and 92.) and others, Launoy, in an express dissertation, in 1653, contested the authenticity of this vision; but is refuted by F. Cosmas de Villiers, (*Bibl. Carmel.* t. 2, p. 735.) and pope Benedict XIV., (*De Canoniz.* t. 4, part 2, c. 9, pp. 74, 75.) upon the testimonies of several ancient writers of this order collected by Theophilus Raynaudus, in his *Scapulare Marianum*, Op. t. 7, especially of Peter Swanston from Norfolk, the saint's companion and director for many years, and the first author of his

or precept, that the members wear a little scapular, at least secretly, as the symbol of the order, and that they recite every day the office of our Lady, or the office of the church; or, if they cannot read, seven times the Pater, Ave, and Gloria Patri, in lieu of the seven canonical hours; and lastly, that they abstain from flesh-meat on Wednesdays, Fridays, and Saturdays; or if this cannot be done, that they double for each of these days the seven Paters, &c. St. Simon cured several sick persons by giving them the scapular; the reputation of which miracles moved Edward I., king of England, St. Louis of France, and many others, to enrol their names in this confraternity.

St. Simon governed the order with great sanctity and prudence during twenty years, and propagated it exceedingly from England over all Europe; * being himself famous for his eminent virtue, and a great gift of miracles and prophecy. He wrote several hymns and decrees for his order, and several other useful things for its service, says Leland. At length, in the hundredth year of his age, having a call to France, he sailed to Bordeaux, where God put an end to his labors some months after his arrival, in 1265, on the 16th of July. He was buried in the cathedral of that city, and was honored among the saints soon after his death. Pope Nicholas III. granted an office to be celebrated in his honor at Bordeaux on the 16th of May, which Paul V. extended to the whole order. See his authentic life, written soon after his death, also Stevens's *Monast. Angelic.* t. 2, pp. 159, 160; Leland, *de Script.* Brit. t. 2, c. 277, p. 294; Papebroke, t. 3, Maij, p. 653; *Newcourt's Repertorium*, (on the Carmelite friars,) vol. 1, p. 566; Weaver, p. 139; Fuller, b. 6, p. 271; Dugdale's *Warwickshire*, p. 186, ed. 1730; F. Cosmas de Villiers a S. Philippo, *Bibl. Carmel.* t. 2, p. 750.

ST. UBALDUS, BISHOP OF GUBIO.

HE was born of a noble family at Gubio, a city of the Ecclesiastical State, near the marquisate of Ancona. He had his education in the seminary of SS. Marian and James, and made great progress in his studies, both profane and sacred; but the holy scriptures, those springs of living waters, were his chief delight. Many honorable matches were proposed to him by his friends; but he rejected all such offers, and made a vow of celibacy. His ardor in the perfect practice of virtue strengthened him against the bad example of many tepid companions. However, not approving certain irregularities which he saw tolerated among them, he exchanged this house for the seminary of St. Secundus, where he finished his studies. The bishop of Gubio made him prior of his cathedral, that he might reform several abuses in the behavior of the canons. Ubaldu prepared himself for this important work by fasting, prayers, and tears, by which he hoped to engage the divine assistance. He easily prevailed on three of his canons who were the best disposed, to join with him in his exercises and rules of life; and their example soon began to work upon the rest. The saint visited a community of regular canons, esteemed for their regularity and sanctity, which had been established by Peter de Honestis, a person of singular piety, in the territory of Ravenna. He stayed there three months, in order to take an exact view of the discipline of the house; and he carried its rule back with him to Gubio, and in a short time got it received by the whole chapter, to render their reformation complete. After some years, their house and cloister be-

* Bishop Tanner reckons about forty houses of the Carmelites or White Friars in England at the dissolution of abbeys. Pref. to his *Notitia Monast.*

ing burnt down, Ubalduſ looked upon this as a favorable opportunity of leaving his poſt, and retiring into ſome deſert. In this view he made his way to that of Font-Avellano, where he found Peter of Rimini, to whom he communicated his deſign of quitting the world. That great ſervant of God opposed the motion as a dangerous temptation, and exhorted him to return to his former vocation, in which God had fixed him for the good of others. The ſaint therefore returned to Gubio, rebuilt the cloiſters, and rendered his chapter more flouriſhing than it had ever been, to the great edification of the whole country. In 1126, St. Ubalduſ was unanimouſly choſen biſhop of Perugia; but he hid himſelf in the country, ſo that the deputies of that city were not able to find him; and when they were departed, he went to Rome, threw himſelf at the feet of pope Honorius II., and with many tears begged that he might be excuſed; employing all the intereſt he had in the world to obtain the favor he deſired. Honorius granted his requeſt; but the ſee of Gubio becoming vacant two years after, the pope directed the clergy of that city to proceed to his election according to the forms preſcribed by the canons: in conſequence of which his holineſs conſecrated him with his own hands in the beginning of the year 1129. The new biſhop made it his whole buſineſs to adorn the dignity of his ſtation with all the virtues of a true ſucceſſor of the apoſtles. He practiſed a perpetual mortification of all his ſenſes, and lived dead to all the enjoyments of the world: he was indefatigable both in the exerciſe of penance, and in the labors of his miniſtry; frugal, humble, ſincere, and full of compaſſion for all the world. But mildneſs and patience, by which he appeared inſenſible to injuries and affronts, was one of the brighteſt parts of his character. Once it happened, that in repairing the wall of the city, the workmen encroached upon his vineyard. The biſhop mildly put them in mind of it, and deſired them to forbear. The overſeer of the work, moved with brutiſh fury, ſcornfully pushed him into a great heap of mortar. The good biſhop got up, all covered with lime and dirt, without making the leaſt expoſtulation. The people demanded that the overſeer, in puniſhment for the offence, ſhould be baniſhed, and his goods conſiſcated. The ſaint endeavored to make it paſs for an accident; but when that could not ſatisfy the people, who knew how it happened, he being deſirous to deliver the man out of the hands of the magiſtrates, maintained, that the cognizance of the miſdemeanor belonging to his own court, he would take care to do himſelf juſtice. The workman, ſtung with remorse, proffered to accept of any puniſhment the biſhop ſhould think proper to inflict on him, even though his life was to pay for the offence. The holy prelate, riſing from his chair, went up to him, and told him with a ſmiling countenance, that by way of ſatisfaction for the injury received, he inſiſted on his giving him a kiſs of peace, as a token of a perfect reconciliation, and that he begged of God to pardon him that and all other offences. After which he ſaluted him.

The ſaint often defended his flock in public dangers. Hearing one day that a ſedition was raiſed in one of the ſtreets, wherein ſome were wounded, others killed, he ran out, and venturing himſelf between the combatants, fell down amidſt their naked ſwords. The mutineers thinking him dead all threw away their weapons, running to take him up, and every one condemned himſelf as the murderer of their holy biſhop. Then the ſaint, thanking God that the tumult was appeaſed, diſpelled their fears by aſſuring them that he had received no hurt. The emperor Frederick Barbaroſſa, in his cruel wars in Italy, having taken and plundered Spoletto, threatened to do the like by Gubio. Ubalduſ, moved by a more than fatherly tendereſs for his flock, met the emperor on the road, and on his firſt interview ſoftened the heart of that tyrant to compaſſion, and obtained of him the ſafety of

his people. The two last years of his life he labored under a complication of painful distempers, which he bore with the patience of a saint. On Easter-day, in 1160, his devotion to the glorious mystery of that festival, made him forget his infirm condition, get up, say mass, and give the people a discourse on eternal life. From the cathedral he would be carried to the church of St. Laurence, near which he had an apartment. He continued there till the feast of the ascension, in retirement, to prepare himself for death. After that he was removed into his own house, where he repeated his last instructions to his clergy and people, who came to visit him and beg his last blessing. Having received the rites of the church, he expired on the 16th of May, 1160. The people from all the neighboring provinces attended his funeral in crowds, and were eye-witnesses of the many miracles God performed at his tomb. So tender was the devotion which this spectacle excited in every one, that animosities and dissensions over the whole country were extinguished, and a most wonderful spirit of charity was infused into all hearts. Injuries were forgotten, and cities which had been long at variance, renewed the most sincere league of friendship. St. Ubaldus had been favored with the miraculous gift of curing diseases in his lifetime, which he performed by the sign of the cross and prayer; yet, when a certain blind man addressed himself to him to be cured, the bishop told him that his corporal sight would be prejudicial to his soul, and that his temporal blindness would be recompensed with the clear vision of God in heaven for all eternity: at which the good man was so well satisfied, that he no longer desired to be cured. St. Ubaldus was canonized by pope Celestine III., in 1192. See his accurate life written by Tebald, his successor, in the *Acta Sanctorum*.

ST. HONORATUS, IN FRENCH HONORE, C.

BISHOP OF AMIENS.

HE was a native of Ponthieu, and bishop of Amiens about the year 660. In 1204, a church was built at Paris in his honor by a private gentleman named Renold Cherins, who four years after endowed it with a foundation for several canopies, the number of which has been since augmented. This collegiate church became very famous. It is also a small parish.¹ St. Honoratus is titular saint of a chartreuse at Abbeville, which was founded in 1306. See *Gallia Christ. Nova*, t. 10, p. 1153; *Le Fevre, Calendr. de l'Egl. de Paris*, ad 16 Maij, &c.

ST. ABDJESUS, OR HEBEDJESUS, BISHOP, M.

THE Greek Menology commemorates this holy bishop of Cascar, in Chaldæa, on the 16th of May, on which day he suffered martyrdom under king Isdegerdes, with sixteen priests, nine deacons, six monks, and seven virgins. See *Le Quien, Oriens Christ.* t. 2, p. 1163.

ST. ABDAS, ALSO BISHOP OF CASCAR,

IN the sixty-sixth year of the reign of Sapor, was crowned with martyrdom at Ledan, in the country of the Huzites, with twenty-eight companions.

¹ See *Le Fevre, Calendrier Historique de l'Eglise de Paris*, p. 146; *Piganol, Descript. de Paris*, &c.

Friday, the 15th day of Yar, which corresponds in part to our May See Sozomen, l. 2, c. 11; Jos. Assemani, *Bibl. Orient.* t. 3, p. 192.

ST. BRENDAN THE ELDER,

ABBOT OF CLUAIN-FEARTA, OR CLONFERT, UPON THE RIVER SHANNON.

HE was son of Findloga, and a disciple of St. Finian at Clonard. Passing afterwards into Wales, he lived some time under the discipline of St. Gildas, also several years in the abbey of Llan-carven, in Glamorganshire. He built in Britain the monastery of Ailech, and another church in a territory called Heth. Returning into Ireland, he founded there several schools and monasteries, the chief of which was that of Cluain-fearta.* He wrote a monastic rule which was long famous in Ireland, taught some time at Ros-carbre, and died at Enach-duin, a monastery which he had built for his sister Briga, in Connaught. He is named in the Roman Martyrology on the 16th of May, on which he passed to bliss, in the year 578, in the ninety-fourth year of his age. His life, extant in MS. in the Cottonian Library, is filled with apocryphal relations of miracles. See Usher's *Anr'q.* pp. 271, 471, 494. Smith, *Natural and Civil History of Kerry*, pp. 412 and 68.

MAY XVII.

ST. PASCHAL BAYLON, C.

From his two lives, one written by John Ximenes, his companion; the other, in order to his canonization See other monuments in Papebroke, t. 4; Maij, p. 48.

A. D. 1592.

THE state of poverty was honored by the choice of our blessed Redeemer, and hath been favored with his special blessing. It removes men from many dangers and temptations, and furnishes them with perpetual occasions for the exercise of self-denial, patience, penance, resignation to the divine will, and every other heroic Christian virtue: yet these great means of salvation are by many, through ignorance, impatience, and inordinate desires, often perverted into occasions of their temporal and eternal misery. Happy are they who, by making a right use of the spiritual advantages which this state, so dear to our divine Redeemer, offers them, procure to themselves present peace, joy, and every solid good; and make every circumstance of that condition in which providence hath placed them a step to perfect virtue and to everlasting happiness. This in an eminent degree was the privilege of St. Paschal Baylon. He was born in 1540, at Torre-Hermosa, a small country town in the kingdom of Aragon. His parents were day-laborers, and very virtuous; and to their example our saint was greatly indebted for the spirit of piety and devotion, which he seemed to have sucked in from his mother's milk. Their circumstances were too narrow to afford his being sent to school; but the pious child, out of an earnest desire of at-

* Two great monasteries in Ireland, the heads of their respective orders, had the same name of Cluain-fearta: this on the Shannon, in Connaught, in the county of Galway, where now is the episcopal see of Clonfert; the other founded by St. Luan, or Molua, in Leinster, called from him Cluain-fearta-Molua Cluain, in the old Irish language, signifies a retired or hidden place; and Fearta, wonders or miracles.

taining to so great a means of instruction, carried a book with him into the fields where he watched the sheep, and desired those that he met to teach him the letters; and thus, in a short time, being yet very young, he learned to read. This advantage he made use of only to improve his soul in devotion and piety: books of amusement he never would look into; but the lives of the saints, and, above all, meditations on the life of Christ, were his chiefest delight. He loved nothing but what was serious and of solid advantage, at a time of life in which many seem scarce susceptible of such impressions. When he was of a proper age, he engaged with a master to keep his flocks as under-shepherd: he was delighted with the innocent and quiet life his state permitted him to lead. That solitary life had charms for him. Whatever he saw was to him an object of faith and devotion. He read continually in the great book of nature; and from every object raised his soul to God, whom he contemplated and praised in all his works. Besides external objects, he had almost continually a spiritual book in his hands, which served to instruct and to inflame his soul in the love and practice of virtue. His master, who was a person of singular piety, was charmed with his edifying conduct, and made him an offer to adopt him for his son, and to make him his heir. But Paschal, who desired only the goods of another life, was afraid that those of this world would prove to him an incumbrance; he therefore modestly declined the favor, desiring always to remain in his humble state, as being more conformable to that which Christ chose for himself on earth, who came not into the world to be served, but to serve. He was often discovered praying on his knees under some tree, while his flocks were browsing on the hills. It was by this secret entertainment of his soul with God, in the most profound humility, and perfect purity of his affections, that he acquired a most sublime science and experience in spiritual things at which those who were the most advanced were struck with admiration. He could truly say with David: *Blessed is he whom thou thyself shalt instruct, O Lord.*¹ He spoke of God and of virtue with an inimitable unction and experimental light, and with sentiments which the Holy Ghost alone forms in souls which are perfectly disengaged from earthly things, and replenished with his heavenly fire. Often was he seen ravished in holy prayer; and frequently was not able to conceal from the eyes of men the vehement ardor of the divine love with which his soul melted in an excess of heavenly sweetness. He felt in himself what many servants of God assure us of, that "the consolation which the Holy Ghost frequently infuses into pious souls, is greater than all the pleasures of the world together, could they be enjoyed by one man. It makes the heart to dissolve and melt through excess of joy, under which it is unable to contain itself."² In these sentiments did this servant of God sing with David: *My soul shall rejoice in the Lord, and shall be delighted in his salvation. All my bones shall say, O Lord, who is like to thee!*³ The reward of virtue is reserved for heaven; but some comforts are not denied during the present time of trial. Even in this vale of tears, *God will make its desert as a place of pleasure; and its wilderness as the garden of the Lord. Joy and gladness shall be found in it, thanksgiving and the voice of praise.* Isa. li. 3. It is sufficiently understood that the saint did not receive these heavenly comforts without severe interior trials, and a constant practice of self-denial, by which his heart was crucified to the world. The dew of extraordinary spiritual comforts never falls on unmortified souls, which seek the delights of this world. St. Paschal in his poverty joined alms with his continual prayer; and not having any other means to relieve the poor, always gave them a good part of his own dinner which was sent him into the fields.

¹ Psal xc'ii. 19² Ruisbroch. Spir. Nupt. l. 2, c. 19.³ Psal. xxxv

How great soever his love was for his profession, he found however several difficulties in it which made him think of leaving it. He was not able, notwithstanding all the care he could take, to hinder a flock of goats he had in charge from sometimes trespassing on another's ground. This occasioned his giving over the inspection of that flock. But he found other troubles in taking care of other cattle. Some of his companions, not having the same piety with himself, were but too much addicted to cursing, quarrelling, and fighting; nor were they to be reclaimed by his gentle rebukes on these accounts. He was therefore determined to leave them, not to participate in their crimes. And to learn the will of God in this important choice of a state of life in which he might most faithfully serve him, he redoubled his prayers, fasts, and other austerities. After some time spent in this manner, he determined to become a religious man. Those to whom he first disclosed his inclination to a religious state, pointed out to him several convents richly endowed. But that circumstance alone was enough to disgust him; and his answer was: "I was born poor, and I am resolved to live and die in poverty and penance." Being at that time twenty years of age he left his master, his friends, and his country, and went into the kingdom of Valentia, where was an austere convent of barefoot reformed Franciscans, called Soccolans, which stood in a desert solitude, but at no great distance from the town of Montfort. He addressed himself to the fathers of this house for spiritual advice; and, in the mean time, he entered into the service of certain farmers in the neighborhood to keep their sheep. He continued here his penitential and retired life in assiduous prayer, and was known in the whole country by the name of the Holy Shepherd. To sequester himself from the world, he made the more haste to petition for the habit of a lay-brother in the house above-mentioned; and was admitted in 1564. The fathers desired to persuade him to enter himself among the clerks, or those who aspired to holy orders, and sing the divine office in the choir; but they were obliged to yield to his humility, and admit him among the lay-brothers of the community. He was not only a fervent novice, which we often see, but also a most fervent religious man, always advancing, and never losing ground. Though his rule was most austere, he added continually to its severity, but always with simplicity of heart, without the least attachment to his own will; and whenever he was admonished of any excess in his practices of mortification, he most readily confined himself to the letter of his rule. The meanest employments always gave him the highest satisfaction. Whenever he changed convents, according to the custom of his order, the better to prevent any secret attachments of the heart, he never complained of any thing, nor so much as said that he found any thing in one house more agreeable than in another; because, being entirely dead to himself, he everywhere sought only God. He never allowed himself a moment of repose between the Church and cloister duties, and his work; nor did his labor interrupt his prayer. He had never more than one habit, and that always threadbare. He walked without sandals in the snows, and in the roughest roads. He accommodated himself to all places and seasons, and was always content, cheerful, mild, affable, and full of respect for all. He thought himself honored if employed in any painful and low office to serve any one.

The general of the order happening to be at Paris, Paschal was sent thither to him about some necessary business of his province. Many of the cities through which he was to pass in France, were in the hands of the Huguenots, who were then in arms. Yet he offered himself to a martyrdom of obedience, travelled in his habit, and without so much as sandals on his feet, was often pursued by the Huguenots with sticks and stones, and received a wound on one shoulder of which he remained lame as long as he

lived. He was twice taken for a spy; but God delivered him out of all dangers. On the very day on which he arrived at his convent from this tedious journey, he went out to his work and other duties as usual. He never spoke of any thing that had happened to him in his journey unless asked; and then was careful to suppress whatever might reflect on him the least honor or praise. He had a singular devotion to the mother of God, whose intercession he never ceased to implore that he might be preserved from sin. The holy sacrament of the altar was the object of his most tender devotion; also the passion of our divine Redeemer. He spent, especially towards the end of his life, a considerable part of the night at the foot of the altar on his knees, or prostrate on the ground. In prayer he was often favored with ecstasies and raptures. He died at Villa Reale, near Valentia, on the 17th of May, in 1592, being fifty-two years old. His corpse was exposed three days, during which time the great multitudes which from all parts visited the church, were witnesses to many miracles by which God attested the sanctity of his servant. St. Paschal was beatified by Pope Paul V. in 1618, and canonized by Alexander VIII. in 1690.

If Christians in every station endeavored with their whole strength continually to advance in virtue, the Church would be filled with saints. But alas! though it be an undoubted maxim, that not to go on in a spiritual life is to fall back, "Nothing is more rare," says St. Bernard, "than to find persons who always press forward. We see more converted from vice to virtue, than increase their fervor in virtue." This is something dreadful. The same father assigns two principal reasons. First, many who begin well, after some time grow again remiss in the exercises of mortification and prayer, and return to the amusements, pleasures, and vanities of a worldly life. Secondly, others who are regular and constant in exterior duties, neglect to watch over and cultivate their interior; so that some interior spiritual vice insinuates itself into their affections, and renders them an abomination in the eyes of God. "A man," says St. Bernard,⁴ "who gives himself up entirely to exterior exercises without looking seriously into his own heart to see what passes there, imposes upon himself, imagining that he is something while he is nothing. His eyes being always fixed on his exterior actions, he flatters himself that he goes on well, and neither sees nor feels the secret worm which gnaws and consumes his heart. He keeps all fasts, assists at all parts of the divine office, and fails in no exercise of piety or penance; yet God declares, '*His heart is far from me.*' He only employs his hands in fulfilling the precepts, and his heart is hard and dry. His duties are complied with by habit and a certain rotation: he omits not a single iota of all his exterior employments; but while he strains at a gnat, he swallows a camel. In his heart he is a slave to self-will, and is a prey to avarice, vain-glory, and ambition: one or other or all these vices together reign in his soul."

SAINT POSSIDIUS, B. C

HE was a native of the proconsular Africa, and had his education under the great St. Austin. In 397 he was chosen bishop of Calama in Numidia which diocese he found distracted by the factions both of heathens and Donatists. In 404, a party of the latter dragged him out of his house, beat him, and threatened his life. All the revenge he took of them was to obtain their

pardon from the emperor. Four years after this, the idolaters, in a riotous festival on the 1st of June, had the insolence to dance round the church, throw stones into it, and set it on fire, wounding several of the clergy, and killing one upon the spot. Nectarius, a principal person among the heathens, who had no share in this tumult, wrote to St. Austin to beg him to intercede with the emperor for the pardon of the rioters, observing to him that it is the duty of the Christian pastors to employ themselves in works of mercy and peace. By the interposition of Possidius their punishment was only an order which the emperor sent for the breaking down their idols, with a prohibition of their abominable festivals and sacrifices. When the relics of St. Stephen were brought into Africa, about the year 410, our holy bishop was careful to enrich Calama with a portion of them, by which several miracles were there wrought, as St. Austin informs us.¹ St. Possidius was doubtless one of those bishops who established among the clergy of their cathedrals a monastic regularity in imitation of St. Austin, and according to the rule by him instituted, as our saint mentions in the life of that great doctor; and St. Austin speaks of the poor religious men of Calama. The Vandals passed over from Spain into Africa with an army of fourscore thousand veteran soldiers, long accustomed to blood and plunder; and made themselves in a short time masters of Mauritania, Numidia, and the proconsular province, except the strong fortresses of Carthage, Cirta, and Hippo. They pillaged the whole country and the towns which lay in their way; and among others Calama, which seems to have never since lifted up its head. St. Possidius took refuge in Hippo with his dear master, St. Austin, who soon after died in his arms in 430, during the siege of that city, which some time after fell into the hands of the barbarians. These were severe trials to our saint, who from that time lived in perpetual banishment from his flock. He wrote the life of St. Austin, with a catalogue of his works. The Italians say, that from Africa he came into Italy, and died at Mirandola. That city and Rhegio in Apulia honor him as patron. The regular canons keep his festival on the 17th of May, and regard him as one of the most illustrious fathers of their order. See the life and works of St. Austin and Papebroke, who show that it is a mistake to confound St. Possidius with Possidius, another African bishop sometimes mentioned with him in the same councils, t. 4, Maij, p. 27. See also Ceillier, t. 12, p. 261.

ST. MADEN, OR MADERN, C.

HONORED in Brittany, where he is patron of a parish in the diocese of St. Malo: and probably of another in the same diocese, called Plu-Mauden, as F. Lobineau takes notice.¹ His name was also in the highest veneration in Cornwall, where he lived and died in a hermitage near the Land's End, where a chapel which bore his name was long famous for pilgrimages and miracles.

Among the miracles ascribed to St. Madern, that which follows was attested by Dr. Joseph Hall, the Protestant bishop of Exeter, who in his last visitation of this diocese, before he was translated to the see of Norwich in 1641, made a juridical and strict inquiry into all the circumstances of this fact, and authentically declared the evidence of the miracle to be incontestable. The strong prejudices and inveterate hatred against the Catholic religion, which he discovers in his *Dissuasive from Popery* to W. D. revolted, (*viz.*, a late convert to the Catholic faith,) and in many other parts of his

¹ L. 22, de Civit. c. 8

¹ Hist. des Saints de la Bretagne, p. 11.

voluntinous writings, and of which the history of his whole life is a constant proof, render his testimony the more unexceptionable. In his treatise *On the Invisible World*,² he speaks of a miraculous cure wrought at St. Madern's well, in the following words: "The commerce that we have with the good spirits is not now discerned by the eye, but is, like themselves, spiritual. Yet not so, but that even in bodily occasions we have many times insensible helps from them; in such manner as that by the effects we can boldly say: Here hath been an angel, though we see him not. Of this kind was that (no less than miraculous) cure which at St. Madern's in Cornwall was wrought upon a poor cripple, John Trelille, whereof (besides the attestation of many hundreds of neighbors) I took a strict and personal examination in that last visitation which I either did or ever shall hold. This man, that for sixteen years together was fain to walk upon his hands, by reason of the close contraction of the sinews of his legs, (upon three admonitions in a dream to wash in that well,) was suddenly so restored to his limbs, that I saw him able to walk and get his own maintenance. I found here was neither art nor collusion: the thing done, the author invisible."

Another writer, a curious searcher into nature, and of great learning, who lived in that country about the same time, gives a fuller account of the same miraculous cure, as follows:³ "I will relate one miracle more done in our own country, to the great wonder of the neighboring inhabitants, but a few years ago, viz., about the year 1640. The process of the business was told the king when at Oxford, which he caused to be further examined. It was this:—A certain boy of twelve years old, called John Trelille, in the county of Cornwall, not far from the Land's End, as they were playing at foot-ball, snatching up the ball ran away with it; whereupon a girl in anger struck him with a thick stick on the back-bone, and so bruised or broke it, that for sixteen years after he was forced to go creeping on the ground. In this condition he arrived to the twenty-eighth year of his age, when he dreamed that if he did but bathe in St. Madern's well, or in the stream running from it, he should recover his former strength and health. This is a place in Cornwall from the remains of ancient devotion still frequented by Protestants on the Thursdays in May, and especially on the feast of Corpus Christi; near to which well is a chapel dedicated to St. Madern, where is yet an altar, and right against it a grassy hillock (made every year anew by the country people) which they call St. Madern's bed. The chapel-roof is quite decayed; but a kind of thorn of itself shooting forth of the old walls, so extends its boughs that it covers the whole chapel, and supplies as it were a roof. On a Thursday in May, assisted by one Periman his neighbor, entertaining great hopes from his dream, thither he crept, and lying before the altar, and praying very fervently that he might regain his health and the strength of his limbs, he washed his whole body in the stream that flowed from the well, and ran through the chapel: after which, having slept about an hour and a half on St. Madern's bed, through the extremity of pain he felt in his nerves and arteries, he began to cry out, and his companion helping and lifting him up, he perceived his hams and joints somewhat extended, and himself become stronger, insomuch, that partly with his feet, partly with his hands, he went much more erect than before. Before the following Thursday he got two crutches, resting on which he could make shift to walk, which before he could not do. And coming to the chapel as before, after having bathed himself he slept on the same bed, and awaking found himself much stronger and more upright; and so leaving one crutch in the chapel,

² Bp. Hall, on the Invis. World, l. 1, sect. 8.

³ Ex R. P. Francisci Convent. Paralipom. Philosopm., c. 4, p. 68. Referam ad: uc unum miraculum in patr. nostrâ paucis abhinc annis, &c.

he went home with the other. The third Thursday he returned to the chapel and bathed as before, slept, and when he awoke rose up quite cured; yea, grew so strong, that he wrought day-labor among other hired servants; and four years after listed himself a soldier in the king's army, where he behaved himself with great stoutness, both of mind and body. at length, in 1644, he was slain at Lime in Dorsetshire." The author takes notice that Thursday and Friday were the days chosen out of devotion to the blessed Eucharist and the Passion of Christ.

ST. MAW, C.

THIS name in the Cornish language signifies a boy.¹ He was a native of Ireland, and came young into Cornwall that he might live to God alone in the closest solitude, in the practice of the most austere penance and the exercises of divine prayer. His hermitage was on the sea-coast, near the spacious harbor of Falmouth. The place is still called St. Mawes, in Latin S. Mauditi Castrum, where a church, and in the churchyard a chair of solid stone and a miraculous or holy well still bear his name. See Leland's Itiner., vol. ix., p. 79; vol. iii., fol. 13, alias 19, where he writes that this saint had been a bishop in Britain, and was painted as a schoolmaster.²

ST. CATHAN, B. C.

HE flourished in the sixth or seventh century. His relics in the isle of Bute were so famous in Scotland, that the island was often called Kil-cathan.¹ See Breviar. Aberd. and Scoti-chr.

ST. SILAVE, OR SILAN, B. C.

HE was an Irish monk, and abbot of the monastery of St. Brendan. Being afterwards ordained bishop, he governed his diocese with great zeal and charity. The latter part of his life he spent in Italy, where he was styled the Father of the Poor. He died at Lucca in 1100, and was canonized by pope Lucius III. in 1183. See Colgan, in MSS. ad 17 Maij.

¹ See Borlase's Cornish Vocabulary, V. Maw.

² Leland Itiner. vol. iii., fol. 35, alias 49, in his account of St. Sativola, V., who was born at Exeter, headed by Feniseca through the contrivance of her stepmother, and honored as titular saint of a church in Cornwall, quotes on these saints the Legends of the Saints abridged for the use of the church of Exeter, by bishop John of Grandison, in the year 1336, of whom he speaks at large, fol. 37, alias 53.

He mentions many places of great devotion in that country, as St. Piran's alias Kenerin's, a sanctuary two miles from Gilling Creek. The church of St. Budocus, a holy Irishman, who lived and died a recluse there. St. Germoc's church, three miles from St. Michael's, with his chair and a holy well in the churchyard: the church of St. Buriene, a holy Irish virgin, who lived there a recluse; to which King Athelstan granted the privilege of a sanctuary, and built there a famous college under her patronage and name. St. Ide's island, famous for pilgrimages to her sepulchre. Saint Ias, who was daughter to an Irish nobleman, and disciple of St. Barr. She arrived here with many companions. Diaan, a great lord in Cornwall, built a church for her use, which since bears her name, in a peninsula and on the rock of Pendinas. St. Mogun's church on Mogun Creek. St. Geron's, St. Juste's, St. Carac's, &c. See the life of Kiaran on the 5th of March.

¹ Kil signifies a church or oratory as Kilbrald, Kilpatrick, &c.

MAY XVIII.

ST. ERIC, KING OF SWEDEN, M.

se Israells Erlandi liber de vitâ et miraculis S. Eriki Regis, ex editione et cum notis Joan. Schefferi, 1a Svo. Holmiæ, 1675, and Henschenius, t. 4, Maij, p. 186.

A. D. 1151

ERIC¹ was descended of a most illustrious Swedish family : in his youth he laid a solid foundation of virtue and learning, and took to wife Christina, daughter of Ingo IV., king of Sweden. Upon the death of king Smercher in 1141, he was, purely for his extraordinary virtues and qualifications, placed on the throne by the election of the states, according to the ancient laws of that kingdom. His first care in that exalted and dangerous station was to watch over his own soul. He treated his body with great severity, fasting and watching much, in order to keep his domestic enemy in due subjection to the spirit, and to fit himself for the holy exercises of heavenly contemplation and prayer, which were his chief delight. He was truly the father and servant of all his people. With indefatigable application he himself administered to them justice, especially to the poor, to whose complaints his ears were always open, and whose grievances and oppressions he took care himself to redress. He often visited in person the poor that were sick, and relieved them with bountiful alms. Content with his own patrimony, he levied no taxes. He built churches, and by wholesome laws restrained the brutish and savage vices of his subjects. The frequent inroads of the idolatrous Finlanders upon his territories obliged him to take the field against them. He vanquished them in a great battle ; but after his victory he wept bitterly at the sight of the dead bodies of his enemies which covered the field, because they had been slain unbaptized. When he had subdued Finland, he sent St. Henry, bishop of Upsal, to preach the faith of Christ to that savage infidel nation, of which he may be styled the apostle. Among the subjects of this good king were certain sons of Belial, who made his piety the subject of their ridicule, being mostly obstinate idolaters. Magnus, son of the king of Denmark, blinded by ambitious views to the crown of Sweden, put himself at the head of these impious malecontents, and engaged them in a conspiracy to take away the life of their sovereign. The holy king was hearing mass on the day after the feast of the ascension, when news was brought him that the rebels were in arms, and on the march against him. He calmly answered : " Let us at least finish the sacrifice ; the remainder of the festival I shall keep elsewhere." After mass he recommended his soul to God, made the sign of the cross, and, to spare the blood of the citizens, who were ready to defend his life at the expense of their own, marched out alone before his guards. The conspirators rushed upon him, beat him down from his horse, and struck off his head with a thousand indignities in derision of his religion. His death happened on the 18th of May, 1151. God honored his tomb with many miracles. It remains to this day at Upsal undefaced. St. Eric was honored as chief patron of the kingdom of Sweden till the change of religion in the sixteenth century. He ordered the ancient laws and constitutions of the kingdom to be collected in one volume, which bears the title of King Eric's Law, or the Code of Up-

¹ Eric, Eric, and Henry, are in the northern nations the same name, which in the Teutonic language signifies *rich lord*. St. Eric was the ninth of that name among the kings of Sweden

pland, highly respected in Sweden : it was confirmed in the thirteenth century by the learned king Magnus Ladulas, who compiled and published in 1285 another code under the title of Gardsrætte.

All power and authority among men is derived from God, as Christ declared to Pilate,² and as the wise man often repeats. Whence St. Paul teaches us, that *he who resisteth power, resisteth the ordinance of God.*³ On no men doth he confer the least degree of jurisdiction, but with the most severe injunction and obligation that they employ it according to his will, and in the first place for the advancement of his divine honor. Hence every father, master of a family, magistrate, or king, is accountable to God for those under his charge, and will be condemned as a traitor on the last day, if he employs not all the means in his power that God may be known, praised, and faithfully served by them. This is the primary obligation of those whom God hath vested with authority. In the faithful discharge of this trust the glorious St. Eric laid down his life.

ST. THEODOTUS, VINTNER, AND SEVEN VIRGINS, MM

From their authentic acts, written by one Nilus, an eye-witness, in Ruinart's Acta Sincera. p. 336. See Tillemont, and the English abridgment of these acts.

A. D. 303.

ST. THEODOTUS was a citizen of Ancyra, the capital of Galatia. From his tender years he had been brought up in perfect sentiments of piety, by the care of a holy virgin called Thecusa. He was married, kept an inn, and sold wine ; but, what is very rare to be found in that profession, was just, abstemious, and zealous in the practice of all the duties of religion. In the flower of his age he despised riches and pleasures ; made fasting, almsdeeds, and prayer, his delight, and laid himself out in relieving the necessitous, comforting the distressed, and bringing sinners to repentance : he had also encouraged many persons to suffer martyrdom. It was a settled maxim with him, that it is more glorious for a Christian to suffer poverty than to possess riches ; the great advantage of which consists in employing them on the poor, those especially who were persecuted for the faith. He had likewise the gift of miracles ; for, according to his acts, he, by his prayers and the laying on of his hands, healed such as were afflicted with incurable diseases. A life of softness and ease he condemned as unworthy a Christian, saying, that "it enervates a soldier of Christ, and that a Christian addicted to pleasure can never be a martyr," as every disciple of Christ is bound to be in the disposition of his heart. So persuasive were his exhortations to piety, that by them he converted drunkards to temperance, the most debauched persons to continence, and the covetous to the love of poverty. When the persecution of Dioclesian was raised against the church, Theodotus was not disinayed ; because his whole life had been a preparation for martyrdom. The bloody edicts published at Nicomedia in 303 soon reached Galatia. Theotecnus, the most cruel governor of that province, promised the emperor to extirpate the Christian name out of his district. No sooner had the bare report of his being on the road to Ancyra reached that city, than the greater part of the faithful betook themselves to flight ; incredible numbers of them taking shelter in desert and mountainous places. The pagans in the mean while feasted and revelled in transports of public joy on this occasion. They broke into the houses of the Christians, and

¹ John xix

² Rom xiii. 2

carried off whatever they pleased, without opposition; for the least complaint would have been dangerous to him that made it. No Christian was seen in the streets, unless to suffer for his religion, or to renounce it: the most noted persons among them lay in prison, loaded with irons, their goods confiscated, their wives and daughters dragged about the streets by insolent ruffians, and their very babes forced to undergo the greatest hardships on account of the religious principle of their parents, the only crime they alleged against them.

While this violent persecution raged at Ancyra, Theodotus assisted those who were imprisoned for the faith, and buried the bodies of the martyrs, though the performance of that last duty was forbid under pain of death. The governor had ordered all the provisions that were sold publicly to be offered to the idols before they were exposed to sale, that the Christians might be reduced to starve, or give a sanction to that abominable consecration, and even be obliged to unite the service of Jesus Christ with that of the devils on the very altar. But Theodotus had laid in a large stock of corn and wine, which he sold to the Christians at prime cost, and thus the altars were furnished with pure oblations, and the faithful supplied with food without defiling their consciences, or giving the least umbrage to the pagans. His profession privileged this way of proceeding; and thus, while he seemed only employed in keeping an inn, his house was at once the place of divine worship, a hospital for the sick and strangers, and the only refuge of the Christians in that town. While he thus studied the security of others, he freely exposed his own life on all occasions where the glory of God was concerned. A friend of his, named Victor, was taken up at that time, and accused by the priests of Diana of having said Apollo had debauched that goddess, his own sister; and that it was a shame for the Greeks to honor him as a god who was guilty of a crime that shocks the lowest of men. The judge offered him his life, if he would comply with the edict of the emperor; and he was made to believe his obedience would be rewarded with great preferment at court; but if he remained obstinate, he was to expect a slow and painful death, his body should be thrown to the dogs, his estate confiscated, and his family quite destroyed. Theodotus, full of apprehension for his friend thus powerfully attacked, hastened to the prison where he was confined, encouraged him to bear up against all the menaces, and dispise the promises that were employed to deprive him of the eternal reward due to his perseverance. Victor received fresh courage from his discourse, and as long as he remembered the instructions of our saint, was an overmatch for all the cruelty of his executioners. He had almost finished his course, when he desired some time to consider of the proposals that had been offered him; upon which he was carried back to prison, where he died of his wounds without making any further declaration, which has left his end doubtful in the church, and deprived him of the honor due to martyrs.

There is a town at some miles' distance from Ancyra, called Malus, where Theodotus, by a particular disposition of providence, arrived just as the persecutors were throwing into the river Halys the remains of the martyr Valens, who after long and cruel torments had been burned alive. These relics Theodotus found means to secure, and was carrying off, when, at some little distance from Malus, he was met by some Christians, who had been taken up by their own relations for beating down an altar of Diana, and had lately recovered their liberty by his means; Theodotus having, besides great trouble and expence in the affair, exposed his very life in their deliverance. They were all overjoyed to see him, and joined in thanks to him, as the common friend and benefactor of persons in distress; and he no

less rejoicing at the sight of those glorious confessors, desired they would allow him to give them some refreshment before they went any further. They sat down about a quarter of a mile from the town, and sent thither to invite the priest of the place to dine with them, and say the usual prayers before meat,* and those for travellers before they pursued their journey. The messengers met the priest as he was coming out of the church after sext, or the prayer of the sixth hour,† who pressed Theodotus to come to his house to dine with him; but our saint desired to be excused, being in haste to return to Ancyra for the assistance of the suffering Christians in that city. After dining together on the spot, Theodotus told the priest he thought that place very proper for the lodging relics. "Yes," said Fronto, for that was the priest's name, "but we must have them before we can think of building a place for their reception." Theodotus told him, God would take care of that; desired he would only see an edifice raised as soon as possible; and assured him the relics should not be wanting. When he had given him this assurance, he took his ring from his finger, left it with the priest as an earnest of his promise, and returned to Ancyra, where he found the persecution had made as much havoc as an earthquake could have done.

Among those that suffered in that city were seven virgins, grown old in virtue. The governor finding them invincible in the profession of the Christian faith, delivered them into the hands of some young libertines to be insulted and abused in contempt of their religion, and to the prejudice of their chastity, which had always been their brightest ornament. They had no arms but prayers and tears, which they offered to Jesus Christ, the author and guardian of their virtue; and protested against the violence offered them. One of the young debauchees, more impudent than the rest, laid hold of Thecusa, the oldest of that holy company, and dragged her aside. Thecusa cast herself at his feet, bathed in tears, and thus expostulated with him: "My son, what designs can you have on such as us, quite worn out as you see with fasting, sickness, torments, and old age?" She was upwards of seventy, and her companions not much younger. "It is preposterous," said she, "to entertain a passion for such carcasses as ours, shortly to be cast forth to be devoured by beasts and birds of prey; for the governor refuses us burial." Then rending her veil, she showed him her gray hairs, saying: "Pay some regard to these, who perhaps have a mother of the same age. For her sake, leave us to our tears, 'tis all we desire; and do not despair of a reward from Christ on account of your forbearance." The young men were all so affected with this speech that they desisted, and joined their tears with those of the holy virgins, and withdrew. Theotecnus perceiving his design defeated, attacked their constancy another way. He proposed their engaging in the service of Diana and Minerva, and officiating as priestesses to those pretended deities. The heathens of Ancyra had an annual custom of washing the images of those goddesses in a neighboring pond; and the day for performing that ceremony happening at that time, the governor obliged them to attend the solemnity. As the idols were each to be carried thither in a pompous manner, and in a separate chariot, the governor gave orders for the seven virgins to be placed in derision in other open chariots, in a standing posture, naked, and to be carried with the idols to the pond for the same purpose. They accordingly led up the procession, then came the idols, followed by a great crowd of people, and Theotecnus himself in the rear, attended by his guards. Theodotus was all this while under great concern for the seven virgins, begged the Almighty to carry them vic-

* Nec enim cibum sumere conseruat sanctus, nisi benedicente presbytero. Act. p. 341.

† That is, noon or twelve o'clock: the *Terce* of the ancients, or the third hour, corresponding to our nine in the morning; and their *Nine*, or ninth hour, to our three in the afternoon, or thereabouts.

toriously through the severe trials to which they were exposed, and waited the event in a house near the church of the patriarchs, in company with some other devout persons. They had been prostrate on the ground, and fixed in prayer from break of day till noon, when news was brought that Thecusa and her six companions had been all thrown into the pond aforesaid, and there drowned. Theodotus, overjoyed at this account, raised himself on his knees, shed a flood of tears, lifted up his hands to heaven, and with a loud voice returned thanks for the success of his prayers. He then inquired into the particulars of their sufferings and behavior, and was told by one who had been in the crowd and had seen all things that passed, how that the virgins had slighted all the governor's fair speeches and promises, had severely rebuked the priestesses of the heathen deities that presented them the crowns and white garments which were the badges of their priestly office, and rejected their offer with horror and indignation. Whereupon the governor ordered them to be thrown into the deepest part of the pond, with large stones hung about their necks, which was accordingly executed. Theodotus, upon hearing this, consulted with the master of the house and one Polychronius, how they should get the bodies of the seven martyrs out of the water; and in the evening they were informed that the task was rendered more difficult by the guards the governor had posted near the pond. This news gave Theodotus a most sensible affliction. He left his company and went to the church of the patriarchs; but found the pagans had deprived him of the comfort he expected there by walling up the door. However, he prostrated himself without the church, near the shell where the altar stood, and continued there some time in prayer. From thence he made his way to another church, where, finding the same bar to his entrance, he again threw himself on the ground near the building, and poured out his soul in fervent prayer. But hearing a great noise behind him, imagining he was pursued, he went back to the house where he had left his friends, and lay there that night. Thecusa appeared to him in his dream, reproached him with taking his ease while she and the companions of her sufferings were neglected; conjured him by all the pains she had taken for his education, and the affection he once bore her, to rescue their bodies from the fishes; assured him he should be called to a like trial within two days, and then bid him arise and go directly to the pond, but to beware of a traitor.

Upon this he arose, and related his vision to his companions, and as soon as it was day, sent two persons to take a view of the guard, which they hoped would be drawn off on account of its being the festival of Diana, but they were mistaken. To engage the blessing of God more effectually on the undertaking, they fasted till night, and then set out. It was very dark, and neither moon nor stars appeared, which enhanced the horror of the place, it being where malefactors were executed. It was strewed with heads and scattered remains of burnt bodies. This shocking scene would probably have made them give over the attempt for that time, had they not been encouraged by a voice which called our saint by his name and bid him go on boldly. Upon this invitation they made the sign of the cross on their foreheads,* and immediately saw before them a light in the form of a cross to the eastward. They fell on their knees, adored God with their faces turned towards that glorious phenomenon, after which they went on; but it was so dark that they could not see one another; at the same time a heavy rain fell, which made it so dirty that they could scarce keep themselves upon their legs. In this difficulty they had recourse to prayer, and immediately a body of fire appeared, and moved before them, and two men

* Perterrefacti crucis signum suæ quisque impressit fronti. Act. p. 344

clothed in shining garments appearing to them, were heard to say: "Theodotus, take courage, God has written thy name among the martyrs: he has sent us to receive thee: we are they whom they call the Fathers: thou wilt find near the pond Sosander in arms; and the guards are in a terrible consternation at the sight of him; but thou shouldst not have brought a traitor with thee." This last clause none of the company understood. The storm still continuing, the thunder, wind, and rain made the sentinels very uneasy in their post; but the apparition of a man completely armed, darting fire round him, was too terrible to allow them to keep their ground. They accordingly betook themselves to the neighboring cottages. The way being thus cleared for our martyr and his companions, following their guide, or luminous body before-mentioned, they came to the side of the pond; and the wind raged so violently, that, as it drove the water to the sides of the pond, it discovered the bottom where the bodies of the virgins lay. Whereupon Theodotus and his companions drew out the bodies, laid them upon horses, and carried them to the church of the patriarchs, near which they interred them. The names of these seven martyrs were Thecusa, Alexandria, Claudia, Euphrasia, Matrona, Julitta, and Phaina.

The news of this removal of the saints' bodies was spread all over the town the next day; every Christian that appeared was put to torture about it. Theodotus understanding that several had been taken up, was for surrendering himself and owning the fact; but the Christians would not let him follow his inclinations. Polychronius, who had assisted our saint in carrying off the bodies of the seven virgins, the better to be informed of what passed in the city, disguised himself in a peasant's dress, and went to the market-place. But he was discovered by some who knew him to be related to Thecusa, carried before the governor, examined, and being beaten by his order, and threatened with death, he was weak and base enough to say that Theodotus had taken away the bodies, and discovered the place where he had concealed them. Upon which, orders were given for these valuable relics to be taken up and burnt; and thus it appeared who was the traitor against whom they had been cautioned. Theodotus being informed of this, took his last farewell of the brethren, begged their prayers, and prepared himself for the combat. They continued a long time in prayer, beseeching God to put an end to the persecution, and grant peace to the church. They then embraced him; who, making the sign of the cross over his body,* went boldly to the place of trial. Meeting two of his old acquaintance and fellow-citizens on the way, they endeavored to persuade him to provide for his own security, before it was too late; and told him the priestesses of Diana and Minerva were that moment with the governor, accusing him of discouraging the worship of the gods, and that Polychronius too was there, ready to prove what he had alleged about his carrying off the bodies of the seven martyrs.

Theodotus assured them they could not give him a more substantial proof of their regard for him, than by going to the magistrates, and telling them the man against whom those articles were alleged was at the door, and desired admittance. Being come to the end of his journey, he, with a smiling countenance, surveyed the fire, wheels, racks, and other instruments of torture which they had got ready upon this occasion. The governor told him it was still in his power to avoid the torments prepared for the disobedient; offered him his friendship, assured him of the good will of the emperor, and promised to make him a priest of Apollo, and governor of the town, upon condition he would endeavor to recover his neighbors and friends from their delusion, and teach them to forget Jesus Christ. Theodotus in

* *Tectumque corpus suum signo crucis muniens. in stadium processit animo imperterrito, p. 345.*

his reply, on one hand, insisted on the enormous crimes the heathen gods stood charged with, even by their own poets and historians; and on the other, extolled the greatness and the miracles of Jesus Christ. A discourse like this could not but incense the idolaters. The priestesses were so transported with rage that they rent their clothes, dishevelled their hair, and tore their crowns, which were the marks of their sacrilegious dignity; and the populace were very clamorous in demanding justice on this enemy of their gods. The governor ordered him to be stretched on the rack, and every one seemed desirous of having a share in vindicating the honor of the offended deities. Several executioners were successively employed in tearing his body with iron hooks; then vinegar was poured upon his wounds, and his flesh burnt with torches. When the martyr smelt the burning of his flesh he turned his head aside a little, which the governor mistaking for a sign of his fainting under the torments, put him in mind that his present sufferings were all owing to his disrespect for the emperor, and contempt of the gods. The martyr told him he was mistaken in imagining he was in a yielding disposition, because he turned his head aside; on the contrary, he could not help thinking that his officers did their duty carelessly, and therefore entreated him to see that his orders were better obeyed. He then bid him invent new tortures, which should all contribute to show what courage Jesus Christ inspires into such as suffer for him; and let him know in plain terms, that while he was thus united to, and supported by his Saviour, he was an overmatch for all the power of men. The governor, surprised and enraged at this freedom, commanded him to be struck on the jaws with a stone, in order to beat out his teeth. But Theodotus told him nothing of that nature could interrupt his conversation with his God, who would hear the language of his heart and sufferings, if he should be deprived of the use of speech. The executioners were now quite tired out with labor, while the martyr seemed to feel nothing; upon which he was ordered back to prison, and reserved for further punishment. As he went along, he took care to draw the eyes of the crowd on his mangled body, which he offered to their consideration as a glorious proof of the power of Jesus Christ, and the strength he gives to his servants, of what condition soever, and, pointing at his wounds: "It is but reasonable," said he, "that we should offer to Him such sacrifices, who was pleased to set us the example, and submit to be sacrificed for us." At the end of five days the governor ordered Theodotus to be brought before him, and finding his courage not the least abated, directed the executioners to stretch him a second time upon the rack, and open all his wounds. He then caused him to be taken off and laid upon the ground, strewed with red-hot tiles, which put him to inexpressible torment. But finding him not to be overcome, though put upon the rack the third time and tortured as before, he condemned him to lose his head; with strict orders that his body should be burnt, to prevent its being buried by the Christians. The holy martyr being come to the place of execution, returned thanks to Jesus Christ for his grace and support under the torments he had undergone, and for having made choice of him for a citizen of the heavenly Jerusalem: he also begged of him to put an end to the persecution, and grant peace to his afflicted church. Then turning to the Christians who attended him, bid them not weep, but rather thank God for having enabled him to finish his course, and overcome the enemy; and assured them that he would employ his charity in praying for them with confidence in heaven.* After this short speech he cheerfully received the fatal stroke. The corpse was then laid upon a large funeral pile, but before they could set fire to it, they beheld it surrounded by such an extraordinary light that none durst approach

* *Deinceps enim in cælis cum fiducia Deum pro vobis deprecabor, p. 349.*

near enough to kindle it. This being reported to the governor, he ordered the body to be watched by a guard he dispatched thither for that purpose.

Fronto, the priest of Malus, came to Ancyra that day with the view of carrying back the relics Theodotus had promised him, and had brought with him the ring he had left in his hands as a pledge. He had with him an ass laden with wine of his own vineyard, which he cultivated himself: this was probably designed as a present to Theodotus. He reached the town in the evening; his ass, tired of the journey, lay down near the pile, and did not seem disposed to go any further. The soldiers invited him to pass the night with them, where they assured him he might be better accommodated than at an inn; they having made themselves the day before a hut of reeds and willow branches, near which they had kindled a fire and dressed their supper just as the priest arrived, whom they invited to partake with them. Fronto accepted of their invitation, and in return gave them a taste of his wine, which they found excellent, and of which they drank pretty freely. They then began to talk of what they had suffered on occasion of the dead bodies of seven women being carried away by one made of brass, as they said, whose body was now in their custody. Fronto desired they would explain themselves, and let him into the story of the dead bodies and the brazen man. One of them undertook to give the particulars of the seven martyrs, the rescue of their bodies, the seeming insensibility of Theodotus while under the sharpest torments, which was the reason of their calling him a man of brass; and the punishment they had reason to expect if they lost his body. Hereupon Fronto gave God thanks, and invoked his assistance on the present occasion. After supper, perceiving the guards in a dead sleep, he took the venerable relics of the martyr, put his ring upon his finger, and laid the body on the ass, which, being let loose, went directly home, where a church has been since built in honor of the martyr; and thus the saint's promise of furnishing the priest with relics was made good.

This account was drawn up by Nilus, who had lived with the martyr, had been his fellow-prisoner, and was an eye-witness of what he relates.

ST. VENANTIUS, MARTYR.

HE made a glorious confession of his faith, and after suffering many torments was beheaded in the persecution of Decius in 250, at Camerino, a city near the Marquisate of Ancona in Italy; of which place he was a native. His body is kept with singular veneration in that city. Pope Clement X., who had been bishop of Camerino, had a particular devotion to this martyr, who suffered very young. See the Bollandists.

ST. POTAMON, MARTYR.

HE was bishop of Heraclea in Egypt. St. Athanasius says he was doubly a martyr, under the heathens and under the Arians. When Maximinus Daia, or Daza, persecuted the Christians in 310, he gloriously confessed the faith, for which one of his eyes was bored out, and probably the sinews of one hand were cut, as in St. Paphnutius and others. The marks of his sufferings rendered him conspicuous in the council of Nice in 325, in which he exerted his zeal against the Arians. He accompanied and defended St

Athanasius in the council of Tyre in 335, as was related in the life of that saint on the 2d of May. When the tyrant Gregory had usurped the patriarchal chair of St. Athanasius, he, with Philagrius, prefect of Egypt, an apostate to Arianism under Constantius, travelled over all Egypt tormenting and banishing the Catholics; and St. Potamon, for his distinguished zeal, was by their order beaten on his back with clubs so long as to be left for dead. However, by the help of medicines, he came to himself, but died shortly after a martyr for the divinity of the Son of God in 341, as St. Athanasius relates. See St. Athanasius, Ep. ad. Solit. et Apolog. Rufin. 2, c. 4; St. Epiph. Hær. 68.

MAY XIX.

ST. PETER CELESTINE, POPE, C

From his two most authentic lives in Papebroke. t. 4, Majj. p. 419; also Bzovius and other continuators of Baronius. See likewise his life written by James, cardinal of St. George about the year 1295, in Muratori's Scriptor. Ital. t. 3, p. 513

A. D. 1296.

HUMILITY raised this saint above the world, and preserved his soul free from its poison, both amidst its flatteries and under its frowns. He was born in Apulia about the year 1221. His parents were very virtuous, and charitable to the poor to the uttermost of their abilities. After his father's death, his mother, though she had eleven other sons, seeing his extraordinary inclination to piety, provided him with a literary education. His progress gave his friends great expectations; but he always considered that he had only one affair in this world, and that an affair of infinite importance, the salvation of his soul: that no security can be too great where an eternity is at stake; moreover, that the way to life is strait, the account which we are to give of all our actions and thoughts most rigorous, the judge infinitely just, and the issue either sovereign happiness or sovereign misery. He therefore made the means, by which he might best secure to himself that bliss for which alone he was created, his constant study. An eremitical state is only the vocation of souls, which are already perfect in the exercises of penance and contemplation. Peter had made the practice of both familiar to him from his tender years; and by a long noviceship was qualified for such a state, to which he found himself strongly inclined. Therefore at twenty years of age he left the schools, and retired to a solitary mountain, where he made himself a little cell under ground, but so small that he could scarce stand or lie down in it. Here he lived three years in great austerities, during which he was often assailed by violent temptations; but these he overcame by the help of such practices and austerities as the grace of God suggested to him. Notwithstanding the care he took to sequester himself from the world, he was discovered, and some time after compelled to enter into holy orders. He was ordained priest at Rome; but in 1246 returned into Abruzzo, and lived five years in a cave on mount Morrone, near Sulmona. He received great favors from heaven, the usual recompense of contemplative souls who have crucified their affections to this world: but then they are purchased through severe interior trials; and with such Peter was fre-

quently visited. He was also molested with nocturnal illusions during his sleep, by which he was almost driven to despair, insomuch that he durst not say mass, and once determined to abandon his solitude; but was encouraged by the advice of a religious man, his confessor, who assured him that it was no more than a stratagem of the enemy, by which he could not be hurt if he despised it. For further satisfaction, he determined to go to Rome to consult the pope on that subject, and received great comfort by a vision he was favored with on the road; a certain holy abbot lately deceased appearing to him, who gave him the same counsel, and ordered him to return to his cell and offer every day the holy sacrifice, which he accordingly did. The wood on his mountain being cut down in 1251, he with two companions removed to mount Magella. There, with the boughs of trees and thorns, these three servants of God made themselves a little enclosure and cells, in which they enjoyed more solid pleasure than the great ones of the world can find in their stately palaces and gardens. The devil sometimes endeavored to disturb them; but they triumphed over his assaults. Many others were desirous to put themselves under his direction; but the saint alleged his incapacity to direct others. However, his humility was at length overcome, and he admitted those who seemed the most fervent.

Peter spent always the greatest part of the night in prayer and tears which he did not interrupt, while he was employed in the day in corporal labor or in copying books. His body he always treated as a most dangerous domestic enemy. He never ate flesh; he fasted every day except Sunday. He kept four lents in the year, during three of which, and on all Fridays, he took nothing but bread and water, unless it were a few cabbage leaves in lieu of bread. The bread which he used was so hard, that it could only be chopped in pieces. His austerities were excessive, till he was admonished in a vision not to destroy that body which his duty to God required him to support. If the Holy Ghost sometimes conducted the saints by extraordinary paths, we must learn from their fervor the condemnation of our sloth, who dare undertake nothing for the sake of virtue, and who shrink often under indispensable duties. St. Peter wore a shirt of horse-hair full of knots, and a chain of iron about his waist. He lay on the ground, or on a board, with a stone or log of wood for a pillow. It was his chiefest care always to nourish his soul with heavenly contemplation and prayer; yet he did not refuse to others the comfort of his spiritual succors. He gave advice, except on Wednesdays and Fridays, and during his lents, which he passed in inviolable silence. Finding his solitude too much disturbed, he went with some of his disciples to a cavern which was almost inaccessible on the top of mount Magella. This did but increase the ardor of others to pursue him. Wherefore he returned to mount Morrioni, where many lived in scattered cells under his direction, till he assembled them in a monastery; and in 1274 obtained of pope Gregory X. the approbation of his religious order, under the rule of St. Bennet, which he restored to its primitive severity. The saint lived to see thirty-six monasteries, and six hundred monks and nuns; and this institute has been since propagated over all Europe, but is at present much mitigated.

Upon the death of Nicholas IV. the see of Rome continued vacant two years and three months, when the cardinals assembled at Perugia unanimously chose our saint for his successor, out of pure regard for his eminent sanctity. This election, on account of its disinterestedness, met with a general applause, and the saint seemed the only person afflicted on the occasion. He was indeed alarmed beyond measure at the news; and finding all the reasons he could allege for his declining the charge ineffectual, he took himself to flight in company with Robert, one of his monks, but was

intercepted. He would gladly have engaged Robert still to attend him, but the good monk excused himself by an answer worthy of a disciple of the saint: "Compel me not," says he, "to throw myself upon your thorns. I am the companion of your flight, not of your exaltation." Peter thereupon dropped his request, and sighing before God, returned to Morrone, where the kings of Hungary and Naples, besides many cardinals and princes, waited for him. Thence he proceeded to the neighboring cathedral of Aquila, to be ordained bishop of Rome, being accompanied by the two kings, and an incredible number of princes and others; yet could not be prevailed upon to travel any other way than riding on an ass: he even thought it a great deal that he did not go on foot, as he desired to do. He was consecrated and crowned at Aquila on the 29th of August, taking the name of Celestine V., from an allusion to the Latin name of heaven, where he always dwelt in his heart: his monks have been distinguished by the name of Celestines ever since. Charles, king of Naples, persuaded him to go with him to his capital, to regulate certain ecclesiastical affairs of that kingdom, and to fill the vacant benefices. The new pope disgusted many of the cardinals by employing strangers in the conducting matters, the care of which had been usually intrusted to them. He was sometimes led by others into mistakes, which gave occasion to complaints, and increased his own scruples for having taken upon him so great a charge, to which he found himself unequal; especially on account of his want of experience in the world, and his not having studied the canon law. He continued his former austerities, and built himself a cell of boards in the midst of his palace, where he lived in solitude amidst the crowds which surrounded him, humble on the pinnacle of honor, and poor in the midst of riches. He shut himself up to spend the Advent in retirement, that he might prepare himself for Christmas, having committed the care of the church to three cardinals. This again was an occasion of fresh scruples, when he reflected that a pastor is bound himself to a personal attendance on the duties of his charge. These fears of conscience, the weight of his dignity, which he felt every day more and more insupportable, and the desire of enjoying himself in solitude, moved him at length to deliberate whether he might not resign his dignity. He consulted cardinal Benedict Cajetan, a person the best skilled in the canon law, and others, who agreed in their advice, that it was in the power of a pope to abdicate. When this became public, many vigorously opposed the motion; but no solicitations or motives could make the holy man alter his resolution. Wherefore, some days after, he held at Naples a consistory of the cardinals, at which the king of Naples and many others were present: before them he read the solemn act of his abdication, then laid aside his pontifical robes and ornaments, put on his religious habit, came down from his throne, and cast himself at the feet of the assembly, begging pardon for his faults, and exhorting the cardinals to repair them in the best manner they were able, by choosing a worthy successor to St. Peter. Thus, having sat in the chair four months, he abdicated the supreme dignity in the church, on the 13th of December, 1294, with greater joy than the most ambitious man could mount the throne of the richest empire in the world. This the cheerfulness of his countenance evidenced, no less than his words. Cardinal Benedict Cajetan, the ablest civilian and canonist of his age, was chosen in his place, and crowned at Rome on the 16th of January following.

Men, as it usually happens on such occasions, were divided in their sentiments with regard to this extraordinary action, of which we see a specimen in the writings of those great men who in that age began to restore a **Flourish** the true taste of polite literature. Dante, who has stained his reputa-

tion with many blots in his moral and civil conduct, and his works with many falsities and unjust prepossessions, ascribes this cession of Celestine to pusillanimity. But this base censure is justly chastised by his countryman Petrarch, who passed his unjust and glorious banishment at Vacluse near Avignon, respected by the whole world, till he was courted by his fellow-citizens to honor his native country again with his presence, though he preferred to it a retirement to Padua.* This great man, speaking of the abdication of our holy pope, says: "This action I call a sublime and heavenly fortitude, which he only possesses who knows the emptiness of all worldly dignities. The contempt of honors arises from a heroic courage, not from a want of that virtue; as the desire of them shows that a soul raiseth not herself above herself."

St. Celestine immediately stole away privately to his monastery of the Holy Ghost, at Morrioni. But several who were offended at some acts of justice and necessary severity in the new pope, raised various reports, as if he had by ambition and fraud supplanted Celestine: others advanced that a pope could not resign his dignity. Boniface, moreover, was alarmed at the multitudes which resorted to Morrioni to see Celestine, on account of the great reputation of his sanctity; and fearing he might be made a handle of by designing men, the consequence whereof might be some disturbance in the church, he entreated the king of Naples to send him to Rome. The saint, seeing that he could not be permitted to return to his cell, betook himself to flight, and put to sea, with a view to cross the Adriatic gulf; but was driven back by contrary winds into the harbor of Vieste, where he was secured by the governor, pursuant to an order of the king of Naples, and conducted to pope Boniface at Anagni. Boniface kept him some time in his own palace, often discoursing with him, that he might discover if he had ever consented to those that called his abdication null and invalid. The saint's unfeigned simplicity bearing evidence to the contrary, many advised the pope to set him at liberty, and send him to his monastery. But Boniface, alleging the danger of tumults and of a schism, confined him in the citadel of Fumone, nine miles from Anagni, under a guard of soldiers. The authors of the life of the saint say, that he there suffered many insults and hardships, which yet never drew from his mouth the least word of complaint. On the contrary, he sent word to Boniface, by two cardinals who came to see him, that he was content with his condition, and desired no other. He used to say, with wonderful tranquillity: "I desired nothing in the world but a cell; and a cell they have given me." He sang the divine praises almost without interruption, with two of his monks who were assigned him for his companions. On Whit-Sunday, in 1296, after he had heard mass with extraordinary fervor, he told his guards that he should die before the end of the week. He immediately sickened of a fever, and received extreme unction. Even in that dying condition he would never suffer a little straw to be strewed on the hard boards upon which he always lay, and prayed without interruption. On Saturday, the 19th of May, finishing the last psalm of lauds at those words, *Let every spirit praise the Lord*, he calmly closed his eyes to this world, and his soul passed to the company of the angels, he being seventy-five years old. During his ten months' imprisonment he never abated any thing of his ordinary austerities. Pope Boniface, with all the cardinals, performed his funeral obsequies at St. Peter's. His body was sumptuously buried at Ferentino; but was afterwards translated to

* Dante died in 1321, at Ravenna, whither he was exiled upon account of his factions and turbulent spirit. In his poetry there are many beauties, but his indecencies shock us. Petrarch was also exiled, but unjustly, and died at Arcqua in 1374. His works in prose and verse render his name immortal. See on Dante and Petrarch, Specimen Historiæ Literariæ Florentinæ a Jannota Manetto. Florentiæ 1747, 1^o 8vo., a work composed in the fifteenth age.

Aquila, and is kept in the church of the Celestines near that city. Many miracles are authentically recorded of him, and he was canonized by Clement V., in 1313. Boniface fell into great calamities. Philip the Fair, king of France, who was his declared enemy, sent a body of troops, under the command of William Nogret, to support the conspiracy of Stephen and Chiarra Colonna against him, by whom he was made prisoner at Anagni. After much ill-treatment, he was rescued out of their hands by the Ursini from Rome ; but died soon after of grief, in 1303

A spirit of retirement, or a love of holy solitude and its exercises, and an habitual interior recollection, are essential to piety and a true Christian life. Some, by a particular call of God, dedicate themselves to his service in a state of perfect solitude, in which the first motive may be self-defence or preservation. In the world, snares are laid everywhere for us, and its lusts often endeavor to court and betray us, and the torrent of its example, or the violence of its persecutions, to drive and force us into death. Whoever, therefore, prudently fears that he is not a match for so potent an enemy, may, nay sometimes ought, to retire from the world. This is not to decline the service of God or man, but sin and danger : it is not to prefer ease and security before industry and labor, but before a rash presumption and a fatal overthrow. But entire solitude is a safer state only to those who are animated with such a love and esteem for all its exercises as give an assurance of their constant fervor in them ; also who seriously cultivate interior solitude of mind, and will never suffer it to gad abroad after the objects of worldly affairs, vanities, or pleasures : lastly, whose souls are free from envy, emulation, ambition, desire of esteem, and all other busy and turbulent passions, which cannot fail by desires and hankerings to discompose the mind, and muddy the pure stream, and adulterate the relish of a retired life. The soul must be reduced to its native purity and simplicity, before it will be able to taste the blessings of true liberty, of regular devotion, and elevated meditation.

Secondly : An indication that God designs certain persons for retirement, is the discovery of talents fitted for this state rather than for any public station. For there are active and contemplative gifts. Those who are destined by heaven to a retired life, in it become most eminently serviceable to the world, by proving excellent examples of innocence, and the perfect spirit of every Christian virtue, and by their prayers and continual pure homages of praise and thanksgivings to God, from which others may reap far more valuable benefits than from the labors of the learned or the bountiful alms of the rich. Thus the world never loses a member, but enjoys its service in its proper place, and the most effectual manner, says an ingenious Protestant writer ; who adds, that such a one retires not from the world to avoid its service, but its fooleries.

Thirdly : The same author observes, that the main end of retirement ought always to be to dedicate ourselves entirely to God by the exercises of compunction and holy contemplation. This may be easily demonstrated both from reason and religion, and from the examples of so many illustrious saints. Retirement is recommended by particular motives to persons who, after going through the station of a public life, are at liberty to embrace it in order to fit themselves for eternity

ST. PUDENTIANA. V.

SHE was sister of St. Praxedes, and daughter of Pudens, a Roman senator, who was converted to the faith by the apostles SS. Peter and Paul. Her festival is mentioned in the Sacramentary of St. Gregory. Her church in Rome is esteemed the most ancient that is known in the world. It was in the first ages called the church of the Pastor, and is said to have been the palace of Pudens, in which St. Peter lodged and celebrated the divine mysteries. See the Bollandists, and Tillem. t. 2.

ST. DUNSTAN, ARCHBISHOP OF CANTERBURY, C.

HE was a native of the town of Glastenbury, of noble birth, and received his education under certain Irish monks who were excellent masters of the sciences, and at that time resided at Glastenbury, which the wars had left in a most ruinous condition. Dunstan outstripped his companions in every branch of literature which he thought worth his attention, and through the recommendation of Athelmus, archbishop of Canterbury, his uncle, with whom he had lived some time, was called to the court of the great king Athelstan, a lover of virtue and learned men. He enjoyed the favor of that prince above all the rest who had the honor to approach his person, till envy made him feel the usual instability of the fortune of courtiers. Dunstan had in his youth received the clerical tonsure and the lesser orders, and from his cradle been fervent in practising every means of virtue, especially of modesty, purity, and humility. After he left the court he took the monastic habit, being advised thereto by Elphegus the Bald, bishop of Winchester, also his uncle, who not long after ordained him priest. When he was well grounded in the knowledge and practice of the duties of his profession, the bishop, on giving him proper instructions for his conduct, sent him to Glastenbury, with the view of serving that church. Here he built for himself a small cell, five feet long, and two and a half broad, with an oratory adjoining to the wall of the great church, which was dedicated under the invocation of the Mother of God. In this hermitage he spent his time in prayer and fasting. He had also his hours for manual labor, which is a part of penance, and necessary to shun idleness. His labor consisted in making crosses, vials, censers, and sacred vestments; he likewise painted and copied good books. King Athelstan dying after a glorious reign of sixteen years, the throne was filled by his brother Edmund, who succeeded to the crown in 900. His palace of Chedder was but nine miles from Glastenbury, to which church he often resorted with singular devotion, and having been long acquainted with the sanctity of St. Dunstan, he installed him the nineteenth abbot of that house from St. Brithwald, who was the first Englishman who had governed it, two hundred and seventy years before.* King

* The West-Saxon kings exceedingly enriched the abbey of Glastenbury, as may be seen by their charters extant in John of Glastenbury, &c. But it had been famous in the times of the Britons, and its church was the oldest in Britain, founded by those who first planted the faith of Christ in this island; which happened about the end of the reign of Tiberius, says Gildas, though few at first embraced it, as he adds. Metaphrastes quotes a passage from Eusebius, importing that St. Peter preached in Britain. Fortunatus, Sophronius, &c., affirm the same of St. Paul. It is at least certain from Tertullian, Origen, Eusebius, Theodor, &c., that the light of the gospel had diffused its rays into Britain soon after the dispersion of the apostles. William of Malmesbury, l. de Antiquitatibus Glastoniae, published by the learned Thomas Gale, relates from very ancient records, that the old church of Glastenbury was built by those who had sown the first seeds of faith in Britain. This island amidst marshes was first called Avallona, or isle of apples, from the British word *Avai*, apples, because it abounded with apple-trees, which were very scarce in those parts. When twelve brothers came from North-Britain to seek settlements in that country, the youngest, named Glasteing, settled in this island, which from him took the name of Glasten-

Edmund had reigned only six years and a half, when he was treacherously murdered, and buried at Glastenbury. His sons Edwi and Edgar being too young to govern, his brother Edred was called to the crown, who did nothing but by the advice of St. Dunstan. He ended his pious life in 955, and was succeeded by his nephew Edwi, a most debauched and profligate youth, who, on the very day on which he was anointed king, left his nobles at the royal banquet to go to see his harlot and impious flatterers. St. Dunstan followed him, and endeavored by a severe check to put him in mind of the duty which he owed to God and men. In requital, the tyrant banished him, persecuted all the monks in his kingdom, and ruined all the abbeys which had escaped the devastation of the Danes, except Glastenbury and Abingdon.

St. Dunstan spent one year in exile in Flanders, and, according to Osbern, at St. Peter's at Ghent, where his vestment is still shown; but, according to John of Glastenbury, at St. Amand's, the tradition and monuments of both places show, that he divided the year betwixt them. He filled all Flanders with the odor of his sanctity, and the example of his virtues; but the Mercians and northern provinces shaking off the yoke of the tyrant Edwi, placed the crown on Edgar, who immediately recalled St. Dunstan, made him his principal counsellor, and in 957 preferred him to the bishopric of Worcester, to which he was consecrated by St. Odo, archbishop of Canterbury. The see of London becoming vacant shortly after, he was compelled at the same time also to govern that diocese, notwithstanding his opposition, the public disorders requiring so strenuous a reformer of discipline and manners. King Edwi having reigned over all England one year, and over the southern part four years, ended a wicked life by an unhappy death in 959, when Edgar became sole monarch of the English nation, which he governed with the greatest courage, prudence, and glory. In 961 St. Dunstan was raised to the metropolitan see of Canterbury, though he used every device possible to decline that dignity. He was moreover appointed by the pope, John XII., legate of the holy see. Being vested with this authority, he set himself about re-establishing everywhere ecclesiastical discipline, which had been much impaired by the confusion of the Danish invasions, and the tyranny of king Edwi; in which he was power-

bury. William of Malmesbury, l. de Antiq. Glaston, says, that St. Patrick in 433, finding in this island twelve anchorites, gathered them together in a monastery which he built near the old church and was himself the first abbot. Some think this St. Patrick the same who was the apostle of Ireland; but all the Glastenbury writers agree, that this St. Patrick died and lay buried at Glastenbury. Most of the British saints of note, who lived before the coming of the Saxons, are said to have been buried here, or at least to have for some time retired to this place of devotion. In Powel's History of Wales, pp. 13, 14, it is related that Cadwallader, the last king of the Britons, fled from the swords of the Saxons into Wales, and soon after went to Rome, never to return. Alan his cousin, a British king, reigned in Armorica, where a great number of Britons who followed Maximus by his grant, had settled themselves with their leader, named Conan, lord of Meriadoc. This prince, hearing of the retreat of Cadwallader, sailed to Wales, and having raised an army, sent his son Ivor at the head of it against the West-Saxons, whom he defeated. The conquest of Cornwall, Devon, and Somersetshire, was the fruit of his victory, and by a treaty and intermarriage he obtained quiet possession of the same, and was first king of that British state. This historian tells us that Ivor founded the monastery of Glastenbury, called by the Britons Iuys-Avalon; for though he found there a church which was as ancient as Christianity in Britain, he first converted it into an abbey about the year 700. If monks had been placed there before, the wars had probably dispersed them, or much reduced their number. The annals of the abbey of Morgan, in Glamorganshire, published by Gale, relate that in 1191, in digging a grave for a monk, were found here the bones of king Arthur, of an enormous size, with this inscription: "Here lies the illustrious king Arthur, buried in the isle Avalona." Those of his wife, queen Guenhaver, with the hair entire, lay above his coffin in the same grave. Powel places this discovery in 1179, and mentions that their bodies were laid in a hollow elder-tree, buried fifteen feet in the earth. Over the bones was laid a stone with a cross of lead, and on the lower side the above-mentioned inscription. On the king's skull were the marks of ten wounds, one of them very large. The queen's hair seemed to the sight fair and yellow, but when touched crumbled presently to dust. This discovery is also related by John of Glastenbury, in his history of that abbey, published by Mr. Hearne. This last author enumerates the principal relics which were possessed by this abbey, as those of SS. Aidan, Ceolfrid, Boisil, Bede, Bennet, Biscop Oswald, &c., (brought thither from the north by king Edmund the elder in his victorious wars;) also of St. Valerius, B. M., St. Anastasius, and SS. Abdon and Sennen, given by king Edgar, St. David, &c.; likewise a considerable portion of the true cross of Christ, given by king Alfred, who had received it from pope Martin. Some account of the rich treasury formerly belonging to this most venerable church, in which were innumerable monuments of the piety of all the most glorious among the West-Saxon kings, may be seen in the history of the said John, and in the **Moustitutions.**

fully protected by king Edgar, and assisted by his two disciples, St. Ethelwold, bishop of Winchester, and St. Oswald, bishop of Worcester and archbishop of York. These three prelates restored most of the great monasteries in England. To establish in them a uniform and perfect regular discipline, St. Dunstan compiled the Concord of Rules, extant in Reyner and Spelman, in which he incorporates several old monastic customs with the rule of St. Bennet. The reformation of the clergy was no less the object of his zeal. For their use he drew up excellent regulations, which may be seen in Spelman¹ under this title: Canons published under King Edgar. Several among the secular clergy were, through the disorder of the times, fallen into so open a violation of the canons as to presume to marry. These St. Dunstan expelled from the churches and monasteries into which they had intruded themselves, and brought in monks in their place who had been in possession of divers of them before the Danish devastations. At Winchester, when St. Ethelwold had ejected the secular canons for incontinency, and placed monks in his cathedral, the former appealed from his proceedings. A synod therefore was held at Winchester in 968. In this venerable assembly was heard a voice as coming from a crucifix in the place, which said distinctly, "God forbid it should be so. You have judged well: to change your decree is not good." Upon which the synod confirmed what St. Ethelwold had done, and king Edward the martyr made this decree a law of the state.

St. Dunstan was no less vigorous in maintaining discipline among the laity, in which no motives of human respect were ever able to daunt him, or to damp his zeal. King Edgar had the misfortune to fall into a scandalous crime, by deflowering a virgin who had been educated in the monastery of Wilton, and who, to elude his pursuits, had put on a religious veil, but had not made any profession or vows. St. Dunstan, being informed of this scandal, went in haste to the court, and like another Nathan reproved the king in a zealous, but respectful manner. The prince, struck with remorse, begged with many tears that a suitable penance might be enjoined him, and became a faithful imitator of the perfect royal penitent David. The archbishop enjoined him a penance for seven years; during which term he was never to wear his crown, was ordered to fast twice a week, and to give large alms. Another part of his penance was to found a nunnery, in which many holy virgins might consecrate themselves chaste spouses to Christ, in satisfaction for his crime in having violated a virgin. These conditions the king faithfully performed, and founded a rich monastery of nuns at Shaftsbury. The term of his penance being elapsed in 973, St. Dunstan, in a public assembly of the lords and prelates, set the crown again upon his head. This great king ruled sixteen years, and dying in the thirty-second year of his age, left the kingdom to his eldest son, Edward the martyr. The death of that pious young prince was a grievous affliction to St. Dunstan, who, when he crowned his younger brother, in 979, foretold the weakness and the dreadful calamities of his reign. The Welsh bishops had always been governed by the archbishop of Saint David's till about the year 983, when we find Gacon consecrated bishop of Landaff by Saint Dunstan; from which time the see of Saint David's lost its metropolitanical jurisdiction.

St. Dunstan frequently visited the churches over the whole kingdom, everywhere preaching and instructing the faithful with great zeal. Such was the dignity and the eloquence with which he delivered the word of God, that few were so hardened as to withstand the power of his exhortations. He employed his revenues in relieving the poor he reconciled dif-

¹ Conc. Ang. 1. p. 447

ferences, refuted errors, and labored incessantly in extirpating vices and abuses. But neither the care of his church, nor the attendance he was obliged often to give to the state, made him ever forget to find time for holy prayer and retirement; and after the occupations of the day, he watched late at night in the private communications of his soul with God. Glastenbury was his dearest solitude, and thither he would often retire from the world to devote himself entirely to heavenly contemplation. At Canterbury it was always his custom to visit in the night, even in the coldest weather, the church of St. Austin without the walls, and that of the blessed Virgin adjoining to it. Finding himself taken ill in that city, he prepared himself for his last hour by redoubling his fervor in all his practices of penance and devotion. On the feast of the ascension of our Lord, he preached thrice on that triumphant mystery, exhorting all to follow our Redeemer and Head in spirit and desire. While he spoke, his countenance, like that of Moses coming down from the mount, seemed to shine and dart forth rays of light. In the close of his last discourse, he begged the prayers of his audience, and told his flock that God called him from them. At which words all that heard him were filled with inexpressible grief. In the afternoon he went again to the church, and appointed a place for his burial; then he took to his bed, and on the Saturday following, the 19th of May, having received the viaticum, he calmly expired; closing his corporal eyes to the world, and at the same instant opening those of his soul to behold God with his angels in glory. His death happened the 19th of May, 988, the sixty-fourth year of his age, and the twenty-seventh of his archiepiscopal dignity. He was buried in his own cathedral, in the place he had appointed. John of Glastenbury relates that his bones were translated to Glastenbury in 1012, two years after the martyrdom of St. Elphege; but this at most could only be true of some portion thereof. For in 1508, archbishop Warham found his relics remaining under his monument, which was then on the south side of the high altar. See his life in Mabillon, (*Sæc. Ben.* 5, p. 659,) by Osbern, preceptor of Canterbury in 1070, and that by Eadmer, in 1121; in Wharton, t. 1, p. 211. See also John of Glastenbury, in his history of that abbey, published by Mr. Hearne, t. 1, p. 115, ad p. 147, likewise Henschenius, t. 4, Maij, p. 344.

MAY XX.

ST. BERNARDIN OF SIENNA, C.

From his two lives, written with great exactness by two of his intimate friends; the one the same year in which he died, by Barnaby of Sienna; the other by Maffei Veggio, soon after his death. See Henschenius, t. 5, Maij, p. 257.

A. D. 1444.

ST. BERNARDIN, a true disciple of St. Francis, and an admirable preacher of the word of God, inflamed with the most ardent love of our divine Redeemer, was made by God an instrument to kindle the same holy fire in innumerable souls, and to inspire them with his spirit of humility and meekness. He was born at Massa in 1380, of the noble family of Albizeschi, in the republic of Sienna. He lost his mother when he was but three years old, and his father, who was chief magistrate of Massa, before he was seven. The

care of his education devolved on a virtuous aunt called Diana who infused into his tender soul ardent sentiments of piety towards God and a tender devotion to his blessed Mother. This aunt always loved him as if he had been her own son ; and indeed his towardly dispositions won him exceedingly the affections of all who ever had the care of him. He was modest, humble, and devout ; and took great delight in prayer, visiting churches, serving at mass, and hearing sermons, which he would repeat again to his companions with an admirable memory and gracefulness of action. In that tender age he had a great compassion for the poor. One day it happened that his aunt sent away a poor person from the door without an alms, because there was but one loaf in the house for the dinner of the family. Bernardin was much troubled to see the beggar go away unrelieved, and said to his aunt, " For God's sake, let us give something to this poor man ; otherwise I will neither dine nor sup this day. I had rather the poor should have a dinner than myself." This wonderfully comforted his good aunt, who never ceased to incite him to all virtues, and, according to his strength, to accustom himself by degrees to fasting. Young as he was, he fasted every Saturday in honor of the blessed Virgin ; which pious custom he always continued. At eleven years of age he was called to Sienna by his uncles, and put to school under the ablest masters, who all admired the quickness of his parts, and the solidity of his judgment ; but much more, his docility, modesty, and virtue. If he chanced to hear any word the least unbecoming, he, by blushing, testified what confusion it gave him, and how much it wounded his very heart ; and though he was otherwise most condescending, civil, and respectful to all, he could never bear with patience any indecent discourse. For a single word of that kind he so severely reprimanded a man of quality, that it was to him a warning during the remainder of his life to govern his tongue ; and many years after, hearing Bernardin preach, he was so moved that he seemed to be drowned in tears. The modesty of the virtuous youth was a check to the most impudent, and kept them in awe in his presence : in whatever company, if the conversation was too free, it was dropped when he appeared, and the very loosest rakes would say, " Hush ! here comes Bernardin : " as the presence of Cato among the Romans restrained the lewd libertinism of a festival.¹ Nor did the saint behave on these occasions in such a manner as might render virtue the subject of ridicule, but with a surprising dignity. Nevertheless, an impure monster had once the insolence to make an attempt upon his virginal purity, and to solicit him to sin. But the saint, not content to testify his scorn and indignation, excited the whole troop of his little innocent playfellows against the lewd villain, who pelted him with clods and stones, and made him ashamed any more to show his face. Bernardin was exceeding comely and beautiful ; but his known virtue secured him from any further assaults ; and he never ceased to beg of God the grace of purity, particularly through the intercession of the blessed Virgin Mary. When he had completed the course of his philosophy, he applied himself to the study of civil and canon law, and afterwards to that of the holy scriptures, with such ardor that he could never from that time relish any other study.

At seventeen years of age he enrolled himself in the confraternity of our Lady in the hospital of Scala, to serve the sick. Here he began with new vigor to tame his flesh by severe fasts, watchings, hair-shirts, disciplines, and other austerities ; but he applied himself more to the interior mortification of his will, which rendered him always most mild, sweet, patient, and affable to every one. He had served this hospital four years, when, in 1400, a dreadful pestilence which had already made great havoc in several other

¹ Marital, epigr.

parts of Italy, and was increased by the concourse of pilgrims to the jubilee, reached Sienna; insomuch that twelve, eighteen, or twenty persons died every day in this hospital; and among others were carried off almost all the priests, apothecaries, and servants, that belonged to the place. Bernardin therefore persuaded twelve young men to bear him company in the service of the hospital, expecting heaven for their speedy recompense; and they all strove which should come up the nearest to Bernardin in cheerfulness, humility, and assiduity in performing the most sacred offices, and in exerting themselves in the service of the sick. The saint was intrusted in a manner with the whole care of the hospital, which, in the space of four months, he put into excellent order. It is hardly credible how many lives he saved, or with what charity and pains he night and day attended the patients, and furnished them with every comfort and succor which it was in his power to afford them. God preserved him from the contagion during these four months, at the end of which the pestilence ceased. He then returned home, but sick of a fever which he had contracted by his fatigues, which obliged him to keep his bed four months; during which time he edified the city, no less by his resignation and patience, than he had done by his charity. He was scarce well recovered when he returned to the like works of charity, and with incredible patience attended a dying aunt for fourteen months, named Bartholomæa, a woman of great piety, who was blind and bedridden. When God had called her to himself, Bernardin retired to a house at some distance from the city, making the walls of his garden the bounds of his enclosure. Here, in solitude, fasting, and prayer, he endeavored to learn the will of God in the choice of a state of life. After some time he took the habit of the order of St. Francis, among the fathers of the Strict Observance at Colombiere, a solitary convent a few miles from Sienna; and after the year of his novitiate, made his profession on the 8th of September, 1404. Having been born on the feast of the Nativity of the blessed Virgin, out of devotion to her, he chose the same day for the principal actions of his life: on it he took the religious habit, made his vows, said his first mass, and preached his first sermon. His fervor increased daily; and while some sought interpretations to mollify the severity of the rule, he was always studying to add to it greater austerities and heroic practices of virtue, the more perfectly to crucify in himself the old man. He was pleased with insults and humiliations, and whatever could be agreeable to the most ardent spirit of humility and self-denial. When he went through the streets in a threadbare short habit, the boys sometimes cast stones at him, with injurious language; in which contempt the saint found a singular joy and satisfaction. He showed the same sentiments when a near kinsman with bitter invectives reproached him, as disgracing his friends by the mean and contemptible manner of life he had embraced. These and all other virtues he learned in the living book of Christ crucified, which he studied night and day, often prostrate before a crucifix, from which he seemed one day to hear our Lord speak thus to him: "My son, behold me hanging upon a cross: if thou lovest me, or art desirous to imitate me, be thou also fastened naked to thy cross, and follow me; thus thou wilt assuredly find me." In the same school he learned an insatiable zeal for the salvation of souls, redeemed by the blood of Christ. Having in retirement prepared himself for the office of preaching, his superiors ordered him to employ his talent that way for the benefit of others. He labored under a natural impediment from weakness and hoarseness of voice; the removal of which obstacle he obtained by addressing himself to his glorious patroness, the mother of God. For fourteen years his labors were confined to his own country; but when the reputation of his virtue was spread abroad, he shone as a bright light to the whole church.

In vain doth the minister of God confide in the weak resources of mere human eloquence and pomp of words, by which he rather debases the dignity and majesty of the sacred oracles : while he pleases the ear and gains the applause of his audience, he leaves their hearts dry. The great apostle of Andalusia, the venerable holy John D'Avila, being desired to lay down some rules for the art of preaching, answered, he knew no other *art* than the most ardent love of God and zeal for his honor. He used to say to young clergymen, that one word spoken by a man of prayer would do more good, and have a more powerful influence, than all the most eloquent discourses ; for it is only the language of the heart that speaks to the heart ; and a life of mortification and prayer not only draws down the dew of the divine benediction upon the labors of the preacher, but it replenishes his soul with a sincere spirit of humility, compunction, and all virtues, and with an experimental knowledge and feeling sense of the great truths which he delivers. Zealous ministers who are filled with the Spirit of God, are a great blessing to the people among whom they labor ; and this reflection unfolds the secret how saints possess so extraordinary a grace of converting souls to God. This was the excellent talent of Bernardin. They who heard him preach felt their souls to melt in sentiments of compunction, divine love, humility, and the contempt of the world, and returned home new men, striking their breasts, and bathed in tears. The word of God was in his mouth as a fire, and as a hammer breaking the hardest rocks. Another eminent preacher of his order being asked the reason why his sermons did not produce equal fruit with those of Bernardin, answered, " Brother Bernardin is a fiery glowing coal. What is only warm hath not the power of kindling a fire in others like the burning coal." The saint himself being consulted what was the way to preach with profit, gave this rule : " In all your actions seek in the first place the kingdom of God and his glory ; direct all you do purely to his honor ; persevere in brotherly charity, and practise first all that you desire to teach others. By this means the Holy Ghost will be your master, and will give you such wisdom and such a tongue that no adversary will be able to stand against you." This he faithfully practised, and from his assiduous communication with God he imbibed that eminent spirit of virtue which gave him the most powerful ascendant over the hearts of men. Among the great truths of religion, he principally labored to inculcate a sincere contempt of the vanity of the world, and an ardent love of our blessed Redeemer. He wished he could cry out with a trumpet which could be heard over the whole earth, that he might sound aloud in the ears of all men that great oracle of the Holy Ghost : *O ye sons of men, how long will you be dull of heart ? Why do you love vanity, and seek after lying ? O children, how long will you love childishness ?* And he never ceased with the thunder of his voice to raise men from grovelling always on this earth, to the important consideration of the things which belong to their eternal welfare, and to the love of Jesus Christ. So much was he affected with the mysteries of the incarnation and sufferings of the Son of God, that he could never pronounce his sacred name without appearing in transports of love and adoration. Often at the end of his sermon he showed to the people the sacred name of Jesus curiously cut on a board with gold letters, inviting them to adore Christ with him on their knees, reciting a pious doxology. This was misconstrued by some, who also cavilled at certain expressions which he had used. Upon their complaints, pope Martin V. summoned him to appear, and commanded him silence for a while. The humble saint meekly acquiesced without making any reply. But his holiness, after a full examination of his doctrine

and conduct, dismissed him with his benediction, high commendations, and ample leave to preach everywhere. The same pope pressed him to accept the bishopric of Sienna in 1427; but he declined that dignity, alleging for his excuse, that if he were confined to one church, he could no longer employ himself in the service of so many souls. In 1431 he no less resolutely refused that of Ferrara, which Eugenius III. earnestly desired to confer upon him, and again that of Urbino, in 1435. When the saint preached first at Milan, the haughty duke Philip Mary Visconti* took offence at certain things which he had said in his sermons, and threatened him with death if he should presume to speak any more on such subjects; but the saint declared, that no greater happiness could befall him than to die for the truth. The duke, to try him, sent him a present of one hundred ducats of gold in a golden bowl. The saint excused himself from receiving the money to two different messengers; but being compelled by a third to accept it, he took the messenger with him to the prisons, and laid it all out in his presence in releasing debtors. This disinterestedness turned the duke's aversion into the greatest veneration for the saint ever after.

St. Bernardin preached several times through the greatest part of Italy; some say also in Spain; but this seems uncertain. Nothing was more spoken of over all Italy than the wonderful fruit of his sermons, miraculous conversions, restitution of ill-gotten goods, reparations of injuries, and heroic examples of virtue. The factions of the Guelfs and Ghibellins then horribly divided many cities of Italy, and gave frequent employment to the saint. Hearing once of a great dissension at Perugia, he hastened thither from the marquisate of Ancona, and entering the city, thus addressed the inhabitants: "God, who is highly offended at this division among you, hath sent me, as his angel, to proclaim peace to men of good will upon earth." After preaching four sermons to persuade them to a mutual forgiveness of all injuries, and a general amnesty, at the end of the last he bade all those who forgave each other and desired to live in peace, to pass to the right hand. All present did so except one young nobleman, who stayed on the left, muttering something between his teeth. The saint, after a severe reproach, foretold him his sudden death, which happened soon after, and without the benefit of the sacraments. In 1433 he accompanied the emperor Sigismund to his coronation at Rome; after which he retired for a short time to Sienna, where he put the finishing hand to his works.†

Amidst the greatest applause and honors, the most sincere humility always appeared in his words and actions; and he ever studied to conceal the talents with which God had enriched him. How great his esteem of humility was, he testified when a brother of his order asked him the means by which he might speedily arrive at perfection. The saint, instead of giving him any answer by words, threw himself at his feet; showing at the same time his own great affection to humility, and also that this virtue raises the soul to divine love and every grace. God, however, was pleased to honor his servant before men. Besides several predictions and miraculous cures of many lepers and other sick persons, the saint is recorded to have raised four dead to life. He was appointed vicar-general of his order of the Strict Observance in Italy, in 1438, in which he settled a rigorous reformation; but, after five years, obtained a discharge from his office; and in his

* In him was extinct the family of Visconti, descended by a younger branch from one of the Lombard kings. They were first viscounts or deputy-governors, and afterwards dukes of Milan; which sovereignty, upon the death of Philip Mary Visconti, in 1447, devolved upon Francis Sforza, his general, to whom he had given his natural daughter in marriage. Whence ensued the bloody wars between the emperors, French, and Milanese.

† They are printed at Paris in 1636, in 5 tomes, fol. They treat chiefly on prayer, divine love, the life of Christ, and the last things. F. John de la Haye has published a new complete edition of this saint's works, printed at Venice in 1745, in 5 vols. fol.

old age continued the function of preaching through Romania, Ferrara, and Lombardy. He returned to Sienna in 1444, preached a most pathetic farewell sermon at Massa on concord and unity, and being taken ill of a malignant fever on the road, still preached as usual till he arrived at Aquila in Abruzzo. There, being confined to his bed, he prepared himself for his passage out of this life by the rites of the church. When he was speechless, he made a sign to be taken off his bed and laid upon the floor; where, lifting up his eyes to heaven, he surrendered his pure soul into the hands of his Creator on the 20th of May, 1444, after a life of sixty-three years, eight months, and thirteen days. His tomb was rendered illustrious by many miracles, and he was canonized by Nicholas V. in 1450. His body is kept in a crystal shrine, enclosed in one of silver, in the church of his order at Aquila.

ST. ETHELBERT, KING OF THE EAST-ANGLES, M.

IN his childhood, after the hours of his studies, he stole away from his schoolfellows when they went to play, and spent most of the time allotted to recreation in prayer. He succeeded young his father Ethelred in his kingdom, which he ruled forty-four years, according to the maxims of a perfect saint. It was his usual saying, that the higher a station is in which a man is placed, the more humble and benevolent he ought to be. And this was the rule of his own conduct. To secure the tranquillity of his kingdom by an heir, he was persuaded to marry; and having heard much of the virtue of Alfreda, the daughter of Offa, the powerful king of the Mercians, he thought of making her his royal consort. In this design he paid a visit to that king, who resided at Sutton-Wallis, on the river Lugg, four miles from the place where Hereford now stands. He was courteously entertained, but after some days, treacherously murdered by Grimbert, an officer of king Offa, through the contrivance of queen Quendreda, that his kingdom might be added to their own. This happened in 793. He was privately buried at Maurdine or Marden; but his body being glorified by miracles, it was soon after removed to a fair church at Fernley, that is, Heath of Fern, now called Hereford; which town had its rise from this church, which bore the name of St. Ethelbert when Wilfrid king of Mercia much enlarged and enriched the same. Quendreda died miserably within three months after her crime. Her daughter Alfreda devoted herself to God, and led a penitential solitary life at Croylund, amidst the fens. Offa endeavored to atone for the sin of his queen by a pilgrimage to Rome, where he founded a school for the English after the example of king Ina, who had erected one in that city in 726, when he established the Peter-pence among the West-Saxons, which Offa on this occasion extended to the Mercians in 794. Egfrid, the only son of Offa, died after a reign of some months, and the Mercian crown was translated into another family of the posterity of Penda. How sharp are the thorns of ambition! whereas virtue finds its peace and crown whether in adversity or in prosperity. See Harpsfield, Malmesbury, and Leland, *Itiner. t. 8, p. 56*, who quotes the Life of St. Ethelbert written by Giraldus Cambrensis; also by Osbert de Claro.

B. YVO, BISHOP OF CHARTRES, C.

THE order of Regular Canons of St. Austin gave to the church a bright light in the person of this holy and learned prelate, one of the greatest orna-

ments of the eleventh age. Yvo was of an illustrious family, and born in the territory of Beauvais. His first studies of grammar and philosophy he performed in his own country, in which, by carefully cultivating a rich genius, he made great progress. Holy meditation and prayer were at the same time his favorite daily exercises, and accompanied with the love of silence, recollection, humility, and great abstemiousness. A constant attention to the divine presence was a practice which he had always much at heart, this being the method by which he happily consecrated all his time, studies, and even necessary recreation to God. For it was his constant endeavor to make all his employments and actions serve this end, to promote the sanctification of his soul and advance the glory of God. In all he did he had this only aim. This manner of life he continued in the monastery of Bec, in which he studied theology under the celebrated Lanfranc. Guy, bishop of Beauvais, having founded a monastery of Regular Canons of St. Austin's order near that city, under the patronage of St. Quentin, in 1078, Yvo took there the clerical habit, bestowed on that house a part of his estates, and was employed in teaching theology and expounding the canons and holy scriptures. Some time after he was chosen superior, under the title of provost or abbot, and governed that community about fourteen years. He was careful in the first place to give his scholars a great ardor for the practice of devout prayer, frequently repeating this great maxim which students who desire to become truly disciples of Christ ought always to have deeply imprinted in their minds, that "A spirit of prayer and interior compunction give more of that divine science which contributes to the sanctification of souls than studies," to use the words of the devout Richard of St. Victor.¹ The discipline of this order was at that time very austere. The pious F. Simon Gourdan has demonstrated² that these canons never ate either flesh or fish, and observed almost perpetual silence unless duties of charity obliged them to speak. Compunction and prayer were their first and principal employment, though they also applied themselves to the instruction of the people and the study of sacred sciences. And so perfect was their obedience to their diocesan or bishops,³ that it may be justly proposed as a model for imitation. The monastery of Saint Quentin's was raised to such a pitch of reputation for discipline, piety, and learning, under the government of St. Yvo, that to satisfy the demands of bishops and princes from all sides, he was obliged to send many of his canons to other places, either to reform ancient chapters or to found new ones.

Geoffrey, bishop of Chartres, being accused of simony, and other crimes, and deposed by pope Urban II., in 1091, the clergy and people demanded Yvo for their bishop. This election was confirmed by the pope, and king Philip gave him the investiture by putting a crosier into his hand. Yvo set out immediately for Rome, and was consecrated by the pope, who checked the endeavors of Richer, archbishop of Sens, then metropolitan of Chartres, to re-establish Geoffrey. King Philip falling in love with Bertrade, third wife of Fulk, count of Anjou, resolved to marry her, and to divorce his queen Berta, though he had by her two children. Yvo was invited by the king, with other prelates, to a conference on that subject. He strenuously endeavored to divert the prince from so scandalous a project; and when he found all he could say or do to prevent it was to no purpose, he refused to be present at the marriage. Philip caused him to be imprisoned, and sent his officers to plunder his lands. He was, however, released some time after, upon the remonstrances made to the king by the pope and several prelates of the

¹ Rich. a S. Victore, in Benjamin Major. l. 4. c. 6.

² Gourdan, Vies et Maximes des Hommes Illustres, qui ont fleuri dans l'Abbaye de S. Victor à Paris MSS. in 7 vol. folio, t. 1, pp. 156 to 480.

³ Ib. p. 818.

kingdom. During his custody, he prevented a sedition being raised against the king by the principal noblemen of his diocese,⁴ and he concealed for a long time the letters of the pope against that prince's adulterous marriage, lest the malecontents should make them a pretence for taking up arms against him. For the same reason, he for a considerable time did not publish the sentence of excommunication which the pope had fulminated against the king. But he assisted with joy at the council which Richard, the legate of the holy see, held at Baugenci, in 1104, for that prince's absolution.⁵ Philip dying the year following, his son Lewis, to prevent seditions, was consecrated at Orleans by Daimbert, archbishop of Sens. Yvo, by a circular letter,⁶ answered the complaints made by the archbishop of Rheims.⁷ St. Yvo died on the 23d of December, in 1115, having governed his see twenty-three years. Pope Pius V., in 1570, granted an office in his honor to the whole order of Regular Canons on the 20th of May; and his name is commemorated on this day in the Martyrology of that order confirmed by Benedict XIV. His festival is kept in the diocese of Chartres; and the large shrine in which his sacred remains are exposed to public veneration, is shown in the rich treasury belonging to the stately cathedral. See St. Yvo's letters and his life, compiled by F. Fronteau, the learned Genevevan Regular Canon, and prefixed to his works. The Bollandists have inserted the same in their great work with remarks. Fabricius also published it among the *Opuscula* of F. Fronteau at Hamburgh, in 1720, reprinted at Verona in 1733. See also Ceillier, t. 21, p. 423, and *Hist. Littér. de la France*, t. 10 and 11.

⁴ Yvo Carnot., ep. 20⁵ Ep. 23.⁶ Ep. 144.⁷ Ep. 183.

* The most famous work of St. Yvo is his Decree, drawn from decretal letters of popes, canons of councils, and rules and maxims laid down by the fathers, divided into seventeen parts. Several in the beginning of that century had begun to make such compilations. One made at that time by Godon, abbot of Bonneval in the diocese of Chartres, and another soon after by the monks of Tron, which was the model of Gratian's famous Decree, are found in MSS. in the king's library at Paris. (*Hist. Littér.* t. 7, p. 150.) The Collection of Decrees compiled in the eighth century by an unknown Isidorus, surnamed Mercator, the source of the false Decretals, was made without order or method. That of Burchard, the pious bishop of Worms, who died in 1026, is very ample and methodical. St. Yvo's is no more than this work, with some few additions. It became immediately of great authority in the schools, and in ecclesiastical courts. The Decree of Gratian, compiled by a Benedictin monk of that name at Bologna in Italy, in the twelfth century is more ample, and is placed in the body of the Canon Law, though the passages have no authority from this collection, but only that of the popes or councils by which they were framed. The best edition of St. Yvo's Decree is that given us by Fronteau.

St. Yvo's *Panormia Juris*, is an abridgment of these decrees, which the author seems to have compiled before the aforesaid larger work. It is divided into eight parts.

His Letters, two hundred and eighty-eight in number, illustrate several points of history and discipline. His twenty-four sermons which have reached us, show him to have been an excellent director in the paths of an interior life; of which the two in which he gives us a solid and pious exposition of the Lord's Prayer, and the Apostles' Creed, are alone a sufficient proof. These compose the accurate edition of his works given at Paris in 1647 by F. Fronteau, to whom the royal abbey of St. Genevieve is indebted for the first foundation of an excellent library of which it is possessed, and who died in 1662.

Henry Wharton (in *Auctario ad Usserium de Scripturis sacrisque vernaaculis*, p. 359) proves from the testimony of a MS. copy of the *Micrologus*, written in or near his own time, that Yvo of Chartres was the author of this famous work. In the printed copies we have only sixty-two chapters on the ceremonies of the Mass and the festivals of the year. In this MS. are found seventy-one chapters, in the eight first of which the canonical hours of the Breviary are explained. See the book, t. 18, *Bibl. Patr.* p. 471. Alcuin, who died at St. Martin's at Tours in 804; Walafrius Strabo, monk of Fulde, afterwards dean of St. Gall's, and lastly abbot of Richenow near Constance, where he died in 849; and Amalarius, deacon of Metz, afterwards abbot, who died about the year 850, had treated the same subject; but no one seems to have given more solidly, in general, the mystical explications of the sacred ceremonies, than the author of *Micrologus*. To steer between the opposite extremes of those who seek a mystical meaning in every circumstance in all sacred rites, and those who with Claude de Vert have too little regard to it, our best guides are Gourdan on the Mysteries and Festivals, Le Brun on the Liturgies, Benedict XIV. on the Sacrifice of the Mass, the Catechism of MontPELLIER, and Lewis Assemani.

MAY XXI.

ST. FELIX OF CANTALICIO, C.

From the acts of his beatification, and from his life written by F. John Baptist of Perugia. See Papebrock ad 18 Maij, t. 4, p. 203.

A. D. 1587

St. FELIX was born of poor but virtuous parents, at Cantalicio, near Citta Ducale, in the Ecclesiastical State, in 1513. For his extraordinary piety, he was from his infancy surnamed the Saint. At the time when in his childhood he kept cattle, and when afterwards he followed tillage and husbandry work, he was careful to sanctify his labor by a perfect spirit of penance. And he accompanied all his actions with devout prayer, so as even then to lead the life rather of a hermit than of a country laborer. He watched during part of the night in holy meditation, and to his painful life he added the austerity of rigorous abstinence and fasting. He contrived, without prejudice to his work, every day to hear mass, and he declined the ordinary amusements of those of his age. Oft in the fields, when he had driven his cattle into some solitary pasture, he would pray for several hours together, at the foot of some tree, before a cross which with his knife he had cut in the bark. At twelve years of age his father put him out to service, in quality first of shepherd, and afterwards of husbandman, in the family of Mark Tully Pichi, a virtuous gentleman who lived at Citta Ducale. In his tender years, before the faculties of his mind were sufficiently opened to qualify him for deep reflection and long meditation, his prayer chiefly consisted of the Our Father, Hail Mary, Creed, and Glory be to the Father, &c., especially of certain petitions of the Lord's Prayer, which he seemed almost never to cease repeating in the fields with wonderful devotion. He was yet young, when he learned to habituate himself to the practice of holy meditation during his labor, and he soon attained to the perfection of heavenly contemplation, whereby the fire of divine affections is readily kindled in the heart by the least thought on God, as touchwood catches the flame; whereas holy meditation calls in the succor of reasoning drawn from the truths of faith, to excite ardent affections of virtue in the soul. It is a mistake to imagine that this exercise requires learning or sublime thoughts. Pious meditation is not a dry philosophical speculation. It chiefly consists in the affections of the will, and in profound sentiments of adoration, praise, compunction, humility, and other virtues. To be capable of this exercise, it is enough that a person has an understanding to know God, and a heart capable of feeling the power of his love. The most ignorant man can repeat often to God that he desires earnestly to love him, and always to glorify his holy name; he can bewail his ingratitude and sins, confess his weakness, and implore the divine pity and succor. To do this well, the most essential dispositions are humility and simplicity of heart; and to this holy art there is no greater enemy than that worldly science which swells the mind with secret self-sufficiency and pride. Even in a religious house this gift may be often denied to many who are distinguished by their learning or dignities,¹ while an illiterate, fervent lay-brother, who by perfect humility, obedience, and self-denial, has crucified in his heart all self-love and inordinate attachments to creatures, finds wings continually to soar to God by high contem-

¹ See Boudon Regne de Dieu dans l'Ame, c. 1.

plation. Even in the world, our saint, while he followed the plough, attained this gift. The tractableness and instinct of the beasts, the painfulness of his labor, the barrenness of the earth accursed by sin, the vanity of the world, the blindness of sinners, the sight of the heavens, the obedience of all nature, the beauty of the verdant fields, the watered lawns, and hanging forests—every object served to raise his heart to the praise of his Creator, or excite him to deplore in his sight his own spiritual miseries, and his distance from Him. In God, in himself, and in all creatures round about him, he found a perpetual fund of pious thoughts and affections; but the sufferings of our divine Redeemer were the most tender object of his devotions; and he was never weary in contemplating that great mystery, nor in paying to his loving Saviour the homages of adoration, love, and thanksgiving, renewing always the most perfect dedication of himself to his service. He was most humble, charitable, meek, and always cheerful. He spoke little, shunned the company of those whose conduct appeared irregular, abhorred all murmurs, complaints, and impatience. No injury or insult could provoke him to anger; and if any one reviled him, he was wont to say, with an engaging sweetness: "I pray God you may become a saint." The servant of God found all the means of perfect sanctification in his condition in the world; but God was pleased, for his greater advancement, to call him to a penitential religious state; to which grace two accidents contributed to dispose him. As he was one day driving the plough, at the sight of his master, who came up dressed in black, the young oxen started, and dragged the plough over his body; yet he received no hurt. Gratitude for this merciful deliverance inspired him with an ardent desire of consecrating himself to the divine service. And by hearing soon after the lives of some of the ancient fathers of the desert read at his master's house, he became extremely desirous to imitate them.

The state of a lay-brother among the Capuchin friars seemed to him best to suit his design. He therefore petitioned for the habit, and was admitted to it at Citta Ducale. The guardian, when he gave him the habit, showed him a crucifix, explaining to him what our Saviour had suffered for us, and in what manner we ought to imitate him, by a life of humiliation and self-denial. At that moving sight, Felix burst into a flood of tears, and felt in his breast a vehement desire of bearing in himself, by the mortification of the flesh, the image of the sufferings of that Man-God, by which he might resemble his crucified master, and subdue in himself the old man. He performed his novitiate at Anticoli, and appeared already filled with the perfect spirit of his order, especially with a sincere love of poverty, humiliations, and the cross. He often cast himself at the feet of his master of novices, earnestly begging him to double his penances and mortifications, and to treat him with greater harshness and severity than the rest, who, he said, were more docile, and naturally more inclined to virtue. By this holy hatred and contempt of himself, he laid the foundation of so eminent a degree of sanctity that his fellow-religious usually called him the Saint. He was thirty years of age when he made his solemn vows, in 1545; four years after which he was settled in the convent of his order in Rome, and appointed questor, whose office it is to collect the daily alms for the subsistence of the community. This office requires a person of eminent virtue and prudence, and already perfect in the spirit of his order, who may be able to resist that of the world, which is that of covetousness and dissipation, capitally contrary to his strictest obligations.* But the frequent occasions of humiliation, contempt, and suffering which attended this action, afford occa-

* See on this, F. Dijon, Capuchin friar, *Tr. des Oblig. des Relig.* t. 2.

sions for the exercise of penance, humility, patience, meekness, and other virtues. In this circumstance Felix thought himself most happy for no ambitious man is more greedy of honors than Felix appeared to be of contempt, which, out of sincere humility, he looked upon as his due. His recollection suffered no interruption. He never spoke unless obliged by necessity, and then in very few words, and with an edifying prudence and humility. He walked with his eyes cast down, but his heart was always raised to God by prayer. No objects seemed to turn his mind from heavenly things, because he restrained his eyes from curiosity or vanity, and considered God and his will in every thing. He was much delighted with acts of praise, adoration, and thanksgiving; and he often repeated to others the words *Deo gratias*, inviting them to join with him in thanking God for all things. With the leave of his superiors, who placed an entire confidence in his piety and discretion, he assisted the poor abundantly out of the alms which he gathered. He visited the sick with the most tender charity, and sucked himself their most loathsome ulcers. He admonished sinners, and exhorted all to piety, especially dying persons, with a most moving unction and prudence. St. Philip Neri often conversed with him, being wonderfully delighted with that excellent spirit of humility and piety which he discovered in his soul, and in his whole deportment. When St. Charles Borromeo had sent the rules which he had drawn up for his Oblates at Milan, to St. Philip Neri, begging him to revise them, St. Philip excused himself and referred the book to our poor lay-brother. St. Felix declined the commission, alleging that he was an illiterate person. But being commanded in obedience to hear the rules read to him, to speak to every part, and direct what he thought best to be altered, he obeyed; and some things of great moment he advised to be expunged as too difficult, with which St. Charles complied, expressing his admiration at our humble saint's heavenly discretion.*

He always preserved his purity unspotted both in mind and body, guarding it by the strictest watchfulness over his senses, especially his eyes; and he never looked any woman in the face. He walked always barefoot, even without sandals, and chastised his body with incredible austerities; he wore a shirt of iron links and plates studded with rough spikes: and when he could do it without too remarkable a singularity, he fasted on bread and water: on the last three days in Lent he ate nothing at all. He privately used to pick out of the baskets the crusts left by the other religious for his own dinner. He watched a great part of the nights in prayer, allowing himself only two or three hours for sleep, which he usually took on his knees, leaning his head against a fagot, or lying down on the boards, or on twigs. At the least sign given him by any superior, he was always ready to do whatever was ordered him. He always called himself the ass or beast of burden, to serve the community, and regarded himself as one who was not to be ranked among the religious brethren. He thought himself unworthy even to converse with them; and on that account, when with them, he spoke very little. If any one contradicted him in indifferent things, he readily acquiesced in what they said, and was silent. When he ate alone, and thought no one saw him, he practised excessive austerities: but when he dined in company with others, he endeavored ordinarily to shun any singularity that could be taken notice of. It was his study to conceal from others, as much as possible, all heavenly favors which he received, and to avoid whatever might give them a good opinion of him. He disguised his mortifications under various pretences, and excused his going without sandals

* See the *Life of St. Philip Neri*, printed at Venice in 1727. Also Saxius, *Annot. in S. Caroli*, *lib. 1. 190* - 4, p. 229.

saying he walked more easily without them, but suppressed the inconveniences he felt in that mortification. In serving at mass, he was sometimes so overpowered by the abundance of his tears, and transported in ecstasies of divine love, that he was not able to answer the priest. The fire of divine love which burned in his breast, made him often sing short spiritual canticles, which it also inspired him to compose in a plain, simple style, but full of heavenly sentiments. In singing them he was often seen quite ravished and absorbed in God. He had the most ardent devotion to the passion of Christ, and in meditating on it usually watered the ground with abundant tears. The habitual union of his heart with God, made him often not perceive others near him, and sometimes he did not know who had been his companion abroad. When a certain brother in religion asked him how he could preserve so perfect a recollection amidst the variety of objects which he met in his office abroad, he answered: "Why, brother, every creature in the world will raise our hearts to God, if we look upon it with a good eye." The extraordinary raptures with which he was often favored in prayer, are not to be expressed by words. He performed the office of the brother questor for his community in Rome forty years. When he was grown old, the cardinal protector, who loved him exceedingly for his extraordinary virtue, told his superiors that they ought now to ease him of that burden. But Felix begged that he might be shown no indulgence, lest by receiving earthly favors, he should be deprived of those which are heavenly; for the soul grows more sluggish if the body be too much cherished. Being seventy-two years old, he foretold his death to several companions, and to certain persons that lay dying. He soon after fell sick of a fever, and was comforted by a vision of the Blessed Virgin, accompanied with many holy angels. Shortly after this favor, he, in great spiritual joy, expired on the 18th of May, 1587. Many miracles were juridically approved, and St. Felix was beatified by Urban VIII., in 1625, and canonized by Clement XI., in 1721, though the bull of his canonization was only published by Benedict XIII., in 1724.² His body remains in the church of his order in Rome.

St. Felix, though little in the eyes of the world and in his own, was great before God. The poverty of a Lazarus, abandoned by all, but suffering with patience, resignation, and humility, is something far more glorious and more desirable than the most glittering sceptres. God will condemn the renowned exploits of those false divinities of the earth who have filled the world with the sound of their name; but he crowns the least desire of a humble heart employed in loving him. A person who lives in the world is bound to make all his actions perfect sacrifices to God, and purity of intention converts the works of any secular calling into the works of God. But this can only be formed and maintained in a life in which a constant spirit of piety animates the soul, and a considerable time is reserved for exercises of interior devotion. Let no man take sanctuary in purity of intention who suffers the works of his secular profession, much less company or pleasures, to engross his soul, and entirely to usurp his time. A life of business, and still more a life of pleasure, entangle and ensnare the mind, and leave in it a peculiar relish which is incompatible with pure heavenly desires, and a value for those maxims of the gospel wherein true heavenly wisdom consists, or with a serious constant application to the mortification of self-love and the passions.

² Bullar. Roman. t. 13, p. 89.

ST. GODRICK, HERMIT.

HE was born of very mean parents at Walpole, in Norfolk, and in his youth carried about little peddling wares which he sold in villages. Having by degrees improved his stock, he frequented cities and fairs, and made several voyages by sea to traffic in Scotland. In one of these he called at Holy Island, or Lindisfarne, where he was charmed and exceedingly edified with the retirement and religious deportment of the monks, and especially with the account which they gave him of the wonderful life of St. Cuthbert. He inquired of them every particular relating to him, visited every corner of that holy solitude and of the neighboring isle of Farne, and falling on his knees, prayed with many tears for grace to imitate the fervor of that saint in serving God, resolving for that purpose to give up all earthly pretensions. He entered upon a new course of life by a penitential devout pilgrimage to Jerusalem, and visited Compostella in his way home. After his return into Norfolk, he accepted the charge of house-steward in the family of a very rich man. The servants were not very regular, and for their private junketings often trespassed upon their neighbors. Godrick finding he was not able to prevent these injustices, and that the nobleman took no notice of his complaints about them, being easy so long as he was no sufferer himself, left his place for fear of being involved in the guilt of such an injustice.

After making a pilgrimage to St. Giles in France, and to Rome, he went to the north of England in order the better to carry into execution his design of devoting himself wholly to a retired life. A fervent servant of God, named Godwin, who had passed a considerable time in the monastery of Durham, and by conversing with the most holy monks and exercising himself in the interior and exterior practices of all virtues, was well qualified to be a director to an inexperienced novice, joined our saint, and they led together an austere anchoretical life in a wilderness situated on the north to Carlisle, serving one another, and spending both the days and nights in the praises of God. After two years God called Godwin to himself by a happy death after a short sickness. St. Godrick having lost his companion, made a second painful pilgrimage to Jerusalem. After his return he passed some time in the solitude of Streneshalch, now Whitby; but after a year and some months went to Durham to offer up his prayers before the shrine of St. Cuthbert, and from thence retired into the desert of Finchal, or Finkley, three miles from Durham, near the river Wear. St. John Baptist and St. Cuthbert he chose for his principal patrons and models. The austerities which he practised are rather to be admired than imitated. He had his regular tasks of devotion, consisting of psalms and other prayers which he had learned by heart, and which he constantly recited at midnight, break of day, and the other canonical hours, besides a great number of other devotions. Though he was ignorant of the very elements of learning, he was too well experienced in the happy art of conversing with God and his own soul ever to be at a loss how to employ his time in solitude. Whole days and nights seemed too short for his rapturous contemplations, one of which he often wished with St. Bruno he could have continued without interruption for eternity, in inflamed acts of adoration, compunction, love, or praise. His patience under the sharpest pains of sicknesses or ulcers, and all manner of trials, was admirable; but his humility was yet more astonishing. His conversation was meek, humble, and simple. He concealed as much as pos

sible from the sight and knowledge of all men whatever might procure their esteem, and he was even unwilling any one should see or speak with him. Yet this he saw himself obliged to allow on certain days every week to such as came with the leave of the prior of Durham, under whose care and obedience he lived. A monk of that house was his confessor, said mass for him, and administered him the sacraments in a chapel adjoining to his cell, which the holy man had built in honor of St. John Baptist. He was most averse from all pride and vanity, and never spoke of himself but as of the most sinful of creatures, a counterfeit hermit, an empty phantom of a religious man: lazy, slothful, proud, and imperious, abusing the charity of good people who assisted him with their alms. But the more the saint humbled himself, the more did God exalt him by his grace, and by wonderful miraculous gifts. For several years before his death he was confined to his bed by sickness and old age. William of Newbridge, who visited him during that time, tells us that though his body appeared in a manner dead, his tongue was ever repeating the sacred names of the three divine Persons, and in his countenance there appeared a wonderful dignity, accompanied with an unusual grace and sweetness. Having remained in the desert sixty-three years, he was seized with his last illness, and happily departed to his Lord on the 21st of May, 1170, in the reign of Henry II. His body was buried in the chapel of St. John Baptist. Many miracles confirmed the opinion of his sanctity, and a little chapel was built in his memory by Richard, brother to Hugh Pidsey, bishop of Durham. See William of Newbridge, l. 2, c. 20; Matthew Paris, Matthew of Westminster, his life written by Nicholas of Durham his confessarius, and abridged by Harpsfield, Sæc. 12, c. 45. See also the English Calendars, and those of the Benedictins, especially Menard's and Edw. Maihew. Likewise Henschenius, t. 5, Maij, p. 68.

ST. HOSPITIUS, RECLUSE IN PROVENCE,

COMMONLY CALLED SOSPIS.

He shut himself up in the ruins of an old tower near Villafranca, one league from Nice, in Provence, in a peninsula which is still called from him San-sospis. He girded himself with an iron chain, lived only on bread and dates, and was honored with the gifts of prophecy and miracles. He died on the 21st of May, 681, on which day he is mentioned in the Roman Martyrology. See S. Greg. of Tours, Papebroke, Baillet, &c.

MAY XXII.

SAINT YVO, CONFESSOR.

From the informations taken for his canonization, twenty-seven years after his death, and from the ballad itself. See Dom. Morice, Hist. de la Bretagne, t. 1, ad an. 1303; Papebroke, ad 19 Maij, t. 4, p. 583; Lobineau, Vies des Saints de la Bretagne p. 245.

A. D. 1353.

ST. YVO HELORI, or son of Helor, descended from a noble and virtuous family near Treguier, in Brittany, was born in 1253. He studied grammar

at home with unusual application and success, and at fourteen years of age was sent to Paris, where he learned the liberal arts and divinity: he applied himself to the civil and canon law at Orleans. His mother was wont frequently to say to him that he ought so to live as became a saint, to which his answer always was, that he hoped to be one. This resolution took deep root in his soul, and the impression of this obligation was in his heart a continual spur to virtue, and a check against the least shadow of any dangerous course. The contagious example of many loose companions at school served only to inspire him with the greater horror of evil, and moved him to arm himself more vigorously against it. The gravity of his behavior reclaimed many from their vicious courses. His time was chiefly divided betwixt study and prayer; and for his recreation he visited the hospitals, where he attended the sick with great charity, and comforted them under the severe trials of their suffering condition. During his ten years' stay at Paris, whither he was sent at fourteen years of age, and where he went through a course of theology and canon law, he was the admiration of that university, both for the quickness of his parts and his extraordinary piety. He continued the same manner of life at Orleans, where he studied the decretals under the celebrated William de Blaye, afterwards bishop of Angouleme, and the institutions under Peter de la Chapelle, afterwards bishop of Toulouse and cardinal; but he increased his austerities and penance. He chastised his body with a hair shirt, always abstained from meat and wine; fasted all Lent and Advent and on many other days in the year on bread and water, and took his rest, which was always very short, lying on a mat of straw, with a book or stone under his head for a pillow; and he never lay down till he was quite overpowered with sleep.

He made a private vow of perpetual chastity; but this not being known, many honorable matches were proposed to him, which he modestly rejected as incompatible with his studious life. He long deliberated with himself whether to embrace a religious or a clerical state; but the desire of serving his neighbor determined him at length in favor of the latter. He desired, indeed, out of humility, always to remain in the lesser orders; but his bishop compelled him to receive the priesthood, a step which cost him many tears; though he had qualified himself for that sacred dignity by the most perfect purity of mind and body, and by a long and fervent preparation. Maurice, the archdeacon of Rennes, who was formerly by his office perpetual vicar of the bishop, appointed him official or ecclesiastical judge for that diocese. St. Yvo protected the orphans and widows, defended the poor, and administered justice to all with an impartiality, application, and tenderness, which gained him the good will even of those who lost their causes. He never pronounced sentence without shedding many tears, always having before his eyes the tribunal of the sovereign Judge, where he himself was one day to appear, and to stand silent at the bar.

Many bishops strove who should be so happy as to possess him: his own prelate, Alan le Bruc, bishop of Treguier, carried the point, and obliged him to leave Rennes. The saint, by his care, soon changed the face of this diocese, and reformed the clergy. The bad feared him, the good found in him a father, and the great ones respected him. Though himself a judge, in quality of official, he solicited causes in favor of the poor in other courts, pleaded them himself at the bar, and visited and comforted the prisoners. He was surnamed the advocate and lawyer of the poor. Once, not being able to reconcile a mother and a son, who pleaded violently against each other, he went and offered up mass for them, and they immediately came to an agreement together. He never took a fee, but pleaded all causes without any gratuity. His bishop, Alan de Bruc, nominated him rec or of Tred-

retz, and eight years after, his successor, Geoffrey Tournemine, of Lohanec, one of the most considerable parishes of the diocese, which he served ten years, till his death. He always rose at midnight to matins, and said every day mass with incredible devotion and fervor. In his preparation he continued long prostrate, quite absorbed in the consideration of the abyss of his own nothingness, and of the awful majesty of him to whom he was going to offer sacrifice, and the sanctity of the victim. He usually rose bathed in tears, which continued to flow abundantly, during the whole time he was celebrating the divine mysteries. Upon accepting the first curacy, he laid aside furs and every other ornament in dress, which his former dignity obliged him to wear, and he ever after used the meanest and plainest ecclesiastical garments that could be worn. His fasts and austerities he rather increased than abated; fasting, as we observed already, Lent, Advent, and all vigils, and Wednesdays, Fridays, and Saturdays, every week, so severely as to allow himself no other refectation than bread and water. On other days he only added to his meal a pottage of peas or other pulse or herbs, and on the principal festivals of the year, a couple of eggs. Tears trickled from his eyes whenever he spoke on spiritual things, which were the usual subject of his discourse; and such was the energy of his words, as penetrated the souls of his hearers. He preached often in distant churches, besides his own, and sometimes thrice or five times on the same day. All differences were referred to him, and he took care to reconcile the parties. He built a house near his own for a hospital of the poor and sick; he washed their feet, cleansed their ulcers, served them at table, and ate himself only the scraps which they had left. He distributed his corn, or the price for which he sold it, among the poor, immediately after the harvest. When a certain person endeavored to persuade him to keep it some months, that he might sell it at a better price, he answered: "I know not whether I shall be then alive to give it." Another time the same person said to him: "I have gained a fifth by keeping my corn." "But I," replied the saint, "a hundred fold by giving it immediately away." On a certain occasion, when he had only one loaf in his house, he ordered it to be given to the poor, but upon his vicar's complaint at this, he gave him one half of it, and divided the other half among the poor, reserving nothing for himself. Providence never failed him in his necessities. During the Lent, in 1303, he perceived his strength daily to decay; yet, far from abating any thing in his austerities, he thought himself obliged to redouble his fervor in proportion as he advanced nearer to eternity. On the eve of the Ascension he preached to his people, said mass, being upheld by two persons, and gave advice to all who addressed themselves to him. After this he lay down on his bed, which was a hurdle of twigs platted together, and received the last sacraments. From that moment he entertained himself with God alone, till his soul went to possess him in his glory. His death happened on the 19th of May, 1303, in the fiftieth year of his age.* The greatest part of his relics are kept in the cathedral of Treguier. Charles of Blois, duke of Brittany, placed a portion in the church of our Lady at Lamballe, capital of his county (now the duchy) of Penthièvre. From another portion given to the abbey of our Saviour, of the Cistercian Order, small distributions have been made to St. Peter's at Louvain, to Mechlin, Gant, and other places. The duke of Brittany, John of Montfort, (competitor with Charles of Blois for that duchy, which after his death was carried by his valiant widow, and enjoyed by his son,) who went to Rome to solicit his canonization, declared, that

* The Franciscans place St. Yvo among the saints of the Third Order of St. Francis, and Gonzaga tells us that he took the habit at Quimper. But Papebroke denies this circumstance. See l. 4. Maii, p. 536 ad diem 19.

under a distemper, being given over by physicians, he was restored to his health by imploring St. Yvo's intercession. Many other miracles were proved before the commissaries of John XXII., in 1330, and St. Yvo was canonized by Clement VI., in 1347. His festival is celebrated in the several dioceses in Brittany, and his name occurs in the Roman Martyrology on the 19th of May. The university of Nantes puts itself under the special protection of his patronage. The Bretons founded a collegiate church in his honor at Paris, in 1348. The chapel of Kirmartin, where the saint lived, which was first dedicated under the patronage of the Blessed Virgin, now bears his name: a church in Rome, and several others in other places, are built in his honor.

St. Yvo was a saint amidst the dangers of the world; but he preserved his virtue untainted only by arming himself carefully against them, by conversing assiduously with God in prayer and holy meditation, and by most watchfully shunning the snares of bad company. Without this precaution all the instructions of parents, and all other means of virtue, are ineffectual; and a soul is sure to split against this rock, which does not steer wide of it. God preserved Toby faithful amidst the Samaritan idolaters, and Lot in Sodom itself; but he will never protect those who voluntarily seek danger and court destruction. Who, for pleasure or amusement, would choose to live in a pest-house, continually to converse with persons infected with the plague, and to breathe an poisoned air? The maxims both of reason and religion command us to fly from out of the midst of Babylon, that is, from the company of abandoned sinners, whose very conversation and deportment secretly spread a baneful influence over our minds.

S. BASILISCUS, BISHOP OF COMANA IN PONTUS, M.

HE received the crown of martyrdom together with St. Lucia, at Nicomedia, in 312, under the tyrant Maximinus Daia. Peace being soon after restored to the church, his body was honorably brought back to Comana. St. Chrysostom died in the Presbyterium, or community of the clergy belonging to the church of St. Basiliscus. The martyr had before admonished the priest in a dream to prepare a lodging for his brother John; and he comforted St. Chrysostom by a vision, in which he bade him be of good courage, for the next day they should be together. See Palladius in vita Chrys. Theodoret, and Sozomen.

SS. CASTUS AND ÆMILIUS, MM.

THEY had first fallen in the persecution; but being touched with remorse, rose again with greater fervor, and triumphed over the flames. St. Austin, in a sermon which he preached on their festival, says, they fell like St. Peter, by presuming on their own strength. They suffered in Africa, probably under Decius, in 250. See St. Cyprian de lapsis; St. Austin, Serm. 285, and the old African Martyrology of the fifth century.

ST. BOBO, CONFESSOR.

HE was a gentleman of Provence, and a great soldier, the father of the poor, and protector of his country against the Saracens, whom he often de-

feated when they poured into Provence by sea from Spain and Africa. He afterwards led a penitential contemplative life for many years; and, being on a pilgrimage to Rome, died at Voghera, near Pavia, in 985. His name is in great veneration in Provence, and his festival a holiday of precept in most cities in Lombardy. See his exact life in the Acta Sanctorum.

ST. CONALL,

ABBOT OF ENNIS-CHAVIL, IN THE COUNTY OF TYRCONNEL, IN IRELAND.

IN this province he is the most celebrated patron and titular saint of a most extensive parish, where he is honored with extraordinary devotion; his feast is most famous, and the church and well which bear his name are visited by pilgrims. See Colgan, MSS. ad 22 Maij.

MAY XXIII.

SAINT JULIA, V. M.

From her authentic acts given by Ruinart in an appendix to his edition of the History of Victor Vitensis de Persec. Vandal.

FIFTH AGE.

SHE was a noble virgin at Carthage, who, when that city was taken by Genseric, in 439, was sold for a slave to a pagan merchant of Syria. Under the most mortifying employments of her station, by cheerfulness and patience, she found, besides her sanctification, a present happiness and comfort, which the world could not have afforded. All the time she was not employed in her master's business was devoted to prayer and reading books of piety. She fasted very rigorously every day but Sunday; nor could all the entreaties of her master, who was charmed with her fidelity and other virtues, nor the hardships of her situation, prevail with her to be more tender of herself. The merchant thought proper to carry her with him in one of his voyages to Gaul, where he imported the most valuable commodities of the Levant. Having reached the northern part of Corsica, or that point now called Capo-Corso, he cast anchor and went on shore to join the pagans of the place in an idolatrous festival kept there at that time, with the sacrifice of a bull. Julia was left at some distance, because she would not be defiled by the superstitious ceremonies, which she openly reviled. Felix, the governor of the island, who was a bigoted pagan, asked the merchant who this woman was who dared to insult the gods. He informed him that she was a Christian, and that all his authority over her was too weak to prevail with her to renounce her religion; but that he found her so diligent and faithful he could not part with her. The governor offered him four of his best female slaves in exchange for her. But the merchant, whose name was Eusebius replied: "No: all you are worth will not purchase her; for I would freely lose the most valuable thing I have in the world, rather than be deprived of her." However, the governor, while Eusebius was drunk and asleep, took upon him to compel her to sacrifice to his gods. He proffered to procure her liberty if she would comply. The saint made answer that she was as

free as she desired to be, as long as she was allowed to serve Jesus Christ : and whatever should happen, she would never purchase her liberty by so abominable a crime. Felix thinking himself derided by her undaunted and resolute air, in a transport of rage, caused her to be struck on the face, and the hair of her head to be torn off ; and lastly, ordered her to be hanged on a cross till she expired. Certain monks of the isle of Gorgon (which is now called La Gorgona, and lies between Corsica and Leghorn) carried off her body ; but in 763, Desiderius, king of Lombardy, removed her relics to Brescia, where her memory is celebrated with great devotion.

St. Julia, whether free or a slave, whether in prosperity or in adversity, was equally fervent and devout. She adored all the sweet designs of providence ; and, far from complaining, she never ceased to praise and thank God under all his holy appointments, making them always the means of her virtue and sanctification. God, by an admirable chain of events, raised her by her fidelity to the honor of the saints, and to the dignity of a virgin and martyr.

ST. DESIDERIUS, BISHOP OF LANGRES, MARTYR.

THE good shepherd is always ready, in imitation of his divine model, to lay down his life for his sheep. Such this holy pastor approved himself. When certain pagan barbarians ravaged that part of Gaul, St. Desiderius, accompanied with his clergy, went out to meet them ; but was massacred with his followers, and fell a victim to save his flock. Sigebert says this happened in the invasion of Chrocus, the German king, under Gallien ; but Tillemont thinks it rather ought to be placed in 411, when the Alans, Sueves, and Vandals plundered that country. See Tillemont, t. 11, p. 540 ; Gall. Christ. Nov. t. 4, p. 510.

ST. DESIDERIUS, BISHOP OF VIENNE, MARTYR.

WHEN queen Brunehaut governed the courts of her two sons, Theodebert, king of Austrasia, and Theodoric of Burgundy, this zealous pastor boldly reprov'd her for her incests and cruelties ; but a sermon which he preached before her and Theodoric on chastity, chiefly in the words of St. Paul, procured him the crown of martyrdom ; for, in his return home, he was, by their order and contrivance, murdered by three assassins in a village now called St. Didier de Chalaraine, near the brook of that name in the principality of Dombes, in 612. See Fredegarius, Aimoinus, Jonas, &c., quoted by Henschenius the Bollandist ; and *Acta vel Passio S. Desiderii M.*, a Sisebuto Rege (Hispaniæ) composita, published by Flores. España Sagrada, t. 7, Append. 4, p. 337.

MAY XXIV

ST. VINCENT OF LERINS, C.

See his *Commonitorium adversus Hæreticos*, with the English preface of Mr. Reeves, t. 2; also *Cellier* and *Orst*; and his *Justification and Life* in *Papebroke*, *Acta Sanctor. t. A*, p. 284.

A. D. 450.

ST. VINCENT was of Gaulish extraction, had a polite education, was afterwards for some time an officer in the army, and lived with dignity in the world. He informs us in his Prologue, that having been some time tossed about in the storms of a bustling military life, he began seriously to consider the dangers with which he was surrounded, and the vanity and folly of his pursuits. He desired to take shelter in the harbor of religion, which he calls the safest refuge from the world.* His view in this resolution was, that he might strenuously labor to divest his soul of its ruffling passions, of pride and vanity, and to offer to God the acceptable sacrifice of a humble and Christian spirit, and that being further removed from worldly temptations, he might endeavor more easily to avoid not only the wrecks of the present life, but also the burnings of that which is to come. In these dispositions he retired from the crowds of cities, and made for the desired haven with all the sail he could. The place he chose for his retirement was in a small remote island, sheltered from the noise of the world. This Gennadius assures us to have been the famous monastery of Lerins, situated in the lesser of the two agreeable green islands which formerly bore the name of Lerins, not far from the coast of Lower Provence towards Antibes. In this place he shut himself up, that he might attend solely to what God commands us, and study to know him. Vincent reflected that time is always snatching something from us: its fleeting moments pass as quick as they come, never, never more to return, as water which is gone from its source runs to it no more. Our course is almost run out; the past time appears as a shadow; so will that which is now to come when it shall be once over, and no tears, no entreaties, no endeavors, can recall the least moment we have already let slip unimproved. In these reflections the fervent servant of God assures us that he earnestly strove to *redeem time*,¹ and to be always turning it to the best account, that this invaluable grace might not rise up at the last day in judgment against him. He considered that true faith is necessary to salvation no less than morality, and that the former is the foundation of Christian virtue; and he grieved to see the church at that time pestered with numberless heresies, which sucked their poison from their very antidote, the Holy Scriptures, and which, by various wiles, spread on every side their dangerous snares. To guard the faithful against the false and perplexing glosses of modern subtle refiners, and to open the eyes of those who had been already seduced by them, he, with great clearness, eloquence, and force of reasoning, wrote a book, which he entitled, *A Commonitory against Heretics*, which he composed in 434, three years after the general council of Ephesus had condemned the Nestorians. He had chiefly in view the heretics of his own times, especially the Nestorians and the

* Col. iv. 5.

* In portum religionis cunctis semper fidissimum. Prolog. Co. x. mit.

Apollinarists, but he confuted them by general, clear principles, which overturn all heresies to the end of the world. Together with the ornaments of eloquence and erudition, the inward beauty of his mind, and the brightness of his devotion, sparkle in every page of his book.

Out of humility, he disguises himself under the name of Peregrinus, to express the quality of being a pilgrim or stranger on earth, and one by his monastic state, in a more particular manner, estranged from the world. He styles himself *The least of all the servants of God, and less than the least of all the saints*, unworthy to bear the holy name of a Christian. He lays down this rule, or fundamental principle, in which he found, by a diligent inquiry, all Catholic pastors and the ancient fathers to agree, that such doctrine is truly Catholic as hath been believed in *all places, at all times, and by all the faithful*.^{*} By this test of universality, antiquity, and consent, he saith, all controverted points in belief must be tried. He showeth, that while Novatian, Photinus, Sabellius, Donatus, Arius, Eunomius, Jovinian, Pelagius, Celestius, and Nestorius expounded the divine oracles different ways, to avoid the perplexity of errors, we must interpret the Holy Scriptures by the tradition of the Catholic church, as the clew to conduct us in the truth. For this tradition, derived from the apostles, manifesteth the true meaning of the Holy Scriptures, and all novelty in faith is a certain mark of heresy; and, in religion, nothing is more to be dreaded than itching ears after new teachers. He saith: "They who have made bold with one article of faith will proceed on to others; and what will be the consequence of this reforming of religion, but only that these refiners will never have done till they have reformed it quite away."² He elegantly expatiates on the divine charge given to the church, to maintain inviolable the sacred depositum of faith.³ He takes notice that heretics quote the sacred writings at every word, and that in the works of Paulus Samosatenus, Priscillian, Eunomius, Jovinian, and other like pests of Christendom, almost every page is painted and laid on thick with scripture texts, which Tertullian also remarks. But in this, saith St. Vincent, heretics are like those poisoners or quacks who put off their destructive potions under inscriptions of good drugs, and under the title of infallible cures.⁴ They imitate the father of lies, who quoted scripture against the Son of God when he tempted him.⁵ The saint adds, that if a doubt arise in interpreting the meaning of the scriptures in any point of faith, we must summon in the holy fathers, who have lived and died in the faith and communion of the Catholic church, and by this test we shall prove the false doctrine to be novel. For that only we must look upon as indubitably certain and unalterable, which all, or the major part of these fathers have delivered, like the harmonious consent of a general council. But if any one among them, be he ever so holy, ever so learned, holds any thing besides, or in opposition to the rest, that is to be placed in the rank of singular and private opinions, and never to be looked upon as the public, general, authoritative doctrine of the church.⁶ After a point has been decided in a general council, the definition is irrefragable. These general principles, by which all heresies are easily confounded, St. Vincent explains with equal eloquence and perspicuity.[†] His diction is pure and agreeable, his reasoning close and solid; and no controversial book ever expressed so much, and such deep sense, in so few words. The same rules are laid down by

² C. 29.³ C. 27, et 30.⁴ C. 31.⁵ C. 32.⁶ C. 33.

* Quod ubique, quod semper, quod ab omnibus creditum est. Hoc est etenim vere proprieque catholicum.—Comm. c. 3.

† The best edition of St. Vincent's Commonitorium is that given by Baluze. On the eminent usefulness of this book see Orsi, and that learned Roman controvertist, the late cardinal Gotti, in his book against John Clerc.

Tertullian in his book of Prescriptions, by St. Irenæus and other fathers. St. Vincent died in the reigns of Theodosius II. and Valentinian III., consequently before the close of the year 456.* His relics are preserved with respect at Lerins, and his name occurs in the Roman Martyrology.

St. Vincent observes⁷ that souls which have lost the anchorage of the Catholic faith, "are tossed and shattered with inward storms of clashing thoughts, that by this restless posture of mind they may be made sensible of their danger; and taking down the sails of pride and vanity which they have unhappily spread before every gust of heresy, they may make all the sail they can into the safe and peaceful harbor of their holy mother the Catholic church; and being sick from a surfeit of errors, may there discharge those foul and bitter waters to make room for the pure waters of life. There they may unlearn well what they have learned ill; may get a right notion of all those doctrines of the church they are capable of understanding, and believe those that surpass all understanding."

SS. DONATIAN AND ROGATIAN, MM.

THERE lived at Nantes an illustrious young nobleman called Donatian, who having received the holy sacrament of regeneration, led a most edifying life, and laid himself out with much zeal in converting others to faith in Christ. His elder brother Rogatian was not able to resist the moving example of his piety, and the force of his discourses, and desired to be baptized. But the bishop having withdrawn and concealed himself for fear of the persecution, he was not able to receive that sacrament, but was shortly after baptized in his blood. For he declared himself a Christian at a time when to embrace that sacred profession was to become a candidate for martyrdom. The emperor Maximian sent an order to the prefect, directing him to put to death all who refused to sacrifice to Jupiter and Apollo. This must have happened when that emperor was in Gaul occupied in his expedition either against the Bagaudæ in 286, or against Carausius, who, having assumed the purple in Britain, maintained himself in that usurped dignity seven years. The acts of these martyrs attribute this order to the emperors Dioclesian and Maximian, but we find it usual to ascribe to both those emperors the decrees of one. The prefect to whom it was addressed seems to have been the cruel persecutor Rictius Varus, prefect of the Belgic, and probably also of the Celtic Gaul. The title of president which the acts give him, only belonged to a governor who had power of life and death. The prefect arriving at Nantes, Donatian was impeached before him for professing himself a Christian, and for having withdrawn others, particularly his brother, from the worship of the gods. Donatian was therefore apprehended, and having boldly confessed Christ before the governor, was cast into prison and loaded with irons. Rogatian was also brought before the prefect, who endeavored first to gain him by flattering speeches, but finding him inflexible, sent him to prison with his brother. Rogatian grieved that he had not been able to receive the sacrament of baptism, and prayed that the kiss of peace which his brother gave him might supply it. Donatian also prayed for him tha.

⁷ C. 21.

* The Vincentian objections against the doctrine of St. Austin, could not come from the pen of St. Vincent, who condemns, with great warmth, Pelagius and his followers over and over again, and highly extols the letter of Celestine to the bishops of Gaul; in which that pope reprehends their neglect of watchfulness and duty in suffering the profane novelty of Semi-Pelagianism to spring up and grow among them. We find two other Vincents living at Marseilles at that very time, and there might be others of the same name: one of whom might be a Semi-Pelagian.

his faith might procure him the effect of baptism, and the effusion of his blood that of the sacrament of chrism, that is, of confirmation. They passed that night together in fervent prayer. They were the next day called for again by the prefect, to whom they declared that they were ready to suffer for the name of Christ whatever torments were prepared for them. By the order of the inhuman judge they were first stretched on the rack, afterwards their heads were pierced with lances, and lastly cut off, about the year 287.* Their bodies were buried near the place where they suffered. The Christians some time after built them a sepulchre, at the foot of which the bishops of Nantes chose their burial-place. Towards the close of the fifth century, the Christians built a church upon the place, which has been successively in the hands of monks and canons, and is at present parochial. The bodies of these two martyrs in 1145 were translated by Albert, bishop of Ostia, to the cathedral, where they remain in great veneration. See their authentic acts, though they seem only to have been written in the fifth century, in Ruinart, Act. Sincer., p. 279; Tillemont, t. 4, p. 491; Ceillier, t. 3, p. 362; Lobineau, Vies des Saints de la Bretagne, p. 2.

ST. JOHN DE PRADO, PRIEST, M.

HE was a native of the kingdom of Leon, in Spain, and embraced in his own country the austere order of the Barefooted Observantin Franciscans. Being sent by the authority of the Congregation de Propagandâ Fide to preach the faith in the kingdoms of Fez and Morocco, he discharged himself with so great zeal that the Mahometans cast him into a dungeon loaded with chains. The holy confessor suffered with constancy and joy most cruel scourgings and other inhuman torments, and consummated his martyrdom by fire on the 24th of May, on which his name is inserted in the Franciscan Martyrology, by order of Benedict XIV. He was solemnly beatified by Benedict XIII. in 1728. See that pope's Bull, t. 10; Bullar., part 4, p. 333.

* The martyrdom of these saints cannot be placed in the great persecution in 303, as some have imagined. On the 1st of March, 291, Constantius Chlorus and C. Galerius-Valerius-Maximianus, were created Cæsars; the latter had Italy for his portion of the empire, and the former Gaul beyond the Alps, and Britain. Constantius died at York on the 25th of July, 306. We are assured by Lactantius, (*de Morte Persecut.*, c. 15 and 16.) Eusebius, (*Vit. Constant.*, c. 13, 15, 16, and 17.) and St. Optatus, (*l. 1, de Schism. Donat.*) &c., that Constantius never suffered any one to be put to death for the Christian religion. It is therefore clear that the martyrs who suffered in Gaul and Britain, under Dioclesian and Maximian, ought to be placed in the beginning of their reign; such as Gereon and his companions at Cologne; Cassius, Florentius, Victor, and some others, in the same place; Justus at Paris, Fascian and Victorinus at Amiens, Piat at Tournay, Lucian at Beauvais, Quintin at Peronne, Crispin and Crispinian at Soissons, &c., before the year 291. After Maximian Hercules had martyred the Theban Legion, he sent Riccius Varns prefect into the Belgic and Celtic Gaul, who at Triers, St. Quintin's, Basil, Amiens, &c., exercised unheard-of cruelties against the Christians from 286 to his death in 288. His successor, Julian, put to death St. Yon in the province of Lyons, and St. Lucian at Beauvais. Eutychnus and Asterius, mentioned in the trial of St. Victor at Marseilles, seem also to have been prefects of the praetorium in Gaul, and perhaps succeeded Julian in 290 or 291. As for Siciennus Pescenninus, who put to death St. Dionysius of Paris, and St. Nicasian in the Vexin, he seems to have been governor of the second province of Lyons, which was then extended further northwards than in later ages. SS. Fides and Caprais suffered at Agen, under a judge named Ducian. St. Alban, &c., seem to have been crowned in Britain, before Carausius assumed the purple, in 287. Eusebius, (*l. 8, c. 1, et 4.*) in describing the peace which the church enjoyed before the great persecution, is chiefly to be understood of the East. For it is clear that not only Maximian, but Dioclesian also when he came to Rome in the first year of his reign, persecuted the Christians, probably out of complaisance to the Romans. Prisca, wife to Dioclesian, and his daughter Valeria, who was married to Maximian Galerius, were very favorable to the Christian religion, and seem both to have embraced it (See Lactant, *de Mort. Persecut.*, c. 15.) For in 303 they refused to be defiled with sacrifices till compelled for fear of torments. This they probably learned from Lucian, chamberlain to Dioclesian, a zealous Christian, to whom St. Theonas, who governed the see of Alexandria from 288 to 300, sent an excellent instruction, extant in D'Acheri's *Spicilegium*, t. 12, p. 545. The empress was not a Christian when it was written. Lucian seems to have died before the great persecution in 303, in which Dorotheus, Gorgonius, and other officers of the palace, were crowned with martyrdom. And Dorotheus is said in his acts (26th December) to have then been chamberlain. This note answers the objections which some critics have raised against the history of so many martyrs who suffered in the West about the beginning of Dioclesian's reign; when it is certain that the persecution of Carinus was still carried on in several governments. The governors were always enraged against the Christians, under a pretext that the edicts against them had not been revoked. See Tillemont, *Mém. de l'Histoire de l'Eglise*, t. 5, p. 3.

MAY XXV.

ST. MARY MAGDALEN OF PAZZI, V

From her life, written by her confessarius, Puccini, and from the bull of her canonization. See Baert, the Bollandist, t. 6, Majj, p. 177

A. D. 1607

THE family of the Pazzi was one of the most illustrious in the republic of Florence, and was allied to the sovereign house of Medicis; but the birth of this saint hath reflected on it greater glory than the long list of heroes, statesmen, governors, and other great personages which it displays. Nor was her maternal family of the Blondelmonti inferior in rank, or less fruitful in great men. She was born in that city in 1566, and in honor of St. Catharine of Sienna received her name in baptism. From the first dawn of reason there appeared in her the happy presages of that eminent virtue of which she became a perfect model. When only seven years old, she was so compassionate to the poor, that she was wont to deprive herself of her meat to give it to some beggar; and such was her devotion, that it was her custom to steal privately from the company of her playfellows to spend her time in secret prayer. In her tender infancy she was accustomed to repeat often the Lord's Prayer, Hail Mary, and Creed, and other devotions; and she taught other poor children the same with wonderful care and zeal. When her father carried her into the country, it was her custom and her delight to assemble together the little girls of the village, and to teach them what she knew of the Christian doctrine; which she did with wonderful modesty and patience. One day it happened that she had begun to instruct a young girl of one of her father's tenants in her catechism, when she was told that she must go back to Florence; but she cried so much at the thought of leaving her work of charity imperfect, that her father carried the other girl with them to the city, where the young saint finished her instruction. At eight or nine years of age, she began more ardently to apply herself to holy prayer, and she employed whole hours in that exercise. In this divine school she learned the most perfect sentiments of all virtues, and began to feel so strong a desire to love and please God, that worldly amusements were tedious and bitter to her. She knew no pleasure but in speaking to God, or of God, or heavenly things. She often left her bed in the night, to lie on the floor or on straw. One day she made herself a crown of rushes interwoven with thorns, tied it on her head, and lay all night with it, suffering the pain which the pricks of the thorns gave her. To this action she was moved at nine years of age, by a meditation on the sufferings of Christ; which mystery from that time was the chief object of her pious thoughts and devotions during the remainder of her life. Once, on St. Andrew's day, in her meditation, her heart was so inflamed with a desire of suffering with and for Christ, that she swooned away; and her mother was afraid she was dying. After she was grown up and a nun, coming to herself from a like fit, she cried out: "O Love, this grace is like that which I received in my childhood, when my mother thought it a corporeal disorder." By hair-shirts, and other severe mortifications, she endeavored to conform herself to Christ crucified, and put on her head in the night a plaited crown of prickly olive branches. She always wept at the sight of any grievous corporal distress.

and much more for any spiritual misery of her neighbor. Such was her tender devotion to the blessed eucharist, that she loved to be near those who came from the holy communion, as if by love she perceived the odor of Christ's presence. She made her first communion with wonderful devotion at ten years of age; and at twelve, by vow consecrated her virginity to God. At fourteen, her father being made by the grand-duke governor of Cortona, she was placed by him a pensioner in the monastery of St. John in Florence. There she gave full scope to her devotion, and employed every morning four hours in pious meditation on her knees. Out of humility, she usually kept at a distance from the nuns, whom she respected as the favorite spouses of Christ.

After fifteen months her father took her home, with the view of procuring her an honorable and advantageous match. Several proposals were made to her, and her parents were very pressing for her consent. But she protested that the disposal of herself in marriage was no longer in her power. In the choice of a religious state, being much pleased with the custom of frequent and almost daily communion practised among the Carmelite nuns, she preferred that order, and entered their monastery, in St. Fridian's suburb, at Florence, on the eve of the Assumption, in 1582. She continued some days in a secular habit, that she might be the better acquainted with the rule. It is not to be expressed how much those holy and fervent virgins were edified by the great virtues which she practised. But her parents, after fifteen days, took her home again for three months, the better to try her vocation. However, she would by no means consent ever to put on fine clothes, or do any thing which seemed to favor vanity or sensuality. Having obtained their blessing, she on the 1st of December returned to the monastery, being then fifteen years old, and took the habit on the 30th of January following. When the priest put the crucifix into her hands, saying those words: *God forbid that I should glory, save in the cross of our Lord Jesus Christ*;¹ a seraphic ardor appeared in her countenance, and she felt herself inflamed with a burning desire of suffering during her whole life for Christ; and trampling under her feet all the vanities of the world, she gave herself most perfectly to Christ crucified, with the most firm purpose never to have any other spouse. After taking the habit, she threw herself at the feet of her mistress, begging she would never spare her in the most sensible self-denials and humiliations. During her novitiate, the example of her fervor excited those who were witnesses of it to the divine love. Being visited by a severe fit of sickness, her desire of suffering for the love of Him who died for us, was a subject of edification to the whole house. One of her sisters asking her how she could endure so much pain without any complaint, and even without speaking of her ailments, or even asking for any thing to comfort her, she answered, pointing to a crucifix which was near the side of her bed: "See what the infinite love of God hath suffered for my salvation. This same love sees my weakness, and gives me courage. They who call to mind the sufferings of Christ, and offer their own to God through his passion, find their pains sweet and amiable." Under this illness, she was admitted to her religious profession on the 17th of May, 1584.

In religion, she changed her name Catharine into that of Mary Magdalen, out of devotion to that great model of penitent souls. After this consecration of herself to God, she enjoyed great heavenly consolations and frequent raptures during forty days, especially after her communions; as if her heavenly spouse would by these caresses celebrate with her his spiritual nuptials. It is the general remark of the most experienced masters of a spiritual life

¹ Gal. vi. 14.

that God frequently visits souls, upon their fervent conversion from the world, with his comforts; in which, by the divine lights which he infuses, they see their own nothingness, and advance in the sentiments of sincere humility; and are at the same time attracted by the feelings of his goodness to run in the sweet odor of his perfumes. This taste of his consolations encourages them to suffer trials with joy for his sake; and these never fail to succeed. For God, who is infinitely jealous of the hearts of his servants, will not suffer in them any rival. Wherefore, perfectly to crucify in them all secret self-love, that they may be fitted for vessels of his pure love, and to teach them thoroughly to know themselves, he throws them into the crucible of internal tribulation; and this fire is usually the more severe, the higher the degree of sanctity is to which he in his mercy designs to raise them. This our saint experienced by the state of interior desolation into which she fell from this first taste of his spiritual joy. But her virtue was solid, because humble, patient, and constant. She desired not heavenly comforts, deeming herself of all others the most unworthy; and the favors which she received she endeavored to conceal from men, referring them entirely to the gratuitous goodness of their author, and from them learning the more to humble herself and to raise her soul to his most pure love. It was always her desire to suffer for his sake, and this her thirst of the cross seemed insatiable. But whether in anguish or in consolation, the spring of her affections was the most ardent love of her heavenly spouse. She was often heard to cry out, "O Love! Love is not loved, not known by his own creatures! O my Jesus! if I had a voice strong and loud enough that I could be heard by all men in all the parts of the world, how would I cry out that this love might be known, loved, and esteemed by all men as the only true incomprehensible good! but the cursed poison of self-love robs men of this high knowledge, and renders them incapable of it." She often invited, with all the fervor of her soul, all angels, men, stars, birds, beasts, plants, grains of sand, drops of water, and the whole chorus of the creation, to convert themselves into tongues, to praise, bless, and magnify the divine immensity and love. She sighed and wept much for the conversion of sinners, and when called away by public duties, or obliged to go to rest, often said, "Is it possible that I should take any rest while I consider how much God is offended on earth? O Love! I do it by obedience, and to fulfil thy holy will."

Fearing lest at the time of her profession she might have offended God by too eager a desire of making that sacrifice, she begged and obtained leave to live as a novice two years after her vows. This term being completed, coming out of the novitiate, she was made second directress of the extern young girls. Three years after, she finished her juniorate, or term among the young nuns, and was employed in instructing the novices. During these first five years, almighty God was pleased to exercise her by most severe interior trials. She fasted always on bread and water, except on Sundays and holidays, on which she took Lenten diet. She added all other kinds of bodily austerities, and at the same time suffered most grievous pains and anguish of soul. She was assaulted with the most violent temptations of impurity, gluttony, pride, infidelity, and blasphemy. Her imagination was often filled with those abominations, the very name or thought of which fills chaste souls with the greatest horror. She had recourse by prayer to the spouse and to the queen of virgins against the obstinacy and rage of this enemy, and chastised her body with disciplines, hair-shirts, studded iron girdles, lying hard, and the like inventions. Her mind was also troubled with the most hideous images of hellish monsters, and seemed abandoned, like Job, to the power of hell; and her soul was plunged into a state of darkness in which she was able to see nothing but horror in herself and in all things.

about her. Thoughts of blasphemy and infidelity infested her so violently that she sometimes cried out to her sisters, "Pray for me that I may not blaspheme God instead of praising him." Fasting, which by habit and grace was formerly easy, now became grievous. Her sisters likewise despised her, looking on her foregoing graces, which they had formerly admired, to have been illusions. Nevertheless, God did not totally withdraw himself from his faithful spouse. Her chief support and comfort was in the meditation of Christ's passion, in which she conceived fresh burning desires to become still more like that *man of interior* as well as exterior sorrows. After five years in this suffering state, God restored to her soul his holy peace and the comfort of his divine presence. In 1590, on Whitsunday, at Matins, when the *Te Deum* was intoned she fell into a rapture, and after the divine office, the joy which shone on her face and appeared in her words testified the return of her inward comforter. Squeezing by the hand the mother prioress and the mistress of the novices, she desired them to rejoice with her, saying, "Now winter is passed with me; assist me to thank and glorify my good Creator." She was endued with a spirit of prophecy, and among other things, foretold the popedom to Leo XI. and his death soon after his election.

In 1598 she was appointed mistress of the novices for three years, according to the custom of the house, and in 1601 was continued in the same office; but in 1604 chosen sub-prioress, which office she discharged till her death. Her union with God seemed uninterrupted, and his name sufficed to transport her soul in raptures of love. She often repeated the doxology, *Glory be to the Father*, and always with incredible ardor bowing her body, and offering herself to all labors and every sort of death for God's honor. She considered only the pure will of God in all things with inexpressible fervor, and often repeated, "The will of God is ever most amiable." And to her sisters, "How rich a traffic have we with God when we do every thing with a pure and vehement intention to please and honor him." She appeared in every action like a glowing seraph, glorifying her Creator with all the powers and strength of her soul, and sometimes cried out, "Come, souls, come, love your God who so much loveth you. O Love, I die with mortal anguish when I see how little you are known and loved. O Love! Love! if you find no place to rest in, come all to me; I will lodge you. O souls created by Love, why do not you love?" She instructed her novices to sing the divine office with such awe and trembling in the company of the angels, as if they in spirit prostrated themselves at every word. If the divine office was sung too fast, she asked leave to go out, and would afterwards say, "What business could you have of greater importance that you were in such a hurry?" Her extreme thirst after the salvation of souls made her shed perpetual tears for the conversion of infidels, heretics, and sinners; and she often exhorted her sisters in the most moving manner to offer up all their actions for that end. Her devotion to the holy eucharist was extraordinary; and she used to say, that if it were necessary, she would joyfully enter the lion's den, and suffer all pains for the sake of communicating. But her humility was most admirable. She always spoke of herself as of the bane of her community, and the outcast and abomination of all creatures. It was her delight to be forgotten, contemned, reprimanded, and employed in the meanest offices. She would often cry out, "O nothingness! how little art thou known!"*

* F. Ferdinandi Salvi, sub-prior of the Carmis at Bologna, in Italy, made a collection of twelve letters of St. Mary Magdalen of Pazzi, with several other monuments. They were reprinted at Venice, in 1739, at the end of the spiritual works of this holy virgin. F. Salvi published in Italian several relations of miracles performed at Bologna through the intercession of this holy virgin, printed at Milan in the years 1794, 1790, 1731.

In 1602 she contracted a violent cold and cough, which in 1603 was followed by the bursting of a vein and an abundant vomiting of blood, which often returned upon her. However, she recovered a little, and in October, 1604, she was chosen sub-prioress. The three last years of her life she endured violent headaches, fevers, sweats, pains in her breast, was subject to a spitting of blood, and a scurvy in her gums, by which she lost all her teeth. With these bodily pains she sometimes labored under the most grievous inward spiritual dryness and desolation of soul; yet her prayer was to suffer more, to suffer without any comfort, to drink gall without any honey. Love on one side made her desire to die to be united to her God; yet life seemed desirable that she might still suffer for love. Having exhorted her sisters to fervor, and to the love of suffering, she received extreme unction and still communicated every day during the twelve days she survived. She expired soon after receiving the holy sacrament by way of viaticum, on the 25th of May, 1607, being forty-one years, one month, and twenty-four days old, of which she had lived twenty-four years and three months in the religious habit. Her body has been often examined, and always found without any corruption. It is kept in a sumptuous shrine, in the church of her monastery, which was since removed into the city of Florence in 1628. God has honored it by frequent miraculous cures. The saint was beatified by Urban VIII. in the year 1626, and canonized by Clement IX. in 1669.

It was the prayer of this saint, under her severest trials, that she might live only to glorify God by her patience and submission in suffering by his will, and for his sake.* Our love of God must be very imperfect, since we are so impatient under the least trials, and so unwilling to suffer, and since we find the duties of religion troublesome and uneasy. They appear severe in the beginning of a virtuous life; but to him that has conquered, the yoke of Christ is easy, and to fervor and love harsh things become pleasant. It is also the property of a habit to render difficult things easy. For as it becomes a second nature, what flows from it is natural, consequently pleasant and easy. When the love of virtue has once rooted itself in the soul, its practice is no more than embracing and enjoying what we love. This, therefore, is one constant character of perfection in scripture, that delight and pleasure accompany the practice of virtue. *The ways of wisdom are the ways of pleasantness, and all her paths are peace.*² And to him that loves, *the commandments of God are not grievous.*³ Hence it is that the good man's *delight is in the law of the Lord, and he meditates therein night and day.*⁴ Nor does he delight less in action than meditation. The Psalmist frequently expresses an inconceivable joy and transport in the meditation and practice of the commands of God.⁵ The first Christians, whose lives were a continued fervent exercise of devotion, faith, and charity, are said to have eaten their meat *with gladness and singleness of heart.*⁶ The Holy Ghost gives us a delightful description of the apostles, *as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.*⁷ Another property of divine love is, that it is always active, and never ceases to exert itself with zeal and fervor in all manner of good works.

* Prov., lii. 17. 2 1 John, v. 3. 3 Ps., i. 2. 4 Ps., xviii 5 Acts, ii. 46. 7 2 Cor., vi. 10.

* *Pati non mori.*

ST. URBAN, POPE AND MARTYR.

HE succeeded St. Calixtus in the year 223, the third of the emperor Alexander, and sat seven years. Though the church enjoyed peace under that mild reign, this was frequently disturbed by local persecutions raised by the people or governors. In the acts of St. Cecily, this zealous pope is said to have encouraged the martyrs, and converted many idolaters. He is styled a martyr in the sacramentary of St. Gregory, in the Martyrology of St. Jerom published by Florentinius, and in the Greek liturgy. It appears from Fortunatus, and several ancient missals, that the festival of St. Urban was celebrated in France with particular devotion in the sixth age. A very old church stood on the Appian road, dedicated to God in honor of this saint near the place where he was first interred, in the cemetery of Prætextatus. His body was there found, together with those of SS. Cecily, Tiburtius, and Valerian, in 821, and translated by pope Paschal into the church of St. Cecily. Papebroke shows that it is the body of another martyr of the same name, famous in ancient records, which Nicholas I. sent, in 862, to the monks of St. Germanus of Auxerre, and which now adorns the monastery of Saint Urban, in the diocese of Challons on the Marne, near Joinville. It is exposed in a silver shrine. See Tillemont, t. 3, p. 258.

SAINT ADHELM, OR RATHER, ALDHELM, B.

HE was born among the West-Saxons, and a near relation of king Ina, but had his education under St. Adrian at Canterbury. Maidulf, a pious Irish monk, founded a small poor monastery, called from him Maidulfsbury, corruptly Malmesbury. In this place Aldhelm took the monastic habit, and Maidulf, seeing his great virtue and capacity, resigned to him the abbacy in 675. The saint exceedingly raised its reputation, and increased its building and revenues. The church he dedicated in honor of St. Peter, and added to it two others, the one in honor of the Mother of God, the other of St. Michael. This abbey was rendered by him the most glorious pile of building at that time in the whole island, as Malmesbury testifies, who fills almost the whole second part of the life of this saint with extracts or copies of the donations, charters, and privileges of many kings and princes granted to this house, with an ample indult of pope Sergius, which the saint made a journey to Rome to obtain. He was an enemy to gluttony, avarice, vain-glory, and all idle amusements, and watched assiduously in divine reading and holy prayer. He was the first among our English ancestors who cultivated the Latin and English, or Saxon poesy, as he says of himself. His principal work is a treatise On the praises of virginity.* He inserts at length the high commendations which St. Austin, St. Jerom, and other fathers bestow on that state, and gives abridged examples of many holy virgins. Among other mortifications it was the custom of this saint to recite

¹ Aldhelm, signifies Old helmet.

* Henry Wharton has given us a far more correct edition than any former, at London, in 1663, together with certain treatises of St. Bede, and the Dialogue of Egbert, archbishop of York. On his Saxon pious verses, in which he excelled to a miracle, as Ealfrid testifies, and his other works, see Cave and Fabricius. *Bibl. Med. Latin.*, l. 1, p. 142; TANNER, *de Script. Britan.*, &c. The first book which St. Aldhelm wrote was a confutation of the erroneous computation of the North Britons in the celebration of Easter, *De Erroribus Britannorum*, sive *De Circulo Paschali*, which Malmesbury says was lost in his time; whence Fabricius tells us it is not now extant. Yet Mabillon and others doubt not but it is the forty-fourth epistle among those of St. Boniface, which treats on this subject, and is addressed to Geruntius, king of Damnonia among the West-Saxons: for the author styles himself Aldhelm, abbot.

the psalter in the night, plunged up to the shoulders in water in a neighboring pond. When Hedda, bishop of the West-Saxons, or of Winchester, died, that diocese was divided into two, that of Winchester and that of Sherburn. St. Aldhelm who had been abbot thirty years, was taken out of his cell by force, and consecrated the first bishop of Sherburn, which see was afterwards removed to Salisbury. His behavior in this laborious charge was that of a true successor of the apostles. He died in the visitation of his diocese at Dullinge, in Somersetshire, on the 25th of May, in the year 709, the fifth of his episcopal dignity. William of Malmesbury relates several miracles wrought by him, both while he was living and after his death. His psalter, vestment, and several other memorials were kept in his monastery till the dissolution. This abbey, the glory of Wiltshire, then fell and in it was defaced the sepulchral monument of our great king Athelstan. See William of Malmesbury, in Wharton's *Anglia Sacra*, t. 2, p. 1, and L. de Pontif., published by Gale. This latter work contains the history of this abbey. See also Mabillon, *Sæc. 3*; Ben., part 1, et Append. in *Sæc. 4*, part 1; and Papebroke, ad 25 Maij.

ST. GREGORY VII., POPE, C.

BEFORE his exaltation to the popedom, he was called Hildebrand. He was born in Tuscany, and educated at Rome under his uncle the abbot of our Lady's, upon the Aventin hill. He went afterwards into France, and embraced the monastic state at Cluni. Being called back to Rome, he signaled himself by his zeal, sanctity, and learning, and preached with great reputation and fruit in the court of the pious emperor Henry III., surnamed the Black. The holy pope, St. Leo IX., had the highest esteem for him, often followed his counsels, ordained him subdeacon, and made him abbot of St. Paul's, which church then belonged to a very small community of monks, and lay at that time almost in ruins, the greatest part of its revenues being usurped by powerful laymen. Hildebrand recovered its lands, and restored the monastery to its ancient splendor. In 1054, he was sent by Pope Victor II., legate into France, in order to abolish the practice of simony in the collation of ecclesiastical benefices. He held for this purpose a council at Lyons, in which a certain bishop, who was accused of simony, denied the crime with which he was charged. The legate bade him recite the *Glory be to the Father*, which the bishop readily endeavored to do. But he was never able to pronounce the name of the Holy Ghost. At this miraculous conviction he was struck with remorse and confusion, and casting himself at the legate's feet, humbly confessed his crime. This is related by pope Calixtus II., St. Hugh of Cluni, William of Malmesbury, and St. Peter Damian,¹ and the last-mentioned author assures us that he had the account from Hildebrand's own mouth. The legate presided also in the council of Tours, in which Berengarius retracted and condemned the heresy which he had broached relating to the holy eucharist.² Pope Stephen IV. sent him on an embassy to the empress, and dying, ordered his return to be waited for, and his advice to be followed in the election of a new pope. By his direction, Nicholas II., and after his death, in 1061, Alexander II., were placed in St. Peter's chair. This latter dying in 1073, Hildebrand, then archdeacon, was by compulsion exalted to the papacy. He left nothing unattempted to keep off that heavy burden from his shoulders, and among other expedients wrote to Henry IV., king of Germany, who was then in Bavaria, eu

¹ Opusc. 19, c. 6.

² Anonym. Chifflet. de multisque damnat. Berengarius, et Pagi ad ann. 1055. n. 5.

treating him to interpose his authority, in order to prevail that the project of his election might be set aside, declaring, at the same time, that if he were pope he could never tolerate his enormous and scandalous crimes. Notwithstanding this, Henry gave his assent to the saint's election, and he was consecrated pope on St. Peter's day. In his letters, he was not able to forbear expressing his most sensible grief, and he with tears implored the succor of the prayers of the whole church for grace and fortitude, that he might be enabled worthily to discharge his functions. Before his ordination he wrote to the pious countesses Beatrice and Mathilda, advising them not to communicate with those bishops of Lombardy who had been convicted of simony, though king Henry espoused their interest, and he intimated to them a design of sending to that prince some pious persons, who should give him wholesome advice, and exhort him to return to his duty.³ The scandals which simony caused in the church, called for an apostolic zeal in the chief pastor to stem the torrent which was breaking into the sanctuary itself. The pope deposed Godfrey, archbishop of Milan, who had obtained that dignity by simony, and, in a council which he held at Rome, enacted a law by which all persons that should be guilty of that sin were declared incapable of receiving any ecclesiastical jurisdiction, and disqualified for holding any benefice whatever. This decree raised great murmurs in Germany, and the archbishop of Mentz was in danger of being murdered for laboring to put it in execution. Notwithstanding this opposition, the pope judged that the more obstinate the evil was, the greater was the necessity of a severe remedy, and he stirred up all zealous pastors, rather to lay down their lives than to be remiss in maintaining the laws of God and his church. He excommunicated Cencius, a rich and powerful nobleman of Rome, and some other persons, for certain notorious crimes. These sinners being incorrigible, grew desperate, and laid violent hands on the pope on Christmas night, in 1075. In committing this outrage, one of them, attempting to strike off his head, gave him a deep wound, and the mutineers carried him to Cencius's castle. But the people rescued him the next day, and banished the conspirators. The pope himself recalled and pardoned them, by which mildness he overcame their malice. This storm was not over when he was overtaken by another far more boisterous, from a different quarter. Henry IV., king of Germany, who succeeded his pious father, Henry III., surnamed the Black, in 1056, when he was only ten years old, governed well so long as he followed the counsels of his mother Agnes, and became a good soldier. But having taken the reins into his own hands, he, by several acts of tyranny, alienated first the princes of the empire, and afterwards began grievously to oppress the church. He crushed a powerful rebellion of the Saxons in 1063; but in 1064 the dukes of Suabia, Carinthia, and Bavaria taking up arms, gave him great disturbance, alleging that he had usurped several provinces to which he had no right, and that he had oppressed the liberty of the empire. When Gregory VII. was raised to the papacy, Henry wrote first to his holiness in the style of a humble penitent, condemning himself for having simoniacally sold the benefices of the church, usurped a pretended right of giving the investitures of bishoprics, and grievously abused it in often promoting to ecclesiastical dignities persons most unworthy and unfit. The pope, on his side, had shown an extreme concern for his salvation, had caressed him, and sent him many obliging and tender letters, though always breathing an apostolic zeal. Henry showed by his actions that his pretended repentance was mere hypocrisy, for he continued to repeat the same crimes; and perceiving the inflexible disposition of his

³ St. Greg. c. i. ep. 11.

holiness, assembled at Worms, on the 23d of January, 1076, a conventicle of simoniacal, time-serving bishops, who presumed to depose him from the pontificate, on pretence of an imaginary nullity in his election. The king sent this mock sentence to the pope at Rome, together with a contumelious letter. Gregory, in a council at Rome, declared the king and his schismatical adherents excommunicated, and took upon him to pronounce, that for his tyranny he had forfeited his crown, which he again confirmed in 1080. Many princes of the empire chose Rodolph, duke of Suabia, emperor, in 1077; but that prince proved unfortunate in several battles, and died of the wounds which he received in one of them. Henry, on his side, set up Guibert, the excommunicated archbishop of Ravenna, for antipope; and in 1084, entered Rome with an army, and besieged St. Gregory in the castle Saint Angelo, but was obliged by Robert Guiscard, the Norman, duke of Calabria, to retire, and the Tuscans gave his army a great overthrow in Lombardy.* Three devout princesses were at that time the most strenuous protectresses of the Holy See, namely, Agnes the empress dowager, who, after being removed from the regency during her son's minority by a faction of the princes, retired to Rome, 1062, and there died, a nun, in 1077. The other two were Maud, or Mathilda, the most pious countess of Tuscany,† and Beatrice, her mother. They were admirers and faithful imitatrices of the virtues of the pope, and were directed by his counsels in the paths of perfection. Amidst these storms, St. Gregory enjoyed a perfect tranquillity of soul, having his heart strongly fixed on God, and adoring in all things his ever-holy will. He received all afflictions cheerfully, knowing them to be the greatest remedy and advancement in the interior man, if the exterior be humbled and beaten by many strokes. The author of the life of St. Anselm of Lucca assures us that his heart seemed perfectly disengaged from all earthly things, and that he attained to so eminent a gift of contemplation, that in the midst of the most distracting affairs, he appeared always recollected, and often fell into raptures. Duke Robert having rescued him from his enemies, conducted him, for greater safety, from Rome to Monte Cassino, and thence to Salerno, where God was pleased to put an end to his labors; for the saint falling sick in that city, he recommended for his successor cardinal Desiderius, abbot of Monte Cassino; and having received the last sacraments in perfect dispositions of resignation and piety, happily exchanged this mortal life for immortality, on the 25th of May, 1085, in the twelfth year of his pontificate. Several contemporary writers bear testimony to many miracles performed by him, or through his intercession, after his

* Henry, after the death of St. Gregory VII., carried on his contests with the popes Victor III., Urban II., and Paschal II. His own sons, Conrad and Henry, joined the malecontents against him. The first died in a short time; but the latter was so successful, that Henry IV., after suffering the severest checks of fortune, died at Liege in the year 1106, in the forty-sixth year of his reign, and the fifty-sixth of his age. His son Henry V., continued his quarrels about the investitures with Paschal II., Gelasius II., and Callistus II., but made his peace with the last. His repeated perfidies to the princes of the empire and others, rendered him odious and despicable, and his reign unhappy. He died in 1125, leaving no issue by his wife, the empress Maud, daughter of our Henry I., and grand-daughter of St. Margaret. She afterwards married Geoffrey Plantagenet, earl of Anjou, to whom she bore our Henry II., in whom, through her, the blood of our Norman kings was united with that of the English-Saxons from Edmund Ironside.

† The countess Maud, or Mathilda, was daughter of Boniface, lord of Lucca, and Beatrice, sister to the emperor Henry III. Her only brother survived her father a very short time; and by his death she became heiress of all his dominions, and sovereign of Lucca, Parma, Reggio, Mantua, good part of Tuscany, &c. She was married to Guelfo, the younger duke of Bavaria, but never had any children. She employed her revenues and forces all her life in charities, and in the service of the church, and gained great reputation by her eminent virtue, conduct, and valor. She often commanded her armies in person, and continued the protectress of St. Gregory VII. till her happy death, in 1115, in the seventy-sixth year of her age. She bequeathed good part of her dominions to the Holy See; they are since called the patrimony of St. Peter, comprising Viterbo, Acquâ Pendente, Cività Vecchia, &c. See her life by Donizo the monk, with the remarks of Leibnitz and Muratori in Muratori's *Scriptores Ital.* t. 5. p. 337. Several additional pieces relating to her, ib. t. 6. p. 94; also Lambert of A-chafnab; Muratori's *Annals*, t. 12 and 13. Rome, with the territory beyond the Tiber, called Campagna de Roma, and Ravenna, were conferred on the Holy See by King Pepin, who had rescued it from the tyranny of the Lombards. This donation was confirmed by Charlemagne and several succeeding emperors. See the Dissertation of Orsi Della Origine del Dominio de Rom. Pontefici, and that of Cenni, On the Diplomas of Louis Debonnaire, Otho I., and St. Henry II.

death.* See St. Gregory's epistles, and his exact life in the Bolland. t. 17 p. 113, and Mabillon, sec. 6, Ben.; also Lambert of Aschafnaburg, William of Malmesbury, Platina, Bzovius, &c. See Janning the Bollandist, Junij t. 6, p. 167; Papebroke, t. 6; Maij, p. 70, and Benedict XIV.'s Apology for St. Gregory VII., l. 1, de Canoniz. Sancto., c. 41, t. 1; Nat. Alex. sæc. xi. art. 11, and dissert. 2, art. 6, 7; Muratori, Annali d'Italia, t. 12 and 13, The life of St. Gregory VII., by Pandulphus of Pisa, in Muratori, Scriptor. Ital. t. 3, p. 304; also by Paulus Bernriedensis of the same age, with the remarks of Muratori, ib. p. 314.

It may not be amiss to add what Du Pin, a most partial adversary, writes concerning him, when he draws his character: "It must be acknowledged," says he, "that pope Gregory VII. was an extraordinary genius, capable of great things; constant and undaunted in the execution; well versed in the constitution of his predecessors; zealous for the interests of the Holy See; an enemy to simony and libertinism; (vices which he vigorously opposed;) full of Christian thoughts and of zeal for the reformation of the manners of the clergy; and there is not the least color to think that he was not unblemished in his own morals. This is the judgment which we suppose every one will pass upon him who shall read over his letters with a disinterested and unprejudiced mind. They are penned with a great deal of eloquence, full of good matter, and embellished with noble and pious thoughts, and we boldly say that no pope since Gregory I. wrote such strong and fine letters as this Gregory did." Du Pin, Cent. 11, ch. 1, pp. 67, 68.

SS MAXIMUS, VULGARLY MAUXE, AND VENERAND, MARTYRS IN NORMANDY.

ACCORDING to the modern legend these saints were brothers, natives of Brescia in Italy. The former is said to have been ordained bishop, and the latter deacon, by pope Damasus, and sent by him to preach the faith to the infidels. They first executed their commission in the armies of the barbarians which had crossed the Alps from Germany into Lombardy, but seem

* An account of several miracles of this saint, is given by Lambert of Aschafnaburg, a monk of Hirschfeld, whom the great Scaliger prefers to all the other German historians, both for diligence and exactness, and for the elegance and purity of his style, and who wrote his history the same year in which this holy pope died. (Lambert ad an. 1077.) Mention is also made of his miracles by Ordericus Vitalis, an Englishman, though a monk in Normandy, who wrote his ecclesiastical history in thirteen books, soon after the death of this pope. Likewise by Paulus Bernriedensis, &c.

Baron Holberg, in his late abridged Universal History, (a work, notwithstanding the praises which some have very unjustly bestowed upon it, equally superficial and full of rancor, slanders, and mistakes,) most falsely advances that during this contest about investitures, Gregory VII. exposed ecclesiastical benefices, and every thing that is sacred, to sale, no less than the emperors did. Whereas it is most notorious, from the councils, epistles, and whole conduct of this pope, that the vice of simony never had a more zealous or a more implacable enemy.

When avarice and incontinence threatened to invade even the altars, he stood in the breach, and by his vigilance and fortitude maintained their sanctity, dying with these words in his mouth: "I have loved justice, and have hated iniquity; therefore I die in a strange land." As to the unhappy emperor Henry IV., that prince, during his minority, especially after the removal of his mother, fell into the hands of ambitious men, who found it their interest to flatter and indulge him in his passions. By which means he first, by his tyranny, provoked his subjects to revolt, and afterwards, by oppressing the church, endeavoring to fill it with simoniacal and unworthy pastors, and raising a most outrageous schism, rendered himself most notoriously obnoxious to the severest ecclesiastical censures.

The works of Gregory VII. consist of ten books of epistles, (extant t. 10 Conc.,) with two appendices, published by Dom Martenne. (Collect. Nova Veter. Scriptor. t. 1, p. 57.) The Exposition of the Seven Penitential Psalms, which has been sometimes ascribed to St. Gregory the Great, is more absurdly given by Du Pin and some others to Gregory VII. For this work is quoted by Paterius, the disciple of St. Gregory the Great, by Nicholas I., &c. None of his sermons have reached us, though it was in them that he chiefly exerted his zeal and eloquence. The emperor Henry III., and the greatest prelates and preachers of that age, admired his talent that way, and were in raptures as often as they heard him preach. The slanders which Spanheim, Turretin, and others have collected from Benno the schismatic, and other writers of the same cast, are confuted by their inconsistency, and by the writings of St. Gregory, &c. Moreover, the charge is over-set by its own weight, and by Benno's forgeries concerning the pretended magic of the learned pope Sylvester II., and others.

to have reaped no other fruit of their labors but the honor of suffering torments for the name of Christ. Having escaped out of the hands of their persecutors, they travelled into France, accompanied by two holy priests named Mark and Etherius. They passed through the cities of Auxerre, Sens, and Paris, and having made a halt at the confluence of the Oise and the Seine, pursued their journey toward Evreux. At Acquiney, a village four leagues from that city, and one from Louviers, they were seized by a troop of barbarous infidels, (or according to others of Arian heretics,) who carried them into a fruitful island formed in that village by the rivers Eure and Itton, and there beheaded them. Mark and Etherius escaped out of the hands of these barbarians who were conducting them to Evreux, and returning buried the bodies of the two martyrs in an old church beyond the island, which had been plundered by the Vandals, and left almost in ruins.* St. Eternus was at that time bishop of Evreux, who, according to all, sat a very short time, and is honored as a martyr at Evreux on the 16th of July, and at Luzarche, a town in the diocese of Paris towards Chantilly, where his relics are kept in a silver shrine, on the 1st of September, and their translation on the 13th of August. He is sometimes called Etherius; whence some think him to have been the companion of our holy martyrs from Italy, who was chosen bishop after their death. He is usually placed about the year 512, after Maurusio, the immediate successor of St. Gaud. Some critics place the mission and martyrdom of our saints and of St. Eternus, or Etherius, soon after the death of St. Taurinus, the founder of the see of Evreux, before St. Gaud, and before many of the people were converted to the faith, which both the end of their mission and their martyrdom render probable; nor have we any authentic monuments which ascertain the time either of their death, or of the episcopacy of St. Eternus.

When Richard I., surnamed the Old, was duke of Normandy, and Guiscard, bishop of Evreux, about the year 960, the relics of SS. Maximus and Venerand were discovered at Acquiney by one Amalbert, who attempted to carry off this sacred treasure, except the heads of the two martyrs, which he left with the old inscription engraved on a marble stone: "Hic sita sunt Corpora SS. Maximi et Venerandi." As he was crossing the Seine near the monastery of Fontenelle, or St. Vandrille, with the rest of the sacred bones, he was seized with a miraculous sickness, and obliged to deposit them in that famous abbey; and Richard, duke of Normandy, built a new chapel there for their reception.¹ These relics were burnt by the Huguenots. Those which remained at Acquiney were kept in a church built over their tomb, which was made a Benedictin priory dependent on the abbey of Conches; but this church falling to decay, by an order of M. de Rochechouard, bishop of Evreux, these relics were translated into the parish church, and deposited under the high altar. On their festival, on the 25th of May, these relics are carried in procession to the place where the saints received the crown of martyrdom. In the spring of the year 1559, in a great drought, they were carried in a solemn procession to the church of our lady at Evreux; and again in June, 1615, when at Evreux, these were carried after the head of Saint Swithin; also in 1726; and each time the procession was followed with abundant rains. SS. Maximus and Venerand are honored with great devotion in the diocese of Evreux, and at the abbey of St. Vandrille. See their history printed at Evreux in 1752; also *Le Brasseur, Hist. d'Evreux*, pp. 33 and 77, and *Trigan, Hist. Ecclésiastique de la Normandie An. 1759*, t. 1, p. 79.

¹ Chron. Fontenel. apud D'Achery in Spicileg. t. 3, p. 256.

* The Vandals made their great irruption into Gaul about the beginning of the reign of Valentinian the Younger. *Vandalus in Chron. Procopius de Bello Vandal; S. Hierom. ep. 91, t. 4, ed. Ben. part 2*

ST DUMHADE,

AN Irish or Scottish monk, who being made abbot of Hij, or St. Columkille's great monastery, introduced the Roman manner of celebrating Easter. After governing that abbey ten years, he died in 717. He is titular saint of the church of Killclocair, in the diocese of Armagh. See Colgan in MSS ad 25 Maij.

MAY XXVI.

ST. PHILIP NERI, C.

From his life, written in 1601, by F. Antony Galloni, one of the most intimate and learned of his disciples five years after his death; and again by James Bacclus, printed at Rome, in 1645. See his new life, collected from several other authentic memoirs, printed at Venice in 1727. See also certain corrections of this saint's history, published at Florence, in 1761, by Dominic Maria Manni, member of the academy of Artists, and Papebroke, t. 6, Maij, p. 461.

A. D. 1595.

PERFECT charity, which distinguishes all the saints, rendered this great servant of God a bright star in the Church in these later ages. He was born at Florence, in 1515, and was son of Francis Neri, a lawyer, and Lucretia Soldi, both descended of wealthy Tuscan families. From five years of age he was never known in the least tittle wilfully to transgress the will of his parents. Once indeed, a sister disturbing him on purpose, while he was reciting the psalter with another sister, he gently pushed her away; for which action his father chid him; and this he bewailed with many tears as a great fault. He was very patient in sickness, and so mild that he seemed not to know what anger was. When he was only eleven years old he visited the churches very much, and prayed and heard the word of God with singular devotion. Such was his pity, his reverence, and respect to superiors, and his humility, sweetness, and affability to all, that he was exceedingly beloved, and was commonly called good Philip. Having finished his grammar studies when he was eighteen years of age, he was sent by his father to an uncle, (who lived near mount Cassino, and was very rich by traffic,) not to learn his business, but to be his heir. But Philip, feeling in his soul ardent desires perfectly to follow Jesus Christ, and fearing the dangers of dissipation and of entangling his soul in the world, soon left his uncle, and went to Rome in 1533. There being taken into the house of Galleotto Caccia, a Florentine nobleman, in quality of preceptor to his children, he led so edifying a life that the reputation of his sanctity was spread very wide, and reached Florence. Ordinarily he ate only once a day, and he could hardly be brought to add to bread and water, a few olives and a small quantity of herbs. He spent much time retired in a little chamber, passing sometimes whole nights in prayer; in which exercise he was favored with abundant spiritual delights. His pupils made an admirable progress under his care, both in virtue and learning; and in the mean time he studied philosophy and divinity in such a manner as to distinguish himself in the schools. Everybody sought his acquaintance, but in this particular he was very cautious and reserved, for fear of falling into bad company, or at least of losing any part of his precious time. It is the observation of a modern

philosopher, that one quarter of an hour a day given to superfluous or unprofitable conversation, amounts to a very considerable part of the longest life, in which the necessities of age and nature make always large abatements, and reduce action to a short span, in which we are to lay in provisions for eternity. This reflection made the saint extremely solicitous to husband well all his moments. Philip gave to his neighbor only that time which duty, mutual edification, and charity required.

He was moreover sensible that even saints complain that they return from company less fit for prayer, and seldom without some wounds in their soul; and that the idle conversation of the world always blows upon our hearts that contagious air of vanity, pride, and love of pleasure which it breathes; and which is always so much the more dangerous, as its poison is the more secret. Notwithstanding his precautions, the devil found means to play upon him his wicked agents. Certain lewd young men made an assault upon his chastity by impudent discourse; but he spoke to them with so much piety and strength that he softened their hardened hearts into compunction, and converted them to God. Against temptations he armed himself by prayer, fasting, and humility; yet he sometimes felt assaults or buffets of the flesh till fifty years of age; but for the thirty last years of his life was as free from all rebellion of that domestic enemy as if he had been without a body, as he declared to cardinal Baronius; pouring forth, at the same time, a torrent of tears for his sloth and ingratitude in making no return to God, as he said, for the grace by which he had always preserved his virginity spotless in mind and body. He practised a universal mortification of his senses, often even in the smallest things; saying that frequent self-denial in little things is necessary for us, that we may conquer in greater conflicts. To such a degree did he carry his love of holy poverty, that when he came first to Rome he would accept of nothing from his fond father but two or three shirts; and he kept nothing in his little room but a poor bed, a few books, and a little linen, which hung upon a cord against the wall. To all kinds of pastime he was an utter stranger, contriving to find necessary relaxation and exercise in works of charity or devotion, as in going from one church to another, and visiting hospitals. Even during the course of his studies he gave a great deal of his time to prayer, and every day visited all, or at least some of the seven churches appointed to be visited by pilgrims, which are several miles asunder, and some of them without the city.* He often spent the whole night in prayer before the door of some private church, and especially over the relics of the martyrs in the cemetery of Calixtus; often, when overpowered by sleep, he took a little rest on the ground in a porch of one of the seven churches. While he was yet a young student in philosophy, he never called to mind the sufferings of Christ, or reflected on the sins and ingratitude of men, or cast his eyes upon a crucifix, without melting into tears. After he completed the course of his theology, he took some time for the study of the holy scriptures, and of the fathers, the two sources and eyes of that science. The canons and laws of the church, containing the precepts and admonitions of her pastors and councils, are a necessary and excellent rule for the direction of manners among Christians; and a skill in some parts of the canon law is very requisite in a pastor of souls. St. Philip therefore made the study of the canon law a part of his care; and became in a short time an oracle in all sacred studies, to whom many learned professors resorted for advice in their difficulties. The saint always recom-

* These seven churches are the Vatican and Lateran Basilicas, St. Mary Major, and that of the Holy Cross of Jerusalem, situated on the different sides of the city: St. Laurence's extra muros, two miles out of the city on the Tiburtin road, St. Paul's on the Ostian road, five miles from the old Forum, now called Campo Vaccino, and St. Sebastian's on the Appian road. These churches are all enriched with relics of the most celebrated martyrs, &c.

mended and promoted exceedingly these studies among his disciples ; and to encourage them, he afterwards commanded his pious and learned scholar Cæsar Baronius,* who had entered the oratory of St. Philip at eighteen years of age, to compile his annals of the church ; in the beginning of which work he was to him a great assistance, and a daily spur, as Baronius acknowledges,† who calls him the first author and original contriver of his annals.

St. Philip was one of the best scholars of the age ; but being desirous to approach nearer and nearer to Jesus Christ, whose sweet attractions he continually felt in his soul, at twenty-three years of age he sold even his books for the relief of the poor. Often in prayer he was so overwhelmed with spiritual joy and sweetness as not to be able to stand. Sometimes he was heard, as he lay prostrate on the ground, to cry out : “ Enough, O Lord, enough ; withhold a little at present, I beseech you, the torrent of your sweetness ” And another time : “ Depart from me, O Lord ; depart from me. I am yet a mortal man, and am not able to bear such an abundance of celestial joy. Behold I die, my dear Lord, unless you succor me.” He used often to say : “ O God, seeing you are so infinitely amiable, why have you given us but one heart to love you, and this so little and so narrow ? ” It is believed that if God had not, on such occasions, abated or withdrawn his consolations, he must have died through excess of joy, as he himself averred. Humility made him most industrious to conceal his knowledge or science, and much more the extraordinary gifts of grace ; for he in all things sought his own contempt. Had not his heart been perfectly empty of itself, the divine love could never have found room in it to overflow in such abundance. So impetuous and so sensible was this love in his breast, that it frequently discovered itself in a wonderful manner in his countenance, and in the violent palpitation of his heart. For as St. Francis of Sales shows in his book of the Love of God, and as experience convinces, violent affections of the mind produce strange effects upon the body.† Galloni testifies that the divine love so much dilated the breast of our saint in an extraordinary rapture, that the gristle which joined the fourth and fifth ribs on the left side was broken ; which accident allowed the heart and the larger vessels more play ; in which condition he lived fifty years. In the midst of a great city, he led for some years almost the life of a hermit. For a long time he ate only bread with a few olives, herbs, or an apple, drank only water, and lay on the bare floor. His earnest desire of loving God more perfectly, by being united to him in glory, made him languish continually after that blessed hour when his soul should be freed from the prison of his body, and taking her flight to its origin and centre, should drown itself in the ocean of all good. He was wont to say, that to one that truly loveth God, nothing can happen more grievous than delays of his enjoyment, and than life itself. But then the will of God, and the love of penance and suffering, made this delay itself a subject of comfort, in which he also rejoiced with St. Paul,‡ inasmuch as by living on earth he was able still to labor in bringing souls to God.

His insatiable zeal for the salvation of others drew him often to the ex-

† *Annal.* t. 8, præf.

‡ *Phil.* ii. 24.

* Baronius was afterwards created cardinal, in 1596, by Clement VIII., and died in 1607. Notwithstanding some mistakes in history unavoidable in first essays of that nature, all must applaud his undertaking, and admire both the work, and the great erudition, and immense application and labor of this parent of the annals of church history.

† These effects the natural economy of the human body explains, though the cause be obscure, depending on the unknown laws of the union of the soul and body. As anger, and much more hatred and grief contract the human vessels, make the motion of the fluids languid and sluggish, and create obstructions in the glands which are the seeds of various distempers ; so joyful hope, (the most healthful temper of mind,) joy, and divine love, which is always regular, dilate the heart and vessels, accelerate the motion of the fluids, increase the spirits, and exceedingly promote a good habit of body, which envy, jealousy, inordinable fear, and the like affections very much disturb. See Cheyne, Boerhaave, Heister.

change and other public places in the city, to seek opportunities of gaining some soul to God, or at least of preventing some sin; in which he did wonders, and while yet a layman quite changed the face of several public places. He often visited the hospitals, there to comfort, exhort, and serve the sick. He lamented to see the custom of waiting on poor sick persons disused in the world; a practice extremely conducive to inspire sentiments of humility and charity. He therefore desired very much to revive it, and with that view commenced the confraternity of the Blessed Trinity in Rome, with the assistance of his confessarius, who was a very holy priest, named Persiano Rosa. He laid the first foundation of this pious establishment with fourteen companions, in 1548, in the church of our Saviour Del-Campo. He settled the most admirable economy and good order for receiving, serving, and instructing the sick and pilgrims. In this place St. Philip made pious discourses, and held conferences several times every day, and often till late at night, by which he reclaimed great numbers from vice, and conducted many to an eminent perfection. In the year of the jubilee 1550, he translated this confraternity to the church of the Holy Trinity, and erected a new hospital under the name of the Blessed Trinity, which to this day subsists in the most flourishing condition, and is one of the best regulated hospitals in the world. Several cardinals and princes come thither out of devotion in the evenings, to wash the feet, and to serve with their own hands the pilgrims, and especially the sick. Sometimes six hundred waiters on an evening are assembled together to this act of humility. The ladies wait on the female patients in another hospital. St. Philip, not content with the care of hospitals, laid himself out in relieving the distressed in all parts of the city. It happened that as he was carrying an alms in a stormy night for secrecy, he fell into a deep ditch; but was preserved by God from receiving any hurt.

Humility made the saint sometimes think of devoting himself to the service of God in a laical state. But being desirous to employ his labors in the best manner he could in the care of souls, he deliberated with himself what state to choose for this end. On this occasion he was not only persuaded, but most urgently pressed and compelled by his confessor Rosa, to enter into holy orders. After a long preparation, he was ordained priest in June, 1551, being thirty-six years old almost complete. From which time he chose his dwelling in a small community, at the church of St. Jerom, where Rosa and certain other very virtuous priests lived. Every one ate by himself, and fasted according to his strength and devotion. Here Philip mitigated the austerities of his former life, and allowed himself a slender breakfast in the morning; and for his supper a couple of eggs, or a mess of broth, or a few herbs or beans; he seldom ate any flesh, and rarely fish. But when he ate abroad, which was very seldom, he took what was set before him, to avoid singularity; but never touched more than one thing; and seemed to eat without any relish for his food. He lived in a little unfurnished room, attending only to his devotions and to the winning of souls to God. In saying his first mass he was so overpowered with spiritual consolations, that on account of the shaking of his hands and whole body, he was scarce able to pour the wine and water into the chalice; and this continued during the rest of the sacrifice, especially at the elevation and communion, and he was often obliged to lean on the altar, being otherwise in danger of falling down. He said mass every day, unless hindered by some grievous sickness, and then he always received the holy communion. He often fell into raptures at the altar, particularly after communicating, also after mass. On this account, he was sometimes two hours in saying mass; for which reason, towards the end of his life, he performed that function privately in a domestic chapel.

The delight he found in receiving the holy sacrament is inexpressible. The very remembrance of that divine banquet, when he took an empty chalice into his hand, made him melt in tender sentiments of love. Galloni mentions several extraordinary raptures with which the saint was favored in prayer and testifies that his body was sometimes seen raised from the ground during his devotions some yards high,³ at which time his countenance appeared shining with a bright light.*

³ Galloni, vit. c. 20.

* We find the same authentically attested of many other servants of God. St. Ignatius of Loyola was sometimes seen raised in prayer two feet above the ground, his body at the same time shining with light. The like elevations are related in the lives of St. Dominick, St. Dunstan, St. Philip Beniti, St. Cajetan, St. Albert of Sicily, B. Bernard Ptolomai, Instructor of the Congregation of our Lady of Mount Olivet, Ang. xxi., B. Robert, of Palentin, Ang. xviii., &c., in the Bollandists of St. Francis of Assisium, in his life by Chalippe, and others. Many of the authors of these lives, persons of undoubted veracity, testify that they were their selves eye-witnesses of this fact; others were so careful and diligent writers that their authority cannot be questioned. Thus Trivet tells us, that St. Richard, then chancellor to St. Edmund, archbishop of Cantuarbury, one day opening softly the chapel door, saw his archbishop raised high in the air, with his knees bent, and his arms stretched out; but falling gently to the ground, and seeing his chancellor, he complained to him that he had hindered him of great spiritual delights and comfort. Trivet, *Annal.* p. 73, ad an. 1240. Dom. Calmet, an author still living, and a severe and learned critic, assures us that he knows a religious man, who in devout prayer is sometimes involuntarily raised in the air, and remains hanging in it without any support. Also, that he is personally acquainted with a devout nun to whom the same had often happened. Calmet, *Diss. sur les Apparitions*, chap. 21. See in the life of St. Teresa, written by herself, how, notwithstanding her resistance, her body sometimes was raised from the ground. Whether these persons, and others to whom the like may have happened, were raised by the invisible ministry of angels, or by any supernatural operation immediately derived from God, is uncertain, and probably what they themselves could not determine, any more than St. Paul could perceive whether he was carried up into heaven in his body or out of his body.

It is objected to these miracles, that Eunapius, a Platonic philosopher, who in 380 wrote the lives of Porphyrius and Jamblichus, relates that the latter was often raised ten cubits into the air, and was seen surrounded with a bright light. But this historian in credulity and malice against the Christians surpassed Porphyrius and Jamblichus themselves; and his testimony in relating such idle dreams can have no weight with any serious reader. By the pretended rapture of Jamblichus, it was his aim to forge a prodigy which might seem to rival the Transfiguration of Christ, and probably the favors granted to several saints, like this related of St. Philip. We must observe that those heathen Platonic philosophers, who in the first age of the gospel laid claim to Theurgy, or a magic power, never attempted to perform any miracle in a public, authentic manner: their historians were remote in time, produce no sufficient vouchers in confirmation of the prodigies they relate, and overset themselves by the ridiculous absurdity of their histories, and their inconsistencies, both with themselves and with the most certain monuments of those ages. It was only with a view to discredit the incontestable miracles which proved our holy religion to be the work of God, that they had recourse to imposture, and to the illusions of magic. For this Porphyrius of Tyre, in 270, laid down pretended rules of divination; and his scholar Jamblichus above mentioned, in Syria, under Constantine the Great, published a book Of Mysteries, which is only a heap of enthusiasm and abominable folly concerning the miraculous effects of the Theurgy, and the purification of the soul, till by a transformation it is united to the celestial powers. And both these impostors seriously relate of Pythagoras, that he was saluted by rivers, and that he could remember all the several bodies his soul had animated, and how he had been a tree, a girl, a fish, and that very Euphorbus, the Trojan, who was slain by Menelaus: with many other tales still more ridiculous, unknown to Diogenes Laertius, or any former writer above eight hundred years from the death of Pythagoras. Philostratus, under the emperor Severus, in 206, another of the same class, wrote the life of Apollonius Tyaneus, above one hundred years after his death, containing an account of his pretended prodigies.

But the view of all these writers was only to oppose such forgeries to the true and evident miracles of Christ and his followers, the reality of which they were not able to contest. And such are the inconsistency and absurdity of their vague, idle stories, that to rank them with the fables of Ovid's *Metamorphoses* would be doing them too much honor. How unjust is it to put the most authentic Christian miracles upon a level with such ridiculous forgeries! These their pretensions, far from weakening, serve to corroborate the evidence for the Christian miracles, inasmuch as by them it appears to what wretched shifts the most ingenious, the most implacable, and most learned adversaries of our religion were driven. Certainly the reality and evidence of our miracles left no room for cavil, seeing philosophers of the greatest penetration, abilities, and power, could find no other expedient to gratify their inveterate malice against us than by pretending to rival our miracles by the grossest forgeries. It is, however, no way unreasonable to allow that Apollonius Tyaneus and some others might, by the divine permission, effect certain wonderful things, as Tillenont and Fleury seem not unwilling to grant; though the authority of the vouchers is by no means cogent. The empire of the devil, though much restrained from the time of the death of Christ to the coming of antichrist, which is implied by his being said to be bound, Rev. xx. 2, 3, is not so far abridged that he is not suffered, by special permissions of God, to use his natural power to tempt men to sin; and also sometimes, though very rarely, to endeavor to seduce them by lying signs, in which he would fain mimic the finger of God. But on these occasions he always bears the visible marks of his imposture, by which his works may be distinguished from those of God. Among these, a secret spirit of pride is always a certain proof of his artifice. Hence those who lay down rules for the discernment of spirits, unanimously teach that in visions, raptures, or extraordinary favors, every thing is to be ascribed to the illusion of the devil or the force of imagination, if the person coveted or was fond of such extraordinary favors, which is always a grievous presumption and dangerous snare; likewise if under them he seemed puffed up, if he divulged them, or willingly spoke of them, except for private advice or necessity. For the Holy Ghost, especially in such favors, always inspires by his gifts, and requires the most profound humility, love of the closest secrecy, and perfect obedience to the advice of spiritual superiors, even against a person's own judgment. Such favors, if doubtful as to their origin, must always be disregarded. Persons must also be convinced that sanctity no way consists in them; must set no high value on them, and labor only to advance by every means in sincere humility, meekness, and charity: rejoicing not in them, but in the divine grace and mercy, Luke x. 20. This St. Philip perfectly understood, and was endowed with a singular gift of discerning spirits. He sharply reproved those that seemed to be delighted with visions, and was woe

St. Philip was not less eminent in zeal for the divine honor and in charity for men, than in the gifts of contemplation. Soon after he had received the priesthood, he was ordered by his superiors and confessarius to hear confessions, for which function he was, by a long preparation, excellently qualified. And so great was his desire of gaining souls to God, that he was never weary of this employment; though beginning early in the morning, he often spent in it almost the whole day. Even after mass, when called to this duty, he contented himself with a short thanksgiving, and went immediately to attend this office of charity, preferring the comfort of others to his own most favorite time of devotion. Nor is it credible how many souls he drew out of the mire of sin, and moved to embrace a life of singular perfection. Charity taught him innumerable devices to win the most hardened. The sight of a Jew, who happened one day to speak to him, pierced him with so deep a sentiment of compassion for his soul, that for three whole weeks he never ceased weeping and praying for him till he saw him baptized. By displaying the terrors of death and the divine judgments, he softened the most obdurate sinners if they once listened to him. Those who shunned him for fear of the remedy of their spiritual diseases, he often gained by addressing himself to God in their behalf in fervent prayers. One he converted by desiring him to say seven times every day the *Salve Regina*, kissing the ground in the end, and adding these words: *To-morrow I may be among the dead*. Those that were engaged in criminal habits, he cured by enjoining them every evening, with some prayer, a short reflection on death, or a short representation to themselves of a soul in hell, and an imaginary entertainment or dialogue with her on her state, on eternity, the emptiness and extravagance of sin, and the like; or such a representation of a person dying, or of a carcass laid in the grave. He had an excellent talent for exciting penitents to compunction, and in inspiring them with a sovereign abhorrence of all sin; also with assisting them to discover the occasions and sources of sin, and to cut them off. In this consists very much the fruit of repentance; the occasions and approaches of the evil must be retrenched; the cancer must be entirely extirpated, with every string of its root; the least fibre left behind will push forth again, and with more vigor than before. Here the penitent must not spare himself, whatever it costs him; though he part with an eye or a foot. It is by the neglect of this precaution that so many conversions are false and counterfeit; and that relapses are so frequent. Our skilful director was careful to lay the axe to the root; and not content to draw souls out of Sodom, he obliged them to quit the neighborhood, and fly to the mountains, to the greatest distance from the danger. With this precaution, the other remedies which he applied all produced their desired effect. The saint, by the lights which the purity of his affections and his spirit of prayer were the means of obtaining, and by his learning and singular experience in the paths of virtue, conducted fervent souls in the maxims of heroic perfection. He sometimes miraculously penetrated the secrets of the hearts of others; and in particular knew hidden sins of impurity by the stench which such sinners exhaled, as several testified after his death. To one he said, that "he perceived such a horrid stench to come from the person infected with this filthy vice, that he never found any thing so noisome." To some who had criminally concealed such sins in confession, he said: "To me you cast forth an ill savour; you are fallen into such a sin of impurity; cast out the poison by confession." His thirst for the salvation of souls made him earnestly desire to go to the Indies; but he was dissuaded

to exhort such persons to condemn them as dangerous snares, affirming, "That nothing is more pernicious than such mad mockeries of the devils, who easily transform themselves into angels of light." He is calculated, "That persons ought to be only solicitous to correct their manners, and subdue their passions"

by those whom he consulted, who told him that Rome was his Indies; a large field for all his zeal and labor, which would furnish him with an ample harvest.

The saint received all that resorted to him in his chamber, and was wont to instruct them by daily conferences, with incredible unction and fruit. Evil eyes could not bear so great a light; and certain envious and malicious persons derided his devotion at mass, and his other actions, and by the most contemptuous discourse, and outrageous slanders, insulted his person, and blackened his reputation; all which he bore with meekness and silence, never once opening his mouth in his own defence, or complaining of any one, but rejoicing to see himself meet with scorn and contempt. Often when he was reviled he exulted with joy. One of these slanderers was so moved by seeing the cheerfulness of the saint's countenance, and his invincible patience, while another cursed and reproached him in the most bitter terms, that he was converted upon the spot, undertook the defence of the servant of God, and entered upon a penitential and edifying course of life. The author of all these injuries and affronts, moved also at the saint's patience and mildness, of his own accord came to him, and upon his knees begged his pardon, which St. Philip willingly granted him; and most kindly embracing him, received him into the number of his children. The man of God said, that if we ask of God patience and humility, we ought to rejoice and thank him when he sendeth us occasions of exercising those virtues, which are not to be obtained but by crosses and frequent acts of them. Another time, when he had opened his oratory, certain persons accused him of pride and ambition, and that he loved and affected to be followed by the people. Upon which complaints the vicar of Rome gave him a sharp reprimand, forbade him to hear confessions for fifteen days, and to preach without a new license he moreover threatened him with imprisonment, if he did not leave his new ways of proceeding. The saint modestly answered, that he was most ready to obey his superiors in whatever they should command him. He excused the authors of his troubles in the best manner he was able, and with cheerfulness said to his friends, that God had permitted him to be so treated that he might become humble. By his patience and modesty this storm blew over, and after an inquiry into his conduct, leave was given him to live after his wonted manner, and to draw sinners to God by such means as his prudence should suggest. After which, his chamber began to be frequented by many of the prime nobility, to the singular profit of their souls. His charity for all seemed to have no bounds; but when he did but look on notorious wicked men, he could hardly contain the abundance of tears which compassion moved him to shed.

Desiring by all means in his power to help his neighbor, he, by his conferences, laid the foundation of the Congregation of Oratorians, in 1551. Several priests and young ecclesiastics associating themselves with him, began to assist him in his conferences, and in reading prayers and meditations to the people in the church of the Holy Trinity. They were called Oratorians, because at certain hours every morning and afternoon, by ringing a bell, they called the people to the church, to prayers and meditations. In 1564, when the saint had formed his Congregation into a regular community, he preferred several of his young ecclesiastics to holy orders; one of whom was the famous Cæsar Baronius, whom for his eminent sanctity Benedict XIV., by a decree dated on the 12th of January, 1745. honored with the title of Venerable Servant of God. At the same time he formed his disciples into a community, using one common purse and table, and he gave them rules and statutes. He forbade any of them to bind themselves to this state by vow or oath, that all might live together joined only by the

bands of fervor and holy charity; laboring with all their strength to establish the kingdom of Christ in themselves by the most perfect sanctification of their own souls, and to propagate the same in the souls of others, by preaching, instructing the ignorant, and teaching the Christian doctrine. The general he appointed to be triennial; but was himself, much against his will, chosen general for life, though he afterwards found means to obtain a release from that burden, by alleging his age and infirmities. This happened in 1595, when Baronius was chosen his successor, though that great man left nothing unattempted to remove the burden from his shoulders.¹⁰

St. Philip, who dated the foundation of his oratory in 1574, obtained of pope Gregory XIII. the approbation of his Congregation in 1575. Its constitutions were afterwards confirmed by Paul V., in 1612. The same Gregory XIII. bestowed on the saint the church of our Lady of Vallicella, which was new-built in a finished taste by exquisite architects, whence it is called the New Church. St. Philip took possession of it in 1583; but his Congregation still continued to serve also the hospital of pilgrims of the Holy Trinity. The saint lived to see many houses of his Oratory erected at Florence, Naples, San Severino, Anxur, Lucca, Firmo, Panormo, Fano, Padua, Vicenza, Ferrara, Thonon, &c.* He established among his follow-

¹⁰ See the life of Card. Baronius, published with the letters, and censure of Molina, by Raymundus Albericus, in 2 vols. 4to. at Rome, in 1759

* The Oratorians in Italy are called Philippini, and are not religious men, but secular priests living in communities. This congregation flourishes in that country with learned and eminent men, from whose zealous labors in teaching youth, and in all the functions of the ministry, the public reap much advantage.

The French Oratory is an institute formed upon the plan of the Italian Oratory, but differing in several material points. The founder was the learned and pious cardinal Peter de Berulle. That great man was descended of a noble family of Champagne. His father Claude, was a counsellor or judge in the parliament of Paris, and his mother, Louisa Segulier, was, by her exemplary piety, an additional ornament to the long line of great statesmen and prelates, which in her family had for many ages served their country. After the decease of her virtuous consort she became a Carmelite nun, in which austere order she died in the arms of her pious son, in the seventy-eighth year of her age. Peter, when only eighteen years old, wrote an excellent book on Self-Denial. He at first turned his thoughts towards a religious life; but being desirous to serve his neighbor, at last entered among the secular clergy, and after a retreat of forty days, spent in assiduous prayer and great austerities in a convent of Capuchins, received holy orders in 1599. In saying his first mass he fell into raptures in the presence of many persons. From his infancy he was a fervent lover of humility, mortification, retirement, and prayer; and his whole life was a perfect model of these virtues. Though he was a most learned divine, yet, out of humility, he would never take the degree of doctor. He refused the bishoprics of Laon and Nantes, and the abbey of St. Stephen of Caen also the honor of being preceptor to the dauphin of France, though he was very much pressed to take upon him that charge. The king once finding all his endeavors in vain to oblige him to accept of a bishopric, said, with warmth, he would take care that he should be compelled to consent, by one who was greater than himself, meaning the pope. Berulle resolutely answered, that if he was pressed any more upon that head, he would leave his majesty's dominions. He converted the count of Laval, and many other Calvinists, and employed himself with great zeal to the direction of souls. He settled in France the Teresian or Carmelite nuns, whom he brought from Spain in 1603, and was himself many years the confessor of those chaste spouses of Christ in their nunnery, which, for his sake, the queen mother, Mary Medicis, built for their use in Paris.

This servant of God formed certain priests in the perfect spirit of their holy state, and, by the strong persuasions of St. Francis of Sales, venerable Casar de Bus, and F. Coton, and by the repeated commands of his bishop, cardinal de Retz, founded the French Oratory in 1611. He worked with his own hands in building their first chapel, and carried himself hods of mortar; for he sought every opportunity of humiliation. The French Oratorians are a congregation of priests who live in voluntary poverty, obedience, and the laborious functions of their state, according to the spirit of Jesus Christ. They are not religious men, but can of their own accord leave the Congregation: which was confirmed by Paul V., in 1613. The holy founder, notwithstanding his reluctance, was often employed in public affairs. When the marriage of the princess Henrietta Maria, daughter of Henry IV. of France, with Charles I., king of England, was concluded, the French king sent the Abbe Berulle to Rome to procure a dispensation on account of the difference of religion, on which occasion the then pope Urban VIII., after conversing often with the holy man, said: "Mr. Berulle is not a man, but an angel." And he gave orders to his nuncios in France to follow in all things his advice, and to do nothing without it. He sent a cardinal's hat to meet him upon his return into France, with an express command to accept. Berulle received the hat at Paris in 1627. King Louis XIII. sent him into England to conduct thither his sister Henrietta Maria; and he there gained the esteem and veneration of the whole court, though his stay was very short. We are assured, says Perault, that what chiefly determined Louis XIII. and his council to undertake the siege of Rochelle, was a revelation which this cardinal had, that it would be successful. Berulle wrote many excellent works of piety, which were published in one volume folio by his learned and holy successor in the Oratory, F. Bournoin, who has prefixed to them his life. In his writings we admire his wonderful zeal and piety; his love of perfect self-denial and profound humility; and the most tender devotion to our divine Redeemer, and his sacred passion, also to the Blessed Virgin and St. Mary Magdalen. Notwithstanding his dignity of cardinal, and his great authority in the church and state, he never departed from his first plan of life, or from the simplicity, modesty, poverty, and temperance of a true disciple of Jesus Christ. He said mass every day with the

ers the rule of obedience, and a total abnegation of their own will, saying, "This is the shortest and most assured way to attain to perfection." He was so great a lover of poverty, that he earnestly desired always to live

most tender and edifying devotion, and died of an apoplexy at the altar, just before the consecration, while he was offering to God the sacrifice of his heart, together with the immaculate victim he was going to consecrate. Whence the epigram

Caep̄ta sub extremis nequeo dum sacra sacerdos
Perficere; at saltem victima perficiam.

See his life by Perrault, *Hommes Illustr.* by Bourguoin, and by Habert de Cerisy. Cardinal Berulle died in 1629, fifty-five years old. He is buried in the stately church of the Oratorians in the street of St. Honoré in Paris; and in the rich and beautiful church of his dear Carmelite nuns, in the chapel of St. Mary Magdalen, in which he was accustomed to pass many hours in prayer and heavenly contemplation, is placed a fine marble statue, admirably finished, representing him on his knees at prayer before the altar. Over against this statue is the justly admired picture of St. Mary Magdalen, the masterpiece of Le Brun, exhibiting the true portraiture of the famous duchesse de la Vallière, who made her religious profession in this austere house in 1675, and after a most penitential and holy life, died in 1710. Her spirit is expressed in her book, entitled, *Reflections on the Divine Mercy*. In this chapel the cardinal kindled in his meditations the glowing sentiments of devotion to St. Mary Magdalen, and of divine love, humility, and compunction, which he expresses in his writings on her illustrious virtues.

Nothing is of greater importance in the church than that clergymen be formed in the perfect spirit of their holy state. And it must be acknowledged that it is not easy to imagine any thing better adapted to this purpose than the original institute of the French Oratory. The example indeed of this spirit is, of all means, the most powerful to communicate it to others. This help none so perfectly possessed as those pastors who had the happiness of conversing with, and being formed by the apostles, or the most eminently holy apostolic men among their disciples, the Ignatiuses, the Polycarps, the Simeons, &c. Yet the first Oratorians had an admirable example of this spirit before their eyes in their holy founder; and in all the constitutions and exercises of their institute, the greatest external helps, especially in those of prayer and holy meditation, which are the soul of an interior life. These cardinal Berulle was chiefly solicitous to direct, so as to instil the most perfect spirit of Christ, or of his humility, meekness, patience, entire disengagement from the world, or view to its interests, (which is called the spirit of poverty,) ardent zeal, and love both of God and our neighbor. This holy spirit was eminently inherited by F. Condren, the second, and by F. Bourguoin, third general of the French Oratory. The former, out of that profound humility for which he was most remarkable in all his actions, never would print any thing during his life, and refused with invincible resolution the dignity of cardinal, and the archbishoprics of Rheims and Lyons. Something, indeed, of his writings has been published since his death, which happened in 1641. From his edifying life, written by F. Aneiot, it appears how eminently he was replenished with the spirit of God and the science of the saints; with how tender a piety he was endowed, and with how extraordinary a talent in directing souls in the paths of Christian perfection. F. Bourguoin, who died in 1662, and left five volumes of very pious meditations on the life of Christ, &c., was not inferior to his predecessor in reputation for sanctity. The most tender devotion to our blessed Redeemer, and assiduous meditation on the mysteries of his incarnation, were the characteristic virtues of these holy men and their colleagues. Among these, John Baptist Gault being consecrated bishop of Marseilles, in a short time reformed that whole diocese, finished the hospital begun by M. de Gondy for the galley-slaves, spent much of his time in comforting and instructing them, and by his astonishing meekness and patience overcoming the obstinacy of the most hardened and most insolent, whom he would attend in their voyage or expedition at sea. He died on the 23d of May, 1643, in the odor of sanctity, and his tomb is visited in a chapel of the cathedral by great crowds of devout Christians, and the chapel filled with votive tokens for favors received of God. His life is written by several hands. F. Le Jeune, surnamed the Blind Father, because he lost his sight while he was preaching at Rouen in the 35th year of his age, though he continued his missions and preaching to his death, in 1672, the eightieth year of his age, was not less illustrious by the sanctity of his life than by the wonderful success of his sermons. See the Discourse on his life by M. Ruben, in 8vo.; also Lamy, *Tme Entretien sur les Sciences*, p. 224.

The happy influence of the zeal, holy example, and perfect spirit of these pious clergymen was not confined to their own congregation. M. Olier, who founded the seminary of S. Sulpice at Paris, in 1642, entirely reformed that vast parish and many other parts of France, and by his missionaries planted the faith at Montreal in America, was formed to perfect virtue, and directed in his pious establishments by F. Condren. His life, written by F. Giry, presents us, in a short portraiture, the most accomplished model both of an ecclesiastical spirit, and of an interior life in all its states, whether of spiritual dryness and desolation, or of contemplation, or of all the various functions of the ministry. His letters and other short tracts breathe the most cordial sentiments of charity and true piety.

F. Eudes, brother to Mezeray the French historian, was a perfect imitator of cardinal Berulle, and F. Condren, and upon their spirit formed both his own in all maxims of true piety, and that of the Congregation of reformed secular clergy which he instituted at Caen in 1643, and which still subsists under the name of Eudistes, in Normandy, Paris, Sens, &c. They obey their superior without any vow, and are employed in the direction of several episcopal seminaries. The tender devotions and spirit of piety of cardinal Berulle are pathetically expressed in F. Eudes's excellent book, entitled *Le Royaume de Jésus Christ*.

F. Bernard, surnamed the Poor Priest, son to a counsellor of the parliament of Burgundy, (afterwards lieutenant-general of Chalou on the Saône,) was much assisted after his conversion to God, by the pious counsels of F. Condren. He was one of the most eminent contemplatives of his age, and the grand prior of Clugni gave public evidence that he saw this servant of God once in the chapel of the Jesuits' college at Paris, raised above two feet from the ground for a considerable time together. So great was his love of abjection and the cross, that he thus addressed himself to our Redeemer: "The first of thy priests asked as a great favor that he might stay with you upon Mount Thabor, and I, who am the last of thy ministers, entreat thee to suffer me to remain at the foot of thy cross, suffering and dying if you please, provided I suffer and die by you." So perfect was his spirit and love of poverty, that cardinal Richelieu could not prevail upon him to accept of any benefice for himself or any other, or to ask of him any other favor than that some loose boards in the bottom of the cart on which he attended criminals to execution, might be mended, that they might pray without distractions from the fear of falling in the way. The fruit of his inflamed extemporary sermons several times in the week, was inexpressible. He died in 1641, was buried in the chapel of the hospital De la Charité, and the court and clergy of France have often solicited his beatification. See his life by M. Gaufray, F. Giry, and F. Lempereur, Jesuit

To omit many other instances, that of sister Mary of the Incarnation was too close a connection with the history of cardinal Berulle to be passed over

destitute of worldly goods, and in a suffering state of indigence. He strictly ordained that none of his Congregation should have to do with the purse of their penitents, saying: "It is impossible to gain both their souls and their goods." This holy man lived equally revered and beloved by the popes Pius IV. and V., Gregory XIII. and XIV., and Clement VIII., and by other great men, particularly by St. Charles Borromeo. Among other miracles, when he himself lay sick of a fever, and his life seemed despaired of, he was suddenly restored to health by a vision of the Blessed Virgin, in which he fell into a wonderful rapture, and cried out: "O most holy Mother of God, what have I done that you should vouchsafe to come to me?" Coming to himself, he said unawares to four physicians that were present: "Did not you see the Blessed Mother of God, who by her *visu* hath driven away my distemper?" But immediately perceiving that he had discovered his vision, he besought them not to disclose it to any one. This was attested upon oath by Galloni and four physicians that were present. Under the sharpest pains in his sickness, no complaint, groan, or stir, ever was observed in him; only he was sometimes heard softly to repeat these words: *Adauge dolorem, sed adauge patientiam*, increase my pains, but increase withal my patience. On several occasions he exactly foretold things to come. Baronius and others testified that they had heard several predictions from his mouth which the events always confirmed.

St. Philip was of a sickly constitution, and was usually visited every year by one or two sharp fevers, which sometimes held him a long time; yet he lived to a good old age. In 1595 he lay all the month of April sick of a very violent fever; and in the beginning of May was taken with a vomiting of blood, discharging a very large quantity. Cæsar Baronius gave him extreme unction; and when the hæmorrhage had ceased, cardinal Frederick Borromeo brought him the viaticum. When the saint saw the cardinal entering his chamber with the holy sacrament, to the amazement of all that were present, he cried out with a loud voice and abundance of tears: "Behold my Love, my Love! He comes, the only delight of my soul. Give me my Love quickly." He repeated with the cardinal, in the most tender sentiments of devotion and love, those words, *Domine non sum dignus*; adding, "I was never worthy to be fed with thy body; nor have I ever done any good at all." After receiving the viaticum, he said: "I have received my physician into my lodging." He had procured many masses to be said for him, and in two or three days seemed perfectly recovered, said mass every day, heard confessions as usual, and enjoyed a good state of health. He foretold to several persons, and frequently, his approaching death, and the very day of it, as they declared upon oath.¹¹ On the three last days of his life, he was overwhelmed with more than ordinary spiritual love, especially on the day that he died, on which he counted every hour, waiting for the end of the day, which he foresaw to be the moment in which his soul would engulf itself into the ocean of immortal bliss. Being taken with another fit

¹¹ See Galloni and Bacclus, l. 4, c. 2.

A virtuous lady of Paris was a great assistant to the cardinal in his pious foundations, especially that of the Carmelite nuns. Her name was Barbara Aurillot, by marriage Acharie. Having lived in the world remarkable for her great charities, devotions, and mortifications, being a widow, she was professed a lay-sister in the poor house of the Carmelite nuns in Amiens; for she declined the great nunery in Paris, in founding which she had been greatly instrumental. It is not to be expressed with what reluctance the nuns consented to receive a person of her quality, their mistress and foundress in France, as a servant and Dr. du Val, joint-superior with Bernille, and the nuns opposed the design; but Bernille, discerning in her request a sincere spirit of humility, would not have her lose the merit of that virtue, and prevailed that her request should be granted. She, with joy, undertook to serve in the kitchen, and as second sister in keeping the house clean. She was called, in religion, Mary of the Incarnation, and is regarded as foundress, under cardinal Bernille, of the French Teresian nuns. After her solemn vows, she was removed to Pontoise, and there died in 1618, fifty-two years old. See her edifying life by I. Ferre, the Oratorian.

of vomiting blood, B. ronius reading the recommendation of the soul, he with great tranquillity expired just after midnight, between the 25th and 26th of May, 1595, being near fourscore and two years old. His body was opened, and the place where his ribs were burst, and the skin projected to the bigness of a man's fist, was seen by many. His heart and bowels were buried among his brethren, but his body was enshrined, and found uncorrupted seven years after. One Austin Magistrius, who for many years had been troubled with loathsome running ulcers in his neck, which physicians had judged incurable, hearing of the death of the saint, went to the church where his body was exposed; and after praying long before his hearse, applied his blessed hands to his sore neck and found himself immediately cured, which miracle five eye-witnesses attested upon oath. Other like miracles, several testified by the oaths of the parties, are related by Galloni the disciple of the saint, and an assistant of Baronius in compiling his annals; also by Baccius and others. Seven years after the saint's death, in 1602, Nerus de Nigris, a Florentine gentleman, built a sumptuous chapel, beautified with costly ornaments, in the church of the Oratory, and the holy man's body, which was found entire, was removed into it. Many miracles were wrought at his tomb, and by his intercession.¹² He was canonized by Gregory XV. in 1622.

St. Philip, inflamed with the love of God and a desire of praising him worthily, after offering him all the affections of his soul, and the homages of all his creatures, seeing in their poverty and inability nothing equal to his infinite greatness, comforted himself in finding in the mass a means of glorifying him by a victim worthy of himself. This he offered to him with inexpressible joy, devotion, and humility, to praise and honor his holy name, to be a sacrifice of perfect thanksgiving for his infinite benefits, of expiation for sin, and of impetration to obtain all graces. Hence in this sacrifice he satiated the ardent desires of his zeal, and found such an excess of overflowing love and sweetness in the closest union of his soul with his divine Redeemer.

SAINT AUGUSTINE, B. C.

APOSTLE OF THE ENGLISH.

From Bede, b. 1, ch. 23, &c., and the letters and life of St. Gregory

A. D. 604

THE Saxons, English, and Jutes, pagan Germans, who in this island began in 454 to expel the old Britons into the mountainous part of the country, had reigned here about one hundred and fifty years, when God was pleased to open their eyes to the light of the gospel.* St. Gregory the Great, be-

¹² See an account of several testified upon oath by competent vouchers, in Baccius, l. 5.

* The Saxons are placed by Ptolemy, when they became first known to the Romans, at the back of the Cimbrians. Grotius, in his history of the Goths, proves them to have been originally Getae, or Goths, who passed from Sweden into Germany: he also shows that the Scythian Getae founded the Gothic nation. And it is evident from the English Saxon, the Masogothic, and other Grammars, printed by Dr. Hicks, that the English Saxon language is derived from the Gothic, or that of the Scythian Getae, which was Celtic in its ground. That the Celtic language was brought from Scythia in Asia, in the migrations of the first colonies, and was the ground and original of the Tentonic and all the other languages anciently used in Gaul, Scandinavia, Britain, and almost all Europe, is very well proved by Pellontier, Hist. des Celtes, l. 1, c. 15, p. 155. Mallet only excepts the Sarmatian, the Grecian, (derived in part from the Egyptian,) and the Roman, (partly derived from the Grecian.) This language remains most entire in those countries which were never subject to the Romans, chiefly in Ireland and the north of Sweden. The Tentonic, or Gothic of the fourth and fifth centuries, has an affinity with the Welsh tongue, and that of Lower Brittany and Biscay, and seems to have some with the Irish. The ancient Etruscan is supposed to have been a dialect of the Celtic. The modern French and Spanish, though dialects of the Latin, still retain many Celtic

fore his pontificate, had desired to become himself their apostle; but was hindered by the people of Rome, who would by no means suffer him to leave that city. This undertaking, however, he had very much at heart, and never ceased to recommend to God the souls of this infidel nation. When he was placed in the apostolic chair, he immediately turned his thoughts towards this abandoned part of the vineyard, and resolved to send thither a select number of zealous laborers. For this great work none seemed better qualified than Augustine, then prior of St. Gregory's monastery, dedicated to St. Andrew in Rome. Him, therefore, the pope appointed superior of this mission, allotting him several assistants, who were Roman monks. The powers of hell trembled at the sight of this little troop, which marched against them armed only with the cross, by which they had been stripped of their empire over men.

Zeal and obedience gave these saints courage, and they set out with joy upon an expedition, of which the prize was to be either the conquest of a new nation to Christ, or the crown of martyrdom for themselves. But the devils found means to throw a stumbling-block in their way. St. Gregory had recommended them to several French bishops on their road, of whom they were to learn the circumstances of their undertaking, and prepare themselves accordingly. But when the missionaries were advanced several days' journey, probably as far as Aix in Provence, certain persons, with many of those to whom they were addressed, exaggerated to them the ferocity of

words. The Danish, Norwegian, and Swedish, are evidently dialects of the Celtic, and are allied to the German, especially that used in Lower Germany. The Asiatic Scythian colony which Odin, or Woden, settled in the southern provinces of Scandinavia and the northern of Germany, introduced a softer dialect of the Celtic, with some new words and new terminations. This was the English Saxon tongue. See Mallet, *Introd. à l'Histoire de Danemarck*, l. 5, p. 236. It may be added, that ancient Saxons brought into England the religion and idols of the Goths, the same which the Danes, Swedes, and Norwegians, who all descended from the Goths, likewise worshipped; as Thor, the god of thunder, like the Roman Jupiter, from whom Thursday takes its name: Woden, the chief god and the god of war, from whom Wednesday is derived: Friga, or Frea, his wife, the goddess of love, like Venus, from whom comes the name of Friday. Tuesday seems called, not from the peculiar god of the Germans, Tuiseo, as Verstegan imagines, but either from Tys, a son of Woden, from whom the Islanders call it Tysdag, or rather from Dysa, or Thisa, the wife of Thor, the goddess of justice, to whom several temples were built among the Swedes and Danes. See on the mythology and divinities of the Celtes, Schedius de *Diis Germanis*; Pelloutier, *Hist. des Celtes*, t. 2, l. 3; Mallet, *Introd. à l'Hist. de Danemarck*, l. 2, p. 48, and his comments on the Edda or Icelandic mythology, compiled by Snorro Sturleson; Sammes, *Antiq. of Brit. &c.* The Swedes, Danes, Gauls, and all the Celtes sacrificed men to Thor before any great enterprise. The Saxons, crossing the Weser, acquired a new settlement near the coast towards Friseland, and by their piracies grew terrible to the Romans in the fourth and fifth centuries, as appears from Ammianus Marcellinus, the poet Claudian, and Orosius. The Angles seem to have been a tribe of the Cimbrians; and the Jutes (so called from their ancestors the Getae) inhabited Jutland. All the Danish, Swedish, and Saxon writers say that Woden was a Goth, who, returning with an army of adventurers from the Asiatic Scythia or Georgia, beyond the Palus Meotis, settled with his people in Jutland, and was a great conqueror in those parts, about seventy years before Christ. From this Woden all the first English Saxon kings who founded the Heptarchy in England, are said to have descended. Their pedigrees are published by Dr. Gale, at the end of his last volume. Mallet suspects that as Odin, or Woden, the Asiatic Scythian conqueror of the North, took the name of the ancient god of the country, which was favorable to his ambitious views, so other princes seem to have made this a name of dignity. But we must allow that all the first English Saxon kings were descended from the same conqueror who bore that name. Hengist, the first king of Kent, was only the fifth from Woden. The Britons being abandoned by the Romans, who had drained the country of its soldiery and strength, and being cowardly, vicious, full of mutual contentions, and extremely addicted to drunkenness and debauchery, were unable to withstand the Picts and Scots, and implored the succor of the Saxons, who, under Hengis and Horsa, two brothers, defeated the Picts in Lincolnshire, and received for their recompense of king Vortigern a settlement in Kent. But seeing the cowardice and weakness of the Britons, they invited over their countrymen from Germany, and seized the country of the Britons, whom they drove into the mountains of Wales, though after the death of the vicious British kings, Vortigern and Vortimer, Aurelius Ambrosius, (who from the command of the army was advanced to the throne), and afterwards king Arthur, during the reign of twenty-seven years, made a glorious stand. Hengist arrived in Britain in 449, but was only chosen king of Kent eight years after, in 457; Ethelbert, his fourth descendant, came to the crown in 561. From the Jutes came the inhabitants of Kent, Hampshire, and the Isle of Wight; from the Saxons, the East Saxons, South Saxons, and West Saxons; and from the Angles, the East Angles, Mercians, and Northumbrians. The kingdom of the South Saxons contained Sussex, Surry, and the Isle of Wight; that of the East Saxons, Essex, Middlesex, and part of Hertfordshire; that of the West Saxons, or Geovissians, Hampshire, Berkshire, Wiltshire, Dorsetshire, Somersets-shire, and Devonshire; that of Kent, the county of that name, that of the East Angles, Norfolk, Suffolk, the Isle of Ely, and part of Hertfordshire; that of the Mercians, Lincolnshire, Nottinghamshire, Derbyshire, Cheshire, Shropshire, Staffordshire, Warwickshire, Leicestershire, Northamptonshire, Rutlandshire, Huntingdonshire, Bedfordshire, Buckinghamshire, Oxfordshire, Worcestershire, Herefordshire, and Gloucestershire; that of the Northumbrians, subdivided into the provinces of Deira to the south, and Bernicia to the north, comprised Yorkshire, Lancashire, Westmoreland, Camberland, Durham, Northumberland, and part of Scotland as far as the Frith. See Sammes, *Antiq. Brit. Tyrrell*: Joannis Georgii Ecardi de *Origine Germanorum eorumque Colonis et Migrationibus*, &c., Studio Christ. Lud. Scheidii, Goettingæ, 1750, in 4to.

the English people, the difference of manners, the difficulty of the language, the dangers of the sea, and other such obstacles, in such a manner that they deliberated whether it was prudent to proceed: the result of which consultation was that Augustine should be deputed back to St. Gregory to lay before him these difficulties, and to beg leave for them to return to Rome. The pope, well apprized of the artifices of the devil, saw in these retardments themselves greater motives of confidence in God; for where the enemy is most active, and obstacles seem greatest in the divine service, there we have reason to conclude that the work is of the greater importance, and that the success will be the more glorious. Souls are never prepared for an eminent virtue and the brightest crowns, but by passing through great trials. This, though often immediately owing to the malice of the devil, is permitted by God, and is an effect of his all-wise providence to raise the fervor of his servants for the exceeding increase of their virtue. St. Gregory, therefore, sent Augustine back with a letter of encouragement to the rest of the missionaries, representing to them the cowardice of abandoning a good work when it is begun; exhorting them not to listen to the evil suggestions of railing men, and expressing his desire of the happiness of bearing them company, and sharing in their labors, had it been possible. The temptation being removed, the apostolic laborers pursued their journey with great alacrity, and, taking some Frenchmen for interpreters along with them,* landed in the Isle of Thanet, on the east side of Kent, in the year 596, being, with their interpreters, near forty persons. From this place St. Augustine sent to Ethelbert, the powerful king of Kent, signifying that he was come from Rome, and brought him a most happy message, with an assured divine promise of a kingdom which would never have an end. The king ordered them to remain in that island, where he took care they should be furnished with all necessaries, while he deliberated what to do. This great prince held in subjection all the other English kings who commanded on this side the Humber, nor was he a stranger to the Christian religion; for his queen Bertha, a daughter of Caribert, king of Paris, was a Christian, and had with her Luidhard, bishop of Senlis, for her director and almoner. After some days, the king went in person to the isle, but sat in the open air to admit Augustine to his presence; for he had a superstitious notion that if he came with any magical spell, this would have an effect upon him under the cover of a house, but could have none in the open fields. The religious men came to him in procession, "carrying for their banner a silver cross, and an image of our Saviour painted on a board; and singing the litany as they walked, made humble prayer for themselves, and for the souls of those to whom they came." Being admitted into the presence of the king, they announced to him the word of life. His majesty listened attentively; but answered, that their words and promises indeed were fair, but new, and to him uncertain: however, that since they were come a great way for his sake, they should not be molested, nor hindered from preaching to his subjects. He also appointed them necessary subsistence, and a dwelling-place in Canterbury, the capital city of his dominions. They came thither in procession, singing, and imitated the lives of the apostles, serving God in prayer, watching, and fasting; despising the things of this world, as persons who belonged to another, and ready to suffer or die for the faith which they preached. There stood near the city an old church of St. Martin, left by

* The Franks and English Saxons were equally German nations; the former came one hundred and thirty years earlier from beyond the Rhine; the latter from the countries about the mouths of the Rhine and the Elbe, and about Holstein, or the continent of Denmark, still called Jutland. Hence the French and English both had the same language, as bishop Godwin observes from this circumstance. This is confirmed by other clear proofs by the learned and judicious William Howel, in his *Institution of General History*, t. p. 435.

the Britons. In this was the queen accustomed to perform her devotions, and in it the apostolic preachers began to meet, sing, say mass, preach, and baptize, till the king being converted, they had license to repair and build churches everywhere. Several among the people were converted, and received the holy sacrament of regeneration; and in a short time the king himself, whose conversion was followed by innumerable others.

Bede says that St. Augustine after this went back to Arles to Etherius, bishop of that city, from whose hands he received the episcopal consecration; but for Etherius we must read Virgilius, who was at that time archbishop of Arles, Etherius being bishop of Lyons.* The reason why he went so far, seems to have been because the archbishop of Arles was not only primate, but apostolic legate in Gaul; and Augustine probably wanted his advice in many things. The saint had baptized the king, and was himself ordained bishop before October, 597, within the space of one year; for the letter of St. Gregory to encourage the missionaries in France to proceed, was dated on the 10th of August, 596. In 598 the same pope wrote to Eulogius, patriarch of Alexandria, that Augustine had been ordained bishop, with his license, by the German prelates; so he calls the French, because they came from Germany. He adds, "In the last solemnity of our Lord's nativity, more than ten thousand of the English nation were baptized by this our brother and fellow-bishop."

St. Augustine, immediately after his return into Britain, sent Laurence and Peter to Rome to solicit a supply of more laborers, and they brought over several excellent disciples of pope Gregory; among whom were Mellitus, the first bishop of London; Justus, the first bishop of Rochester; Paulinus, the first archbishop of York, and Rufinianus, the third abbot of Augustine's. "With this colony of new missionaries, the holy pope sent all things in general for the divine worship and the service of the church, viz. sacred vessels, altar-cloths, ornaments for churches, and vestments for priests and clerks, relics of the holy apostles and martyrs, and many books," as Bede writes.¹ St. Augustine wrote frequently to St. Gregory, whom he consulted in the least difficulties which occurred in his ministry; which shows the tenderness of his conscience; for in many things which he might have decided by his own learning and prudence, he desired to render his conscience more secure by the advice and decision of his chief pastor. The same pope wrote to the abbot Mellitus,² directing the idols to be destroyed, and their temples to be changed into Christian churches, by purifying and sprinkling them with holy water, and erecting altars, and placing relics in them; thus employing the spoils of Egypt to the service of the living God. He permits the celebration of wakes on the anniversary feasts of the dedications of the churches, and on the solemnities of the martyrs, to be encouraged among the people, the more easily to withdraw them from their heathenish riotous festivals.

The good king Ethelbert labored himself in promoting the conversion of his subjects during the twenty remaining years of his life; he enacted wholesome laws, abolished the idols, and shut up their temples throughout his dominions. He thought he had gained a kingdom when he saw one of his subjects embrace the faith, and looked upon himself as king only that

¹ Bede, Hist. b. 1, c. 29.

² Ib. ch. 30.

* See the Benedictines in their life of St. Gregory; also Mrs. Eliz. Elstob. Wharton thinks St. Augustine was ordained in France before he went over into England, because St. Gregory, in his letter to queen Brunehilde in October, 597, styles him his brother and fellow-bishop. But the express testimony of Bede is not to be so easily set aside; and had St. Augustine been first sent over bishop, he would have rather been ordained before he left Rome. He might have baptized the king and made his journey to Arles within the space of one year; which account best agrees with the letters of St. Gregory, as the Benedictines remark.

he might make the King of kings be served by others. He built Christ-church, the cathedral in Canterbury, upon the same spot where had formerly stood a heathenish temple. He also founded the abbey of SS. Peter and Paul without the walls of that city, since called St. Augustine's, the church of St. Andrew in Rochester, &c. He brought over to the faith Sebert, the pious king of the East Saxons, and Redwald, king of the East Angles, though the latter, Samaritan-like, worshipped Christ with his idols. Ethelbert reigned fifty-six years, and departed to our Lord in 616. He was buried in the abbey-church of SS. Peter and Paul, which himself had founded. He had been baptized in the church of St. Pancras, which St. Augustine had dedicated, and which had been a pagan temple, on that very spot where he built soon after Christ-church, as is mentioned in an old manuscript preserved in the library of Trinity Hall in Cambridge, quoted by Spelman³ and Tyrrel. St. Ethelbert is commemorated in the Roman Martyrology on the 24th of February.

St. Gregory, in the year 600, sent, with many noble presents, a letter of congratulation and of excellent advice to king Ethelbert. He in the same year sent to St. Augustine the archiepiscopal pall, with authority to ordain twelve bishops, who should be subject to his metropolitan see; ordering that when the northern English should have embraced the faith, he should ordain a bishop of York, who should likewise be a metropolitan with twelve suffragan bishops. But particular circumstances afterwards required some alterations in the execution of this order. The fame of many miracles wrought by St. Augustine in the conversion of the English having reached Rome, St. Gregory wrote to him,⁴ exhorting him to beware of the temptation of pride or vain-glory, in the great miracles and heavenly gifts which God showed in the nation which he had chosen. "Wherefore," says he, "amidst those things which you exteriorly perform, always interiorly judge yourself, and thoroughly understand both what you are yourself, and how great a grace is given in that nation for the conversion of which you have even received the gift of working miracles. And if you remember that you have ever at any time offended your Creator either by word or deed, always have that before your eyes, to the end that the remembrance of your guilt may crush the vanity rising in your heart. And whatever you shall receive or have received in relation to the working of miracles, esteem the same not as conferred on you, but on those for whose salvation it hath been given you." He observes to him, that when the disciples returned with joy and said to our Lord, *In thy name be the devils subject unto us*, they presently received a rebuke; rejoice not in this, but rather that *your names are written in heaven*.

St. Augustine ordained St. Mellitus bishop of the East Saxons in London, and St. Justus, bishop of Rochester; and seeing the faith now spread wide on every side, he took upon him, by virtue of his metropolitan and legatine authority, which the pope had conferred upon him over all the bishops of Britain, to make a general visitation of his province. He desired very much to see the ancient Britons, whom the English had driven into the mountains of Wales, reclaimed from certain abuses which had crept in among them, and to engage them to assist him in his labors in converting the English. But malice and an implacable hatred against that nation blinded their understandings and hardened their hearts. However, being on the confines of the Wiccians and West-Saxons, that is, on the edge of Worcestershire, not far from Wales, he invited the British bishops and doctors to a conference. They met him at a place which was called, at the time when Bede wrote

³ Conc Brit. l. 1.

⁴ Bede b. 1, ch. 31

Augustine's Oak.* The zealous apostle employed both entreaties and exhortations, and required of them three things: First, That they should assist him in preaching the gospel to the pagan English: Secondly, That they should observe Easter at the due time: and, Thirdly, That they should agree with the universal church in the manner of administering baptism. But they obstinately refused to comply with his desires. Whereupon St. Augustine proposed, by a divine impulse, that a sick or impotent person should be brought in, and that their tradition should be followed, as agreeable to God, by whose prayer he should be cured. The condition was accepted, though very unwillingly; and a blind man was brought, and presented first to the British priests, but found no benefit by their prayers or other endeavors. Then Augustine bowed his knees to God, praying that by restoring the sight to this blind man, he would make his spiritual light shine on the souls of many. Upon which the blind man immediately recovered his sight, and the Britons confessed that they believed that the doctrine which Augustine preached was the truth; but said, that without the general consent of their nation they could not quit their ancient rites and customs. Wherefore they desired that a general synod of their country should be held. Accordingly, a second more numerous council was assembled, in which appeared several British bishops (their annals say seven) and many learned men, especially from the monastery of Bangor, which stood in Flintshire, not far from the river Dee: not in the city of Bangor, in Carnarvonshire. A little before they came, they sent to consult a famous hermit among them, whether they should receive Augustine or reject his admonitions, and retain their ancient usages. He bade them so to contrive it, that Augustine and his company should come first to the place of the synod, and said, that if he should arise when they approached they should look upon him as numble, and should hear and obey him; but if he should not rise to them that were more in number, then they should despise him. They took this ignorant and blind direction, and instead of weighing the justice and equity of the archbishop's demands, his right, and the truth of his doctrine, committed this important decision to a trifling casual circumstance or punctilio. They had before confessed that he taught the truth, and he had convinced them both by reason and a miracle, that he only required of them what charity and obedience to the church in points of discipline obliged them to; nevertheless, revenge and malice against the English made them still stand out and have recourse to the most idle pretence.† Strong endeavors to do wrong

* This conference was held after St. Austin was consecrated archbishop; consequently after the year 501. Spelman thinks the place to have been Ausric, that town being situated on the edge of Worcester-shire, towards Herefordshire; for Augustine's ric in the English Saxon language signifies Austin's patrimony or country.

† The Britons might have suspended their submission to Augustine as their new metropolitan, without questioning the pope's authority. St. Gregory knew he had power to alter the metropolitan jurisdiction of particular churches when circumstances made such an alteration necessary, or exceedingly expedient. We have of this several instances in the history of the church in those very ages. Thus pope Zosimus declared the archbishop of Arles to be primate of Gaul by ancient right, out of respect to St. Trophimus. (See de Marca de Primat. p. 169.) Yet Boniface I. and Celestine I. both exempted the whole province of Narbonne from any obedience or subjection to the church of Arles; and Leo I. declared the archbishop of Vienna primate: till after the death of St. Hilary he restored the primacy of part of those provinces to Arles; and St. Gregory the Great, Vigilius, Pelagius, Symmachus, &c. maintained the primacy of Arles. Not that the pope is at discretion to infringe the privileges of churches, which he is bound to maintain; neither is the jurisdiction of churches to be altered but upon cogent reasons of public necessity and utility. Such St. Gregory thought the reformation of the Britons to be, who, by the testimony of Gildas, were sunk into the lowest degree of ignorance and barbarism, so as to retain little more than the name of Christians. Yet that the Britons might deny the necessity of such change, and be tenacious of their ancient hierarchy is no way surprising, and what others might have done for some time. But their true reason appears to have been their implacable hatred against the English, which betrayed them into glaring injustice and impiety.

The Welsh manuscript, printed by Spelman, makes them to disclaim any foreign supremacy, but is an evident piece of forgery, not so old as the Reformation, as is demonstrated by Mr. Turberville, (Manual of Controversies, p. 406.) and Dr. Huarden, (Preface to Church of Christ showed, t. 2, p. 20.) Nor was there at that time any archbishop of Caer-leon upon Usk; the metropolitan see having been translated from that city to Landaff by St. Dubritius; and soon after by St. David to Melew, almost four score years before the arrival of St. Augustine.

God usually punishes with success. It so happened that when they entered the place of the synod, Augustine did not rise from his seat; whether this was done by inadvertence, or because it might be the custom of the countries where he had been not to use those compliments in public places, at least in synods, any more than in churches. But whatever was the occasion, nothing could be more unreasonable than the conclusion which the Britons drew from this circumstance. Had the inference been just, the archbishop did not lose his right, nor was his doctrine the less true. His humility and charity were otherwise conspicuous. He was come so far for their sake, and out of humility was accustomed to travel on foot. Nor did he in this conference mention his own dignity or authority: he seems even to have waived the point of his primacy; which from his charity we cannot doubt but he would have been glad to have procured leave to resign to their own archbishop of St. David's, had the Britons been willing on such terms to have conformed to the discipline of the universal church, and lay aside their rancor against the English. However, upon this ridiculous pretence did that nation remain obstinate in their malice.* Which St. Augustine seeing, he foretold them, that "if they would not preach to the English the way of life, they would fall by their hands under the judgment of death." This prediction was not fulfilled till after the death of St. Augustine, as Bede expressly testifies,⁵ when Ethilfrid, king of the northern English, who were yet pagans, gave the Britons a terrible overthrow near Caer-legion, or Chester, and seeing the monks of Bangor praying at a distance, he cried out the victory: "If they pray against us, they fight against us by their hostile imprecations." And rushing upon them with his army, he slew twelve hundred of them, or, according to Florence of Worcester, two thousand two hundred. For so numerous was this monastery, that being divided into seven companies, under so many superiors, each division consisted of at least three hundred monks, and while some were at work, others were at prayer. Their obstinate refusal of the essential obligation of charity towards the English was a grievous crime, and drew upon them this chastisement; but we hope the sin extended no further than to some of the superiors. This massacre was predicted by St. Augustine as a divine punishment; but those who accuse him as an instigator of it are strangers to the spirit and bowels of most tender charity which the saint bore towards all the world, who knew no other arms against impenitent sinners and persecutors than those of compassion, and tears and prayers for their conversion. And long before the accomplishment of this threat and prophecy in 607, St. Augustine

* Hist. 1. 2, c. 2.

* That the British Christians agreed in faith with the universal church is clear, First, From St. Augustine, who demanded of them only three things, namely, charity towards the English, and conformity in two points of discipline. Any difference in faith would have been mentioned in the first place: Secondly, The Britons confessed that the faith of Augustine was the truth, as Bede testifies: Thirdly, They had lived in a perpetual intercourse and communion with the churches of Gaul, Rome, &c. Pope Celestine sent St. Palladius to preach to the Scots, and St. Patrick to the Irish. St. Ninion, a Briton, studied at Rome before he preached in his own country, where he died in 432: Fourthly, The primitive Christians were so watchful and jealous in preserving the purity of the faith derived from Christ and his apostles, that the least adulteration or change introduced by any bishop or private person was immediately observed and corrected, or punished by excommunication, as all the writings of the fathers, the councils, and all ancient monuments of the church evince: Fifthly, Gildas and Bede testify that the faith remained untaunted and without the least division in Britain till the Arian heresy under Constantius shot its baneful sprouts in this island; which were, however, extirpated. Pelagianism had no sooner infected this church, but the Gaulish bishops deputed hither St. Germanus and Lupus, who checked the growing evil, and preserved this flock. Pope Celestine had vested St. Germanus with the legatine authority for this purpose, as St. Prosper testifies in his chronicle. Lastly, Gildas, who was a learned divine, and lived many years both in Britain and abroad, always in communion with the universal church, and has left us the most severe invectives against the vices of the Britons, bears testimony to the purity of their faith, which had suffered no alteration, except from these attempts of Arianism and Pelagianism. He therefore accuses them only for their crimes of tyranny, murders, extortions, adulteries, inpurities, sacrilegious marriages under religious vows. (C. de Excidio Britan. Bibl. Patr. t. 5, part 3, p. 681, ed. Colon.) As to their clergy, he censures them as unchaste, drunkards, slothful, haters of reading, seldom offering sacrifice, seldom standing at the altar with a pure heart. (Corrupt. in Clerum, ib. p. 682.)

was translated to glory,* as appears from several circumstances related by Bede himself, though the year of his death is not expressed by that historian, nor in his epitaph, which seems composed before the custom of counting dates by the æra of Christ was introduced in this island, though it began to be used at Rome by Dionysius Exiguus, an abbot, in 550

St. Augustine, while yet living, ordained Laurence his successor in the see of Canterbury, not to leave at his death an infant church destitute of a pastor.† He died on the 26th of May; and as William Thorn says, from a

* See this demonstrated by Wharton, *Anglia Sacra*; Tyrrell, t. I, &c.

† Neither gratitude nor the great veneration which our ancestors have ever paid to the memory of St. Augustine, have been able to protect his name in our times from the envenomed darts of slander; and, among others, Rapin hath disgraced several pages of his history with the most bitter invectives against our apostle. Had any actions of this saint appeared equivocal, the law of equity and charity would have obliged us to construe them in a favorable sense. We judge of actions and intentions in ambiguous cases by the known character and steady conduct of the person. But by these envenomed writings, the very virtues of a saint have been transformed into vices. It is said that he betrayed an excessive pusillanimity in Gaul. But he only suffered himself to be persuaded by those French bishops to whom he had been referred by St. Gregory for immediate intelligence about the English nation, that the undertaking was not prudent; and upon this information he consulted St. Gregory, and governed himself by his advice, because he sought only the will of God. If any pusillanimity could be here laid to his charge, his zeal certainly made a speedy amend. It is secondly urged, that the English were previously disposed to receive the faith by queen Bertha. But the French bishops were unacquainted with such an inclination in that people; and apprehended the mission to be most dangerous, and success impossible. The English were perfidious, and the fiercest and most savage of all the barbarians of that age, as our own historians call them, and as their actions show; yet these men Augustine civilized by his preaching, and rendered mild, humble, and patient, despisers of the goods of the world, and in fervor and sanctity surpassing all the nations of the earth.

These authors urge that he converted only Kent. but many other English provinces owed their faith to his labors, or to others who preached under his direction, though the conversion of Kent alone was an abundant field for his zeal. Rapin indeed omits the most severe censure of archbishop Parker, that St. Augustine did not oblige the English Saxons to restore the whole country to the Britons. By which principle our Norman gentry would be obliged to resign their lands to God knows who, the Scots theirs to the old Caledonians; all nations in the world would be unhinged, and the unanimous conduct of the apostles of the true Faith, the Vandals, Goths, &c., and that of the bishops and saints of all ages, equally condemned. For public peace and tranquillity being the chief end of civil government, by the law of nations, prescription, when of so long standing, has been always allowed to give a right. And this public peace and tranquillity of the whole world make necessary: which general peace and weal of the community is the great end of society and government, to which inferior motives and rules are to give place. According to the principle of archbishop Parker, the Romans themselves ought to have been also ousted, and the poor descendants of the old Aborigines everywhere sought out, and made the lords of the country. In cases of settlements of whole nations, restitution becomes in a little time impossible, and the law of nations then gives a right for the sake of public peace and necessity.

If we judge of the sanctity of St. Augustine and his fellow-laborers by the wonderful fruit which their zealous labors produced, we must entertain the highest idea of their virtue. The English before their arrival were a barbarous nation, ambitious, avaricious, fierce, perfidious, and utter strangers to the very names of the sciences and liberal arts. When they came first into Britain they seem not so much as to have known the use of letters, but to have borrowed their first alphabet from the Irish. The Northumbrians, according to Malmesbury, sold their own children for slaves, surpassing in barbarism and fierceness the negroes at this day. But receiving readily the holy faith, they became at once awn men, meek, patient, humble, chaste, mortified: in a word, a church of saints. The converts being mightily taken with the powerful preaching and exemplary lives of their teachers, set themselves with so great ardor both to learn and practise the most perfect maxims of salvation, as entirely to despise the world. The princes and nobles were very zealous in building and endowing churches and religious houses. To form a judgment of their liberality in this respect, it is sufficient to mention one or two instances. Ina, the religious and victorious king of the West-Saxons, after having reigned thirty-two years, and acquired great glory by many warlike triumphs, and settled the public peace by wholesome laws, (extant in Spelman, conc. t. 1.) being arrived at the highest pitch of human felicity, abdicated his crown in 724, and went to Rome with his queen, not to show himself to the world, but to hide himself from it, being there shorn a monk, and growing old in the austerities and mean habit of that profession, while his queen put on a religious veil in the same city. This king gave two thousand six hundred and forty pounds weight of silver to make a chapel at Glasterbury; two hundred and sixty-four pounds of gold for the altar; the chalice and paten had ten pounds of gold; the censer eight pounds and twenty ounces of gold; the candlesticks twelve pounds of silver; the covers of the book of the gospels twenty pounds and forty ounces or marks of gold; the vessels of the altar seventeen pounds of gold; the basins eight pounds of gold; the vessel for the holy water twenty pounds of silver; the images of our Lord, St. Mary, and the twelve apostles, one hundred and seventy-five pounds of silver, and thirty-eight pounds of gold; the altar and priestly vestments were all interwoven with gold and precious stones. (Stevens, vol. 1, p. 422, from 15 scriptor. vol. 1, p. 311. Reynar, vol. 1, p. 44. Henschenius ad 6 Febr. in vita. inæ.) King Athelstan gave thirty-six towns to the church of Exeter. (Monast. Angl., vol. 1, p. 225.) The sanctity of many of these kings gives a lustre to the ages in which they lived. The royal dignity being attended with honor, power, and riches, though often beset with secret thorns, has attracted so strong in the minds of worldlings, that before Christianity made such examples frequent, it was unheard of that a king, out of mere greatness of soul, should lay down a crown, to obtain which, many spared not parents or children. Dioclesian indeed had done it, influenced by the base motive of cowardice. But a lively faith taught the English kings to despise crowns, and to exchange them for a poor monk's cowl. In Speed's history of Great Britain, (pp. 243, 244.) mention is made of eight kings and two queens that renounced the world, and put on the religious habit. The learned and exact author of the preface to the Monasticon testifies, (p. 9.) that within two hundred years thirty English Saxon kings and queens, in the midst of peace and prosperity, resigned their crowns to embrace the monastic state.

How saintly the department of the clergy and monks at that time was; with what zeal they applied themselves to the functions of the ministry, and the care of souls; how perfect was their spirit of poverty and disinterestedness; how mortified and recollected were their lives, we may gather from Bede, l. 3. c.

very ancient book of his life, in the same year with St. Gregory, viz. 604 which Mr. Wharton proves from several other authorities.⁶ Goscelin, a monk of Canterbury, in 1096, besides two lives of St. Augustine, compiled a book of his miracles wrought since his death, and a history of the translation of his relics in 1091, which was accompanied with several miracles, to which this author was an eye-witness. This work is given at length by Papebroke on this day. The second council of Cloveshoe, that is, Cliffe in Kent, in 747, under archbishop Cuthbert, Ethelbald, king of Mercia, being present, commanded his festival to be kept a holiday by all the clergy and

⁶ Anglia Sacra, t. 1, p. 89

⁷ Wilkins, Concil. Britan. t. 1, p. 97

20; l. 4, c. 27, &c. Even so late as the year 824, Vetin, the monk of Richenou, in the account of his visions is said to have been taught by an angel that the monastic life flourished in its perfection, with true poverty of spirit, beyond the seas, which at that age could not be understood but of England, (Apud Canis Lect. Ant. Mabill. sæc. Ben. 4, et Fleury, l. 46, p. 220, t. 10.) which at least shows the reputation of the English monks abroad. This order furnished England with its most illustrious lights of piety and learning, and produced apostolic men, to whose zeal the Netherlands, Germany, Sweden, Norway, and almost all the North, were principally indebted for their conversion to the faith.

Though before their conversion utterly illiterate, the English were no sooner enlightened by the faith but they applied themselves with incredible ardor to cultivate their minds by studies, especially sacred learning. Bede is an early instance with what success. Many, even among the nobility, travelled to Rome and other foreign parts to improve themselves in the sacred sciences. And what is of much greater importance, their fervor in practising all the maxims of Christian perfection kept pace with, or was superior to, their ardor in learning them; curiosity and vanity having no share in these studies. Their holy ambition was, not to appear to men, but to be in their hearts and deportment perfect Christians. To promote sacred literature, the great monasteries had their public schools; before universities were established, and in them the youth of the nobility and clergy was most frequently trained up. The art of printing not being then known, each monastery had its Scriptorium for those who were employed in transcribing books; which was the usual occupation of the greater part of the monks for the hours allotted to manual labor; each monastery had also its library. There were one thousand seven hundred MSS. in the library at Peterborough. (See Ganton's Peterborough.) The library of the Gray Friars in London, built by Sir Richard Whittington, was one hundred and twenty-nine feet long and thirty-one feet broad, and well filled with books. (Leland, Collect. vol. i, p. 109. Stow's Survey of London.) Ingulf tells us, that when the library at Croyland was burnt in 1091, they lost seven hundred books. The great library at Wells had twenty-five windows on each side of it, as Leland informs us. (Leland, Itin. vol. iii., p. 86.) At St. Augustine's, at Canterbury, prayers were always said for the benefactors to the library, both alive and dead (Will. Thorn. inter 10 script. and Tanner, Not. Monast. Pref. p. 40.) In the other monasteries the like libraries were preserved; and in those of the greater monasteries were deposited the acts of parliament after the coming of the Normans; and under the English Saxons the principal decrees of the Witena Gemote, or Mycel Gemote, i. e. great council or general assembly of the states; likewise the acts of Gemote, or assemblies of lesser districts, as of hundreds. In several monasteries registers of the kings and public transactions were compiled and preserved, some of which have escaped the flames, as the Saxon Annals, or Chronicles, published by Edmund Gibson, at Oxford, in 1692. From such monastic chronicles, Florence of Worcester and William of Malmesbury declare that they compiled their histories. The destruction of these monuments are an irreparable loss in our history. Of which Tyrell writes thus: (Tyrell's Hist. of Engl. p. 152.) "From the conversion of the Saxons most of the laws made in the Witena Gemote, or great councils, were carefully preserved, and would have been conveyed to us more entire, had it not been for the loss of so many curious monuments of antiquity at the suppression of monasteries, in the reign of king Henry VIII." Fanaticism and more than Gothic rage did not even spare the libraries of the two universities, especially the two most noble public libraries at Oxford, the one founded by Richard of Burg, or Richard Aungerville, lord-treasurer of England and bishop of Durham, in the reign of Edward III., who spared no cost or pains to render this collection complete; the other furnished with books by Thomas Cobham, bishop of Worcester, in 1367, and exceedingly augmented by king Henry IV., his sons, and by the addition of the library of the most noble prince Humfrey, duke of Gloucester, filled with curious manuscripts, got, at any rates, from foreign parts. Of the havoc there made, Chamberlain (Present State of England, part iii., p. 450) complains in the following words: "These men, under pretence of rooting out popery, superstition, and idolatry, utterly destroyed these two noble libraries, and embezzled, sold, burnt, or tore in pieces all those valuable books which those great patrons of learning had been so diligent in procuring in every country of Europe. Nay, their fury was so successful as to the Aunger-villian library, which was the oldest, largest, and choicest, that we have not so much as a catalogue of the books left. Nor did they rest here. They visited likewise the college-libraries, and one may guess at the work they made with them, by a letter still kept in the archives, where one of them boasts that New College quadrangle was all covered with the leaves of their torn books, &c. The university thought fit to complain to the government of this barbarity and covetousness of the visitors, but could not get any more by it than one single book, given to the library by John Whetthamsted, the learned abbot of St. Alban's, wherein is contained part of Valerius Maximus, with the commentaries of Dionysius de Burgo; and to this day there is no book in the Bodleian library besides this and two more which are certainly known to have belonged to either of the former libraries. Nay, and the university itself, despairing ever to enjoy any other public library, thought it advisable to dispose of the very desks and shelves the books stood on, in the year 1555." Some few books indeed were accidentally redeemed out of the hands of the grocers; and archbishop Parker afterwards rescued gleanings of many valuable manuscripts, which treasure he bequeathed partly to the university library, but principally to Bennet-College in Cambridge. At Oxford, Sir Thomas Bodley, by a noble munificence, never to be sufficiently extolled, founded a new public library which was opened in 1602; and his example has been imitated by others. But their diligence was not able to retrieve many valuable manuscripts which were no more.

To return to St. Augustine, the greater the fervor of the English was for the first ages after they were called to the faith, the more criminal was the fall of those who afterwards degenerated from that sanctity notwithstanding the powerful influence of such examples. This their ingratitude drew upon them heavy chastisements by the inroads of the Danes, and other calamities that succeeded.

religious,* and the name of St. Augustine to be recited in the Litany immediately after that of St. Gregory.

The body of St. Augustine was deposited abroad till the church of SS. Peter and Paul, near the walls of Canterbury, which king Ethelbert built for the burying-place of the kings and archbishops, was finished; when it was laid in the porch, with this epitaph, which is preserved by Camden in his Remains,⁸ and by Weever in his Funeral Monuments.⁹ "Here rests lord Augustine, first archbishop of Canterbury, who being sent hither by the blessed Gregory, bishop of Rome, and by God upheld by the working of miracles,¹⁰ brought king Ethelbert and his nation from idolatry to the faith of Christ, and having completed the days of his office in peace, died on the seventh day before the calends of June, in the reign of the same king." In the same porch were interred also the six succeeding archbishops, Laurence, Mellitus, Justus, Honorius, Deusdedit, and Theodorus; these in their epitaph are called the seven patriarchs of England. The porch being by that time full, and the custom beginning to allow persons of eminent dignity and sanctity to be buried within churches, St. Brithwald, the eighth archbishop, was interred in the church of this abbey in 731, and near him his successor, St. Tatwin. Weever says, besides the first archbishops and the kings of Kent, thousands of others were here interred; but by the demolition of this monastery, "not one bone at this time remains near another, nor one stone almost on another, the tract of this most goodly foundation nowhere appearing." One side of the walls of king Ethelbert's tower, the gates, houses, and some ruins of the out-buildings are still standing; but the site of the abbey cannot be traced, and the ground is a cherry-orchard. This was the great abbey which some time after changed the name of SS. Peter and Paul for that of St. Augustine's. But the remains of our saint were afterwards removed hence into the north porch of the cathedral of Christchurch within the city; and on the 6th of September, 1091, leaving in that place some part of the ashes and lesser bones, abbot Wido translated the remainder into the church, where they lay for some time in a strong urn, in the wall under the east window. In 1221, the head was put into a rich shrine ornamented with gold and precious stones; the rest of the bones lay in a marble tomb, enriched with fine carvings and engravings, till the dissolution. †

⁸ P. 350.⁹ P. 244.¹⁰ A Deo operatione miraculorum suffultus.

* What faith St. Augustine brought into our island is plain from Bede's Ecclesiastical History, who says that those monks imitate the lives of the apostles in frequent prayers, fastings, and watchings, serving God, and preaching the word of life with all diligence. By going barefoot, the soles of St. Augustine's feet were become callous. They taught religious vows; the excellency of perpetual chastity, confession of sins to a priest, with absolution and satisfaction; a precept of fasting on Fridays, and in Lent; veneration of relics, which devotion God confirmed with divers miracles; invocation of saints, and many miracles wrought through their intercession; purgatory, praying for the dead, which king Oswald practised with his last breath; holy water, and holy oil, both recommended by miracles; altars of stone, chalices, altar-cloths, the sacrifice of the mass, a number of lights burning day and night at saints' shrines, and other holy places; pictures of our Saviour; of our Lady; crosses of gold and silver; the holy eucharist reserved, and called the true body of Christ; exorcisms, blessing with the sign of the cross; the supremacy of the pope, to whom all the greater causes were referred, by whose authority bishops were sent to preach to heathens, and whom Bede calls Bishop of the whole World. The same venerable historian styles St. Peter the First Pastor of the Church; calls him by the ordinary name of Prince of the Apostles, &c. See these points shown at large in the book entitled England's Old Religion, from Bede's own words; also in England's Conversion and Reformation compared. The same might be easily demonstrated from St. Gregory's works. After this we need not inquire any further why Rapin and many other Protestants discover so much rancor against this holy apostle of our country.

† The reason why the burying-place was first built without the city was an ancient inviolable custom both of the East and West, never to suffer any one to be interred in towns; which the heathens looked upon as a sacrilege. Among the Romans it was a law of the twelve tables: "Intra pomeria ne sepelito neve comburito." It were to be wished that this law had never been transgressed; for by repeated experiments it is demonstrated, that burials multiplied within towns, especially in churches, extremely infect the air, and render the place unwholesome, and sometimes poisonous. On which may be read the late curious dissertations of several very eminent French surgeons. To this day the consecration of churches shows they are not intended for burying places; whereas both the name cemetery and the form used in blessing a churchyard, direct this to be the place designed for that purpose. Anciently great personages were buried in the porches, as Constantine the Great was in that of the apostles church at Constantinople,

Cuthbert, the eleventh archbishop, was the first person buried in Christ church in 759, since which time it had been the usual burying-place of the archbishops till the change of religion, for none of the Protestant archbishops have hitherto been there interred. In the cathedral of Christ-church were the shrines of St. Thomas, St. Wilfride, (whose relics were translated from Rippon by Odo,) St. Dunstan, St. Elphege, St. Anselm, St. Odo, St. Blaise bishop, St. Owen, archbishop of Rouen, St. Salvius, bishop, St. Woolgam, St. Swithun, &c. Battely¹¹ and Dr. Brown Willis¹² justify the monks of Christ-church from the crimes laid to their charge at the dissolution, but say the riches of their church were their crime. Also the ingenious Mr. Wharton, under the name of Antony Harmer, in his Specimen of Errors in B. Burnet's History of the Reformation, p. 48, takes notice, that whereas the monks of Christ-church in Canterbury and those of Battel-abbey were principally charged with enormous irregularities at the dissolution of abbeys, their innocence in both places, especially the former, is notorious from several evident circumstances. Christ-church, at Canterbury, was rated at the dissolution at two thousand three hundred and eighty-seven pounds per annum; St. Augustine's, in the same place, at one thousand four hundred and thirteen pounds, according to Dugdale.

ST. ELEUTHERIUS, POPE, M

HE was by birth a Grecian, and deacon of the church of Rome under pope Anicetus. He succeeded St. Soter in the pontificate, in 176, and governed the church while it was beaten with violent storms. Montanus, an ambitious, vain man, of Mæsia, on the confines of Phrygia, sought to raise himself among men by pretending that the Holy Ghost spoke by his mouth, and published forged revelations. His followers afterwards advanced that he was himself the Holy Ghost, the Paraclete Spirit sent by Christ according to his promises, to perfect his law. They seem at first only to have been schismatics and enthusiasts, but soon after added heresy and blasphemous, calling Montanus the Holy Ghost in the same manner that Christ is God the Son. They affected an excessive rigor, had many fasts, kept three Lents in the year, refused the communion and absolution to persons who had fallen into any sin of impurity, condemned second marriages as adulteries, and taught that it is unlawful to flee from persecution. Priscilla and Maximilla, two women of the town of Pepuza in Phrygia, vaunted their pretended prophecies, and were the oracles of their deluded votaries. The devil uses all sorts of baits to destroy souls. If many perish by those of pleasure, others fall by pride, which is gratified by a love of singularity and by an affected austerity. Some who braved the racks and gridirons of the persecutors, and despise the allurements of pleasure, had the misfortune to become the dupes of this wretched enthusiast, and martyrs of the devil. False prophets wear every face except that of a sincere and docile humility, though their austerity towards themselves usually ends in a short time

¹¹ Antiquities of Canterbury

¹² T. 1, p. 39.

&c. Whence St. Chrysostom writes (Hom. 26 in 2 Cor.) that emperors esteemed it an honor to be buried near the porches of the apostles. None but the bodies of martyrs and saints were allowed to be placed in churches, till about the ninth century persons of eminent sanctity were allowed that privilege; and the law being once broken into, and a gap made, the liberty soon became general, though several canons were framed to check the abuse. See l. 1, capitul. cap. 158, and l. 2, c. 48; also can. 15, causa 13, qu. 2: the council of Rouen in 1581, that of Rheims in 1583, &c. Custom has now derogated from the law so far as to authorize the practice; though it were to be wished, that for great cities a decent burying-place were built out of the walls, as that for the great hospital out of Milan, with a chapel in the middle. For the monuments of illustrious persons, anciently cloisters were built near great churches, as those near the cathedral of Vienna in Dauphiné &c. The most finished model is the Campo Santo at Pisa.

in some shameful libertinism, when vanity, the main-spring of their passions, is either cloyed or finds nothing to gratify it. In this we see the false rigorists of our times resemble those of former ages. Pharisee-like, they please themselves, and gratify their own pride in an affected severity: by it they also seek to establish themselves in the opinion of others. But humility and obedience are a touchstone which discovers their spirit. Montanus succeeded, to the destruction of many souls, who by pride or the like passions sought the snare: among others, the great Tertullian fell, and not only regarded Montanus as the Paraclete, but so much lost his faith and his reason as to honor the ground on which his two pretended prophetesses had trod; and to publish in his writings their illusions and dreams concerning the color of a human soul, and the like absurdities and inconsistencies, as oracles of the eternal truth. The Montanists of Asia, otherwise called Cataphryges and Pepuzenians, sought in the beginning the communion and approbation of the bishop of Rome, to whom they sent letters and presents. A certain pope was prevailed upon, by the good accounts he had received of their severe morals and virtue, to send them letters of communion. But Praxeas, one who had confessed his faith before the persecutors, arriving at Rome, gave him such informations concerning the Pepuzenians and their prophecies, showing him that he could not admit them without condemning the judgment of his predecessors, that he revoked the letters of peace which he had determined to send, and refused their presents. This is the account which Tertullian, himself a Montanist, gives of the matter.¹ Dr. Cave and some others think this pope was Eleutherius, and that he approved the very doctrine of the Montanists; which is certainly a mistake. For the pope received from Praxeas only information as to matters of fact. He was only undeceived by him as to persons and facts, and this before any sentence was given. Nay, it seems that the Montanists had not then openly broached their errors in faith, which they for some time artfully disguised. It seems also, from the circumstance of the time, that the pope whom Praxeas undeceived was Victor, the successor of Eleutherius, and that Eleutherius himself had before rejected the pretended prophets.²

This good pope had the affliction to see great havoc made in his flock by the persecution, especially at Lyons and Vienne, under Marcus Aurelius. But he had, on the other side, the comfort to find the losses richly repaired by the acquisition of new countries to the faith. The light of the gospel had, in the very times of the apostles, crossed the sea into the island of Great Britain; but seems to have been almost choked by the tares of the reigning superstitions, or oppressed by the tumults of wars in the reduction of that valiant people under the Roman yoke, till God,³ who chose poor fishermen to convert the world, here taught a king to esteem it a greater nappiness to become an apostle, and extend his faith in this remote corner of the world, than to wear a crown. This was Lucius, a petty king, who reigned in part of the island. His Roman name shows that he was one of those kings whom the Romans honored with that dignity in remote conquered countries, to be their instruments in holding them in subjection. Lucius sent a solemn embassy to Rome to beg some zealous clergymen of pope Eleutherius who might instruct his subjects and celebrate and administer to them the divine mysteries. Our saint received the message with joy, and sent apostolical men who preached Christ in this island with such fruit that the faith in a very short time passed out of the provinces which obeyed the Romans into those northern parts which were inaccessible to their eagles as Tertullian wrote soon after.⁴ Fugatus and Damianus are said to have

¹ L. contra Prax. c. 1.

² See Bede, l. 1, ch. 4

³ See Tillemont, Cellier on Victor.

⁴ L. Contra Judæos

been the two principal of these Roman missionaries: the old Welsh Chronicle, quoted by Usher, calls them Dwywan and Fagan. They died in or near the diocese of Landaff; and Harpsfield^d says, there stood in Wales a church dedicated to God under their invocation. Stow in his Annals says that in Somersetshire there remaineth a parish church bearing the name of St. Deruvion. From this time the faith became very flourishing in Britain as is mentioned by Origen, Eusebius, St. Chrysostom, Theodoret, Gildas &c., quoted by Usher, Alford, &c.* Florinus, who taught God to be the author of evil, and Blastus, who pretended that the custom of celebrating Easter on the fourteenth day of the moon, which was tolerated in the Orientals, ought to be followed at Rome, were condemned by St. Eleutherius, who governed the church fifteen years, and died soon after the emperor Commodus, in 192. He was buried on the Salarian road, but his remains have been translated to the Vatican church. See St. Irenæus, l. 3, c. 3; Eusebius, l. 4, c. 22; l. 5, c. 3, 4, 14; Tillemont, t. 3, p. 60.

ST QUADRATUS, BISHOP OF ATHENS, C.

HE was a disciple of the apostles, inherited their spirit and gifts, and by his miracles and labors exceedingly propagated the faith, as Eusebius¹ testifies; who calls him a divine man, and assures us that he was endued with an eminent gift of prophecy, and was one of those by whom the Holy Ghost continued to work the same miracles as by the apostles. St. Publius, the immediate successor of St. Dionysius the Areopagite, being crowned with martyrdom under Adrian, in the year 125, St. Quadratus was placed in that episcopal chair. By his qualifications in polite literature, he was esteemed by the heathens as a great ornament to their city, then the seat of the muses; and by his zeal and piety he assembled the faithful together, whom the terrors of the persecution had scattered, and rekindled the fire of their faith, which had begun in many to be extinguished, says St. Jerom. The emperor Adrian passed the winter at Athens, in 124, and was initiated in the mysteries of the goddess Eleusina.† The persecu-

* Hist. l. 1, c. 3.

† Hist. b. 3, c. 37

* Some late Protestant writers have endeavored to persuade us, that the Britons received the faith from the Orientals, not from Rome. The matter is no otherwise of importance than as an historical fact. But the testimony of all our ancient historians and monuments shows, that as the provinces of the West in general received the faith principally from the preaching of SS. Peter and Paul and their disciples, so Britain in particular was indebted to the bishops of Rome on that score, and at first kept the feast of Easter according to the tradition of that church. The council of Arles in 314 confirmed the Roman custom of celebrating Easter; in which synod were present three British bishops, viz., those of London, Colchester, and York, witnesses of the practice of this whole church. The same point of discipline was ordained by the council of Nice in 325, and that same year Constantine reckoned the Britons among those who agreed with Rome in the keeping of Easter. After this time, whether by ignorance or by what other means is uncertain, the Britons, Scots, and Irish admitted an erroneous rule in this point of discipline, by which once in several years they kept Easter on the same day with the Jews; yet did not fall in with the Asiatics, who celebrated that feast always with the Jews on the fourteenth day of the first lunar month, after the vernal equinox, on whatever day of the week it fell, as Eusebius, b. 5, ch. 22, and others testify. Those who did this upon the false and heretical principle, that the Jewish ceremonial laws bound Christians, and were not abolished when fulfilled by the coming of Christ, were heretics: the rest, on account of their separation from the church, and obstinately refusing submission to its decrees and censures, were, after the councils of Arles and Nice, schismatics, and were called Quartodecimans. But the erroneous practice of the Britons differed widely from this of the Orientals, as St. Wilfrid demonstrated before Gswi king of the Northumbrians, as is related by Bede, Hist. b. 3, c. 25. For they celebrated Easter always on a Sunday, and on that which fell on or after the fourteenth day; whereas Catholics, with the council of Nice, to recede further from the appearance of observing the legal rites, never kept it on the fourteenth day; but when that happened to be a Sunday, deferred the celebration of this festival to the Sunday following; to which practice the Scots and Britons at length acceded, as we shall see in the lives of SS. Wilfrid and Cummianus: In the mean time they lay under no censure, differing from the Quartodecimans, who kept Easter always with the Jews on the fourteenth day.

† The *Eleusinia* were secret rites performed in the night in honor of the goddess Eleusina, or Ceres, very ancient at Athens, from whence they were afterwards spread over the whole Roman empire, and beyond its boundaries. Bishop Warburton, by an express dissertation, shows at length that these mysteries were instituted at Athens to propagate among the great men of the republic the doctrines of a providence governing men's actions and all events, and of a future state of reward and punishment after death.

tion which then raged grew much sharper on the occasion of this superstitious festival.* St. Quadratus, thirsting after martyrdom, wrote an apology for our holy faith, which he presented to that emperor some time after the martyrdom of St. Publius, and his own exaltation to the episcopal dignity, consequently in 126. St. Jerom testifies, that this performance procured him the highest applause, even among the heathens, and that it extinguished a violent persecution.² He calls it, A very profitable book, and worthy the apostolical doctrine, &c. Eusebius tells us that it was an excellent monument of the talents and apostolical faith of the author. On which account its loss is much to be regretted. In a fragment of this work, preserved us by Eusebius, St. Quadratus shows the difference between the impostures of magicians, and the true miracles of Christ, and that the former were false, but the latter real, because they were permanent. "But as to the miracles of our Saviour," says he, "they always remained, because they were real and true. The sick cured, and the dead by him raised, did not only appear restored, but they remained so both while Christ was on earth and long after he was departed, so that some of them have come down to our time." See Eusebius, Hist. b. 3, c. 37; b. 4, ch. 3; b. 5, ch. 10; St. Jerom, Catal. c. 19, et ep. 84; Tillemont, t. 2, p. 253; Grabe, Spicileg. Patr. Pref. in fragm. Quadrati.

ST ODUVALD, ABBOT, C

THIS saint was a Scottish nobleman, and governor of the province of Laudon, who, renouncing the world, entered the abbey of Melrose. His joy upon this occasion he expressed by singing those verses of the Psalmist: *In the departing of Israel out of Egypt, &c.*,¹ and, *The snare is broken, and*

² Hierom. ep. 84.

¹ Ps. cxiii.

of which these rites contained several remarkable symbols, though blended with idolatrous superstitions. Into these, as into other secret rites of idolatry, wicked men at last introduced the basest crimes of lust and revenge. The Cretans performed these same rites in public, which others held most secret; on which account they were detested by the Athenians, and in execration of their treachery in bringing to light their hidden mysteries, branded with the odious name of *eternal liars*. When the emperor Valentinian I. forbade the celebration of all nocturnal rites and sacrifices, Prætextatus, the proconsul of Greece, obtained of him that the Eleusianian mysteries should be excepted, by this remonstrance, that without them the people would lead *ἀδύρων βίον*, a *comfortless, lifeless life*, because these rites were the symbols of a future state; and the life of man is, without the comfort and support of these doctrines, no better than a living death; see also, Meursius's Dissertation on these rites; and Banier, Mythology, Entret. 8, t. 2, p. 44. For a full description of these mysteries of Ceres, or Eleusina, which were beyond all contradiction the most eminent of all the ancient pagan festivals and religious rites, see the Roman history of Catrou and Rouille, by Bundy, vol. iv., p. 10.

* The emperor Adrian published no new edicts against the Christians, as appears from St. Melito (apud Eus. l. 4, c. 26) and Tertullian, (Apol. c. 5,) and though he was moved by suspicion, jealousy, and envy, to commit several acts of cruelty, he affected always to appear generous, mild, open, gentle, and affable. His learning was varicous and extensive, and he was excessively curious and inquisitive; but betrayed a great weakness and folly in the choice of his studies. He pried into all the magical arts, and was initiated into all the pagan mysteries of Greece. Julian, in his *Cæsars*, justly banters him for his pragmatical disposition, little thinking that he was drawing his own picture more than that of his predecessor. If he had no particular hatred against the Christians, at least he suffered the magistrates to persecute them at discretion; and judged with his predecessor Trajan, that their inflexibility in refusing to conform with the established worship of idols deserved chastisement. He him-self condemned to death St. Symphorosus, her seven sons, and several others; and Sulpicius Severus and modern ecclesiastical historians reckon his the fourth persecution of the church; which St. Jerom calls exceeding violent, who adds, that his superstition: initiation in the Eleusianian rites gave occasion to those who hated the faith to redouble their rage against its professors, but that the apology which Quadratus presented to him, moved him to restore peace to the church. (Hierom. in Catal. c. 19.) Adrian accordingly gave a rescript to Minucius Fundanus, proconsul of Asia, in favor of the Christians, though in ambiguous terms, that he might not exasperate the bigoted idolaters. The Christian Apologists frequently appealed to it, and it is extant in Eusebius (l. 4, c. 19) and at the end of St. Justin's great Apology. Lampridius, a pagan historian, says that "The emperor, Alex and Severus, designed to erect a temple to Christ, and to enrol him among the gods; which Adrian is reported to have formerly intended, who commanded temples without images to be erected in all the cities, which, because they have no gods, are to this day called Adrian's temples. But he (Alexander) was deterred by those who, consulting the gods, found, that if that project was executed, all would become Christians, and the other temples would be abandoned." However, this wild prince honored the image of Christ among his private household gods; yet had not the happiness to attain to his faith. The conversation of princes meets often with great obstacles from their interest and various ties which bind them down to the world.

we are delivered. &c.¹ During the whole course of his monastic life he was remarkable for his continued advancement in spiritual fervor, and his gift of tears and constant prayer. His sighs after heaven were crowned with a joyful and happy death, in 698, ten years after St. Cuthbert. See *Chronica Sconensia. et Elphiston; Paslatensis Liber, et Sigebert in Chronico.*

MAY XXVII.

ST. JOHN, POPE, M.

See Anastasius, Theophanes, Marcellinus, &c., collected by Papebroke, *Malj.* t. 6; Fleury, *Hist.* b. 32.

A. D. 526.

POPE JOHN was by birth a Tuscan. He distinguished himself from his youth in the Roman clergy, of which he became the oracle and the model. He was archdeacon, when, after the death of Hormisdas, in 523, he was chosen pope. Theodoric, the Arian king of the Goths, held Italy in subjection, and though endowed with some great qualities, did not divest himself of that disposition to cruelty and jealousy, which is always an ingredient in the character of an ambitious tyrant and a barbarian. It happened that the emperor Justin published an edict, ordering the Arians to deliver up all the churches they were possessed of to the Catholic bishops, by whom they were to be consecrated anew. Theodoric, who was the patron of that sect, took this law very ill; and in revenge threatened, that if it was not repealed in the East, he would not only treat the Catholics in his dominions in the same manner, but would fill Rome with blood and slaughter. Being, however, in some awe of the emperor, he resolved to try what he could do by negotiation; and sent the pope at the head of an embassy of five bishops and four senators, of which three had been consuls, to Constantinople on that errand. John used all manner of entreaties to decline such a commission, but was compelled by the king to take it upon him. He was received in the East with the greatest honors possible; and the whole city of Constantinople went out twelve miles to meet him, carrying wax tapers and crosses. The emperor, to use the words of Anastasius, prostrated himself before the most blessed pope, who also relates that the saint entering the city, restored sight to a blind man at the golden gate, who begged that favor of him. The same is mentioned by St. Gregory the Great, who adds, that the horse on which he rode would never after bear any other rider.¹ The joy of that city was universal on this occasion, and the pomp with which the successor of St. Peter was received, seemed to surpass the festival of a triumph. Authors vary as to the issue of his embassy; some say that the pope confirmed Justin in his resolution of taking away the churches from the heretics; but Anastasius tells us that the pope persuaded Justin to treat the Arians with moderation, and to leave them the churches of which they were possessed, and that the emperor acquiesced. However that be, while our saint was in the East, Theodoric caused the great Boëtius, who was the pope's most intimate friend, both before and after he was raised to the pontificate, to be appre-

¹ *Ps. cxxli.*

¹ *Dial. l. 3, c. 2.* See Dom Francis Gianotti's Diss. on the embassy of pope John to the emperor Justin among the Dissertations of the Academy of Church History at Bologna in 1758.

hended.* And no sooner was pope John landed at Ravenna in Italy, but together with the four senators, his colleagues, he was cast into a dark and loathsome dungeon. The tyrant forbade any succor or comfort to be allowed

* Annius Manlius Torquatus Severinus Boëtius, was born at Rome in 470. His father Boëtius, who had been thrice consul, died in 490. The son at ten years of age was sent to Athens, where he continued his studies nineteen years: after which, returning home, he was declared patrician. He married a lady of great learning, wit, and beauty, named Elips, to whom are ascribed the hymns which are used by the church on the festival of SS. Peter and Paul. (see Boëtius, l. 2. de Consol.) In the year 500, king Theodoric, who mostly resided at Spoleto or Ravenna, came to Rome; where he was so charmed with the generosity, disinterestedness, integrity, and abilities of Boëtius, that he made him master of the palace, and secretary for all public affairs, which two great offices vested him with the whole authority and management of the State. Boëtius set himself to govern the people by the most excellent maxims of policy and virtue, which he studied also to instil into the mind of the barbarian king. He taught him, though an Arian, to forbear all persecution, and even to cherish and protect the Catholic church: to establish his throne by encouraging and promoting virtue: to study peace, because the glory of a prince consists in the tranquillity and happiness of his subjects; and a king that is truly the father of his people, ought to be sensible that it is his first and most essential duty to improve his kingdom, and to govern well his people: which arduous duty calls for his whole application; and for which he cannot find leisure, who too easily busies himself in foreign wars. An ambitious conqueror is the greatest tyrant and scourge of his own people, as well as of other nations. Our philosopher, moreover, persuaded his prince to ease the burdens and taxes of his subjects, because their riches were the prince's strength: to husband well his treasury, a neglect of which bringeth upon a commonwealth contempt abroad, weakness at home, and misery on all sides; it maketh the people hungry, the prince necessitous, contemptible, and impotent; soldiers mutinous, and subjects miserable. He counselled him to entertain in time of peace well-disciplined troops, which would add majesty to his State, and be a terror to his enemies; and in this sense Theodoric used to say, that war was never better made than in time of peace. The wise and Christian statesman taught him never to confer any office or dignity but according to merit, without any regard to favor; also to be severe and vigilant in executing the laws, and in punishing delinquents; for justice is the basis of the throne and the security of the people; as by it thieves, adulterers, and forgers tremble; oppressors of the poor are punished as disturbers of the peace and enemies to the State, and crimes are banished. He advised him to cherish both the useful and the liberal arts, and to encourage learned men, which conduct never fails to promote wit, prudence, valor, a public spirit, and every means of temporal happiness. He exhorted him to be magnificent in public buildings, and certain manly well-chosen recreations, making them suitable to the majesty of his kingdom.

By these and the like maxims Theodoric governed some years like an excellent prince, as Ennodius draws his portrait in his panegyric. He was assisted in his councils by most virtuous and learned men, among whom were his secretary, Cassiodorus, (who afterwards, under king Vitiges, put on the monastic habit in Calabria) Ennodius, Boëtius, and others; and while the French, Visigoths, and other new nations, which shared among them the spoils of the Roman empire, remained sunk in barbarism, his court was the centre of politeness; under the reign of a Goth, literature was cultivated, and some rays of the golden age of Augustus seemed again to warm Italy, and make it almost forget that it was fallen a prey to barbarians. Of these advantages, the illustrious daughter of Theodoric, Amalasunta, reaped in her education the most happy fruits; but much more happy had Italy been if the prince himself had not forgot these excellent lessons.

Boëtius, to unbend in some measure, and to improve his mind, always joined with his application to public affairs, the amusement of serious studies, and in his leisure hours made various mathematical instruments. He composed music, of which he sent several pieces to Clovis, the king of the French; he also made, and sent to Gondebald king of the Burgundians, sundials constructed to every different aspect of the sun, hydraulics, and machines which marked exactly the course of the sun, moon, and stars, though without wheels, weight, or spring, by the means only of water in a hollow tin globe, which turned perpetually by its own weight. The Burgundians admired how these machines were moved, and marked the hours, and watched them day and night to satisfy themselves that nobody ever touched them; and being convinced of the fact, imagined that some divinity resided in them, and moved the finger upon the dial-plate. This gave occasion to a correspondence between that nation and Boëtius, which he made use of to dispose them heartily to embrace the maxims of the gospel.

This great man was a long time the oracle of his prince and the idol of the people; and the highest honors in the State were not thought adequate to his virtue and abilities. He was thrice consul, and for a singular distinction of his merits in 510, without a colleague. In 522 his two sons were appointed consuls in their non-age, a privilege which had only been granted to the sons of emperors. He confessed, that if joy can be derived from frail honors of the world he had reason enough to rejoice on that day: when he saw his two sons carried in pomp through the city in a triumphal car, accompanied with the whole senate and an infinite concourse of people, and himself was seated in the great court of the circus between his two sons consuls, receiving there the congratulations of the king and all the people. On which day, after his harangue to the king in the senate-house, he was presented with a crown, and saluted king of eloquence. After the death of Elpis, he took to wife Rusticianna, the daughter of Symmachus, the most accomplished of all the Roman ladies. But such is the inconstancy of human things, that the highest honors often only raise a man that his fall may be the greater. Neither friends, dignities, nor riches could protect Boëtius from the frowns of fortune; under which, however, his virtue, which was the sole cause of his sufferings, triumphed with the greater lustre.

Happy and glorious had Theodoric reigned, so long as he followed the wise councils of Boëtius. But seeing himself firmly established on the throne, he abandoned himself to his disposition to tyranny, and growing old, became melancholy, jealous, and mistrustful of everybody that was about his person, making two avaricious and perfidious Goths, called Conigast and Trigilla, the depositaries of his whole authority and confidence. These ministers, to gratify their insatiable covetousness, began to load the people with excessive taxes, which the king had till then forborne. In a great scarcity, they obliged the people to sell their corn into the king's granaries, and for the soldiery, almost at no price: they upon groundless suspicions removed Albinus and Paulinus, two of the most illustrious senators, and others. Boëtius undertook to lay before the king in private the tears of his provinces, which had formerly so often softened his heart to compassion, and opened his hands to liberality; but finding no redress, all avenues being obstructed by harpies and flatterers, he publicly addressed him on these heads in the full senate-house. He professed the most steady allegiance and obedience to him in his own name, and in that of the other senators; declaring that they revered his royal authority in whatever hands it was lodged, and left to him the distribution of his favors more free than are the rays of the sun. They craved, however, the liberty, which had ever been the most precious inheritance of that empire, that they might lay open their grievances and inform him that base flatterers abused his confidence to the excessive oppression of his subjects in

to the prisoners, so that by the hardships of his confinement and the stench of the place, the good pope died at Ravenna on the 27th of May, 526, soon after the cruel execution of Boëtius, having sat two years and nine months. His body was conveyed to Rome, and buried in the Vatican church. The two letters which bear his name are supposititious, as appears from their very dates, &c.

When we see wicked men prosper, and saints die in dungeons, we are far from doubting of providence; we are strengthened in the assured belief, that God, who has stamped the marks of infinite wisdom and goodness on all his works, has appointed a just retribution in the world to come. And faith re-

as much, that to be born rich was to become a prey, and that the very stones related the oppressions and moans of the people. He reminded him of those noble words which he had formerly often heard from his mouth, that "the flock may be shorn, but not flayed; and that there is no tribute comparable to the precious commodities and advantages which a prince derived from the love of his subjects." He entertained him to reassure that spirit which made him reign in their hearts as well as in the provinces: to listen to those whose loyalty had been approved by the successes of his prosperous reign: to bear his subjects in his bosom, not to trample them under his feet, and to remember that kings are given by heaven for the happiness of the people; not to govern by the utmost exertion and extent of their power, but by the rule of their obligations; to be the fathers of children, not masters of slaves, and to reign over men, not as tyrants at will, but so that the laws themselves only govern. He conjured him to open his eyes, and see the miseries of the provinces bewailing the concussions which they suffered, while they were obliged to satisfy with their sweat and blood the avarice of some particular persons, who yet were as greedy as fire, and as insatiable as the abyss. The issue of this generous speech was, that it was deemed by the king an act of rebellion, and through his artifices Boëtius was banished by a decree of the mercenary, ungrateful senate. After which sentence, by an order of the king, he and his father-in-law Symmachus were carried prisoners to the strong fortress of Pavia, in 523. Trigilla and Conigast unjustly accused them of high treason, and Symmachus was beheaded. Boëtius was also put to death in a castle situated in a desert place, about midway from Pavia to Rome. He is said to have been first tortured by means of a wheel, to which was fastened a cord, wherewith his head was bound; and by the turning of the wheel, was squeezed with such violence that his eyes flew out. Then he was laid on a beam and beaten with clubs by two executioners upon all the different parts of his body from his neck down to his feet; and being still alive, he was beheaded, or rather his head was clove asunder, in the fifty-fifth year of his age, on the 23d of October, 525. Boëtius is proved innocent of the conspiracy of which he was suspected with the good pope, in his new life prefixed to the third and last French translation of his book, *Consolation de la Philosophie*, Traduction Nouvelle, 12mo. chez Gogue, 1771. The Catholics carried off his body, and some time after buried it at Pavia. Two hundred years after, king Luitprand caused it to be removed into the church of St. Austin, where he honored it with a stately mausoleum; and the emperor Otho III. erected another to his memory with magnificent inscriptions. His estates were confiscated by Theodoric, but after his death restored by his daughter Amalasunta to his widow, who survived till Belisarius had expelled the Goths; at which time he broke down all the statues of Theodoric in Italy, though his stately sepulchral monument still remains near Ravenna, the admiration of travellers. The tyrant having cut off several other senators, fell into a deep melancholy, and was distracted with jealousies, fears, and remorse. About three months after the death of the holy pope John when the head of a great fish was served at table, he imagined it to be the head of Symmachus, demanding vengeance against him; nor was any one able to calm his apprehension: in this phrensny he was carried raging to his bed, and he died miserably a few days after.

The cause of the death of Boëtius seems to have been complicated in part with that of religion, as was the death of pope John, whom he zealously seconded in defending the faith. The constancy with which he embraced his barbarous death, calling it a gift of God, and forbidding any one to weep at it, and his great zeal and piety, have rendered his memory dear to all good men. He fell a martyr of the liberty of the people, and of the dignity of the Roman senate, and probably in part of the Catholic faith, of which he was, with pope John, the chief support. An ancient author published by Matillon, (*Iter. Ital.* p. 22.) affirms him to have been impeached for a correspondence with the emperor Justin. But the silence of other writers persuades us that this was a slander of his enemies.

Boëtius translated from the Greek the works of Euclid, Ptolemy, Plato, Aristotle, Archimedes, &c., and with so much purity, perspicuity, and purity of language, that Cassiodorus (*l. 1.* p. 45) prefers his versions to the originals themselves. He was so much taken with the close reasoning and method of Aristotle, that he first translated several of his treatises into Latin. The works of our author are chiefly philosophical; with five theological tracts, principally written against the Nestorian and Eutychian heresies, and almost all dedicated to the deacon John, afterwards pope and martyr. His *Profession of Faith* is one of the most methodical pieces of ecclesiastical antiquity, justly styled by his editor, a golden book. But his masterpiece are the five books *On the Consolation of Philosophy*, which he wrote without the help of any book, during his long confinement at Pavia, under frequent interrogatories, and the daily expectation of tortures and death. He names not Christ in this whole work, but he expresses the sentiments of a perfect Christian, in a dialogue with the increased wisdom. He establishes a divine providence from reason, and speaks of the torments of the world to come. The verification in this work is not equal to the prose, though the thoughts are everywhere sublime. It shows Boëtius to have been one of the finest geniuses that the world has ever produced. He formed the most just and noble conceptions of things with an astonishing ease; and in the most abstract and difficult matters in metaphysics, theology, and every other subject. So elegant and so finished is this original piece, that few productions of the most flourishing ages of the Latin eloquence are superior to it in purity of style, in truth and loftiness of thought, or in sweetness of expression. He says, that the only cause of his disgrace was a desire of preserving the honor of the senate, (*De Consol. Phil.* c. 1.) In his juvenile works his style is more rugged. See his life by Abbé Gervaise at Paris in 1715, and by Cellier, t. 15, p. 563; also the life of Boëtius by Richard Graham viscount Preston, prefixed to the English translation of his book *On the Consolation of Philosophy*, published with his notes by that noble lord. Papebroke honors Severinus Boëtius with the title of Saint, joins his life with that of pope John, and mentions the calendars of Ferrarius and of certain churches in Italy in which his name is inserted on the 23d of October, on which he is commemorated in the divine office in St. Peter's church at Pavia. See Papebroke, t. 6, Mat. p. 707.

veals to us clearly this important secret. We at present see only one end of the chain in the conduct of providence towards men; many links in it are now concealed from our eyes. Let us wait a little, and we shall see in eternity God's goodness abundantly justified. Who does not envy the happiness of a martyr in his dungeon, when he beholds the inward joy, peace, and sentiments of charity with which he closes his eyes to this world! and much more when he contemplates in spirit the glory with which the soul of the saint is conducted by angels, like Lazarus, to the abodes of immortal bliss! On the contrary, the wicked tyrant cannot think himself safe upon his throne, and amidst his armies; but sits, like Damocles, under the terrible sword in the midst of his enjoyments, in the dreary expectation every moment of perishing. At best, his treacherous pleasures are a wretched exchange for the true joy and peace of virtue; nor can he fly from the torment of his own conscience, or the stench of his guilt. How dreadfully are his horrors increased upon the approach of death! And how will he to all eternity condemn his extravagant folly, unless by sincere repentance he shall have prevented everlasting woes!

SAINT BEDE, CONFESSOR,

FATHER OF THE CHURCH.

From the short account he has given of himself in the last chapter of his Ecclesiastical History; his disciple Cuthbert's relation of his death; his two short anonymous lives extant, one in Capgrave, the other quoted by F. Malhew; also from Simeon of Durham, Hist. Dunelm. c. 14, 15, et l. de Pontif. Eborac. in manuscript; Cotton. Malmesh. de Reg. Angl. l. 2, c. 4; Matt. of West. ad an. 734. See Mabillon, sæc. 3, Ben. p. 1, p. 539; Bulteau, t. 2, p. 316; Cave, Hist. Lit. t. 1, Ed. noviss; Ceillier, t. 18, p. 1; Tanner, Bibl. Script. Brit. p. 86; Biographia Brit. t. 1, V. Bede; and Smith in app. after Bede's Eccl. Hist. p. 791

A. D. 735.

THE celebrated Dom. Mabillon,¹ mentioning Bede as a most illustrious instance of learning in the monastic institute, says: "Who ever applied himself to the study of every branch of literature, and also to the teaching of others more than Bede? yet who was more closely united to heaven by the exercises of piety and religion? To see him pray, says an ancient writer, one would have thought he left himself no time to study; and when we look at his books we admire he could have found time to do any thing else but write." Camden calls him "the singular and shining light," and Leland "the chiefest and brightest ornament of the English nation, most worthy, if any one ever was, of immortal fame." William of Malmesbury tells us, that it is easier to admire him in thought than to do him justice in expression. Venerable Bede, called by the ancients Bedan, (who is not to be confounded with a monk of Landisfarne of the same name² but older,) was born in 673, as Mabillon demonstrates from his own writings, in a village which soon after his birth became part of the estate of the new neighboring monastery of Jarrow, but was gained upon by the sea before the time of Simeon of Durham. St. Bennet Biscop founded the abbey of St. Peter's at Weremouth, near the mouth of the Were, in 674, and that of St. Paul's at Gyrvum, now Jarrow, in 680, on the banks of the river Tyne, below the *Capræ-caput*, still called Goat's head, or Gateshead, opposite to Newcastle. Such a harmony subsisted between the two houses that they were often governed by the same abbot, and called the same monastery of SS. Peter and Paul. St. Benne was a man of extraordinary learning and piety, and enriched these monasteries with a large and curious library which he had collected at Rome, and

¹ Tr. des Etudes Monast. t. 1, p. 111, ed. Par. 1692.

² Vit. S. Cuthbert, c. 37. See Mabil Anal. t. 4, pp. 521, 523

in other foreign parts. To his care Bede was committed at seven years of age, but was afterwards removed to Jarrow, where he prosecuted his studies under the direction of the abbot Ceolfrid, who had been St. Bennet's fellow-traveller. Among other able masters, under whom he made great progress, he names Trumbert, a monk of Jarrow, who had formerly been a disciple of St. Chad, bishop, first of York, afterwards of Litchfield, who had established a great school in his monastery of Lestingan in Yorkshire. The church music, or chant, Bede learned of John, formerly precentor of St. Peter's on the Vatican, and abbot of St. Martin's at Rome, whom pope Agatho had sent over to England with St. Bennet Biscop. The Greek language our saint must have learned of Theodorus, archbishop of Canterbury, and the abbot Adrian, by whose instruction that language became as familiar to several of their English scholars as their native tongue. For an instance of which Bede mentions Tobias, bishop of Rochester. How great a master Bede was of that language appears from his *Ars Metrica*, and other works. His poem on St. Cuthbert and other performances show him to have been a good poet for the age wherein he lived. But his comments on the holy scriptures, and his sermons prove that the meditation on the word of God, and the writings of the holy fathers, chiefly engrossed his time and attention.

His great piety and endowments supplying the defect of age, by the order of his abbot Ceolfrid, he was ordained deacon in 691, at nineteen years of age, by St. John of Beverley, who was at that time bishop of Hexham, in which diocese Jarrow was situated, there being then no episcopal see at Durham. From this time he continued his studies, till, at thirty years of age, in 702, he was ordained priest by the same St. John, who was made bishop of Hexham in 685, and bishop of York in 704. In king Alfred's version Bede is styled Mass-Priest, because it was his employment to sing every day the conventual mass. He tells us that the holy abbot and founder, St. Bennet Biscop, like the rest of the brethren, used to winnow the corn and thrash it, to give milk to the lambs and calves, and to work in the bake-house, garden, and kitchen. Bede must have sometimes had a share in such employments, and he was always cheerful, obedient, and indefatigable. But his studies and writings, with assiduous meditation and prayer, must have chiefly employed him. He often copied books. From the time that he was promoted to priestly orders he began to compose books; and he had a great school, in which he brought up many eminent and holy scholars, and instructed his fellow monks, who amounted to the number of six hundred. Bede tells us of himself that he applied himself wholly to the meditation of the holy scriptures, and amidst the observance of regular discipline, and the daily care of singing in the church, it was his delight to be always employed either in learning, teaching, or writing. He says, that from the time of his being made priest, to the fifty-ninth year of his age when he wrote this, he had compiled several books for his own use, and that of others, gathering them out of the works of the venerable fathers, or adding new comments according to their sense and interpretation.* He gives a list of forty-five

* Bede wrote his Church History of the English in the year 731, the fifty-ninth of his age, at the request of Ceolwulf, (to whom it was dedicated,) a very learned and pious king of the Northumbrians, who three years after Bede's death resigned his kingdom to his son Edbert, and became a monk at Lindisfarne, where he died in 740. Milton and some others complain of omissions of dates and civil transactions. But Bede's undertaking was only a history of the English Church; a work suitable to his profession and piety. He speaks sparingly of the British churches, because they fell not directly under his plan. If he relates many visions and miracles, he usually names his vouchers. The best editions of this history are those of Abr. Wheloc, with notes, at Cambridge, in 1644; of Peter Fr. Chifflet, a Jesuit, with notes, at Paris, in 1681, and especially of Dr. John Smith, at Cambridge, in 1722, in folio, with Bede's other historical works, as his Chronicle, or on the six ages of the world; his Lives of St. Cuthbert and St. Felix; his Letters to archbishop Egbert; his book on the Holy Places, (p. 315;) his Genuine Martyrology, (p. 327.) first published without the posterior additions of Florus, monk of St. Tron's, and others, by the Bollandists, (*Mart.* 2. Proleg.) Bede's Lives of the five first abbots of Weremouth, (St. Bennet Biscop, St. Ceolfrid, Estervin Sigefrid, and Witbert.) is accurately published by Sir James Ware, at Dublin, in 1664, and by Henry Wharton, at London, in 1693. The life of St. Cuthbert he wrote both in prose and in verse that of St.

different works which he had then composed, of which thirty, and many of those are divided into several books, consist of comments on the Old and New Testament. He wrote several other works after this. All the sciences and every branch of literature were handled by him; natural philosophy, the philosophical principles of Aristotle, astronomy, arithmetic, the calendar, grammar, ecclesiastical history, and the lives of the saints; though works of piety make up the bulk of his writings. The ornaments of rhetoric were not his study; but perspicuity, (the first qualification in writing,) an unaffected nonesty and simplicity, and an affecting spirit of sincere piety and goodness of heart and charity, run through all his compositions, and cannot fail to please. An honest candor and love of truth are so visibly the characteristics of his historical works, that if some austere critics have suspected him sometimes of credulity, no man ever called in question his sincerity. If on the scriptures he often abridged or reduced to a methodical order the comments of St. Austin, St. Ambrose, St. Jerom, St. Basil, and other fathers, this he did, not out of sloth or for want of genius, (as some later writers have done,) but that he might stick closer to tradition in interpreting the sacred oracles; and in what he found not done by other eminent fathers, he still followed their rules lest he should in the least tittle deviate from tradition. In the original comments which he wrote, he seems, in the opinion of good judges, not inferior in solidity and judgment to his ablest masters among the fathers. John Bale, the apostate Carmelite friar, and the sworn enemy of the monks and fathers, who was bishop of Ossory under Edward VI., and died canon of Canterbury under queen Elizabeth, could not refuse Bede the highest encomiums, and affirms, that he certainly surpassed Gregory the Great in eloquence and copiousness of style, and that there is scarce any thing in all antiquity worthy to be read, which is not found in Bede. Dr. John Pitts³ advances, that Europe scarce ever produced a greater scholar; and that even while he was living, his writings were of so great authority

³ De Script. Angl.

Felix he only translated into prose from the poems of St. Paulinus. Several lives published among Bede's works belong to other authors; that of St. Gregory the Great, to Paul the deacon; those of SS. Columban, Aitalus, Eustatius, Bertulfus, and Fara, to Jonas, the disciple of St. Columban; that of St. Vedastus to an anonymous Frenchman; that of St. Patrick to Probus. The other works of Bede are comments on the scripture, and several homilies or sermons; others treat on poesy, grammar, rhetoric, astronomy, music, the art of notation or of memory, the calendar, on Easter or the Equinox, &c. His book on the Holy Places is an abridgment of Adamnan, &c. His hymns and epigrams are lost. The works of Bede were printed at Paris in 1499 and in 1545, in three tomes; and at Basil in 1563 in eight tomes; at Cologne in 1612 and 1688. See Fabricius, Bibl. Lat. 254; Mabillon, sac. Ben. iii. in Elogio Histórico de Beda, ejusque Scriptis; Cave, Hist. Liter. t. 1, p. 612; Tanner, Bibl. Brit. p. 86, and Boston Buriens, p. 29, ap. Tar. Præf. Cave calls it a disgrace to our nation that no accurate or complete edition of Bede's works has been sent forth, especially as many genuine valuable writings of this father are found in manuscripts which have never been published, of which catalogues are given by Cave and Tanner. The former has published Bede's Prologue to the Canonical Epistles, (p. 614,) pretending that the primacy of St. Peter seems to have been unknown to the author. Bede indeed thinks the epistle of St. James may have been placed first, because the gospel began to be preached at Jerusalem, and because St. James wrote his epistle before St. Peter. But see this prologue more correctly given by Trombelli, a canon regular of St. Saviour, at Bologna, in 1755. (Bede Claudii Taurinensis aliorumque Veterum Patrum Optuscul.) This piece is published by the warmest abettors of St. Peter's supremacy; so far are they from industriously suppressing it, as Cave insinuates. Neither can any one form from it an objection to that article, which no one more manifestly establishes than Bede in many parts of his works. Nor can Bede's religion as to any other points of controversy in faith be ambiguous to any one who is the least conversant in his writings, especially as to the doctrine of praying for the dead, invoking saints, venerating their relics and holy images, &c. to all which practices he ascribes miracles, &c. He proves that God in the decalogue forbade only idols, not all holy images; for he commanded himself the brazen serpent, &c. (1. De Templo Solom. c. 19, t. 8, p. 40.) His Church History, which is in every one's hands, may suffice alone to speak for him. See him also on praying for the dead. (Hom. 2, t. 5; Anecd. Martenne, p. 239, &c.) It may seem worth notice that (1. De Nat. Rerum, p. 46; Op. t. 2, p. 37) he teaches the world and the earth to be round. The Protestants were unwilling to stand by his verdict or testimony of the church's faith; though they have not refused him the just tribute of praise. Meiancthon (De Corrigenendis Studiis) confesses venerable Bede to have been a person singularly skilled in Greek and Latin; also in mathematics, philosophy, and sacred literature. Bishop Tanner (p. 86) gives this character of him: "He was a prodigy of learning in an unlearned age, whose erudition we can never cease admiring. If we think that he sometimes failed in his judgment or by credulity, when we take a view of all his writings together, we shall confess that he alone is a library and a treasure of all the arts." The geography of Bede, even in his descriptions of foreign countries, is incomparably exact, though he never travelled abroad; which shows how careful he was in procuring the best information, which he also discovers in his preface to his history, where he speaks of the sources of his intelligence.

that a council ordered them to be publicly read in the churches. Folchard, a very learned monk of Christ-church, in Canterbury, and abbot of Thorney, in the days of St. Edward the Confessor, and the Conqueror, originally from Sithiu, in his *Life of St. John of Beverley*, quoted by Leland, says of Bede: "It is amazing how this great man became so perfect in all the branches of those sciences to which he applied himself, whereby he conquered all difficulties, and brought those of his own nation to form right notions; so that from the rude and boorish manners of their ancestors they began to be exceedingly civilized and polite through their desire of learning, of which he not only taught them the grounds while living, but in his works left them a kind of Encyclopædia (or universal library) for the instruction of youth after his decease." Fuller writes of him: "He expounded almost all the Bible, translated the Psalms and New Testament into English, and lived a comment on those words of the apostle,—*shining as a light in the midst of a crooked and perverse generation.*" What we most admire in Bede is the piety with which he pursued and sanctified his studies, and the use which he made of them. What he says of St. Chad was a transcript of his own life, that he studied the holy scriptures so as to meditate assiduously on the mysteries of faith and the maxims and rules of piety, treasuring up in his heart the most perfect sentiments of divine love, humility, and all virtues, and diligently copying them in his whole conduct. Hence his life was a model of devotion, obedience, humility, simplicity, charity, and penance. He declined the abbatial dignity which was pressed upon him. Malmesbury gives us a letter of pope Sergius,⁴ by which with many honorable expressions he was invited to Rome, that pope desiring to see and consult him in certain matters of the greatest importance. This must have happened about the time that he was ordained priest. Bede out of modesty suppressed this circumstance. What hindered his journey thither we know not; but we have his word for it that he lived from his childhood in his monastery without travelling abroad, that is, without taking any considerable journey. His reputation drew to him many visits from all the greatest men in Britain, particularly from the pious king Ceolwulph. Ecgbright, or Egbert, brother to Eadbyrht, king of Northumberland, who was consecrated archbishop of York in 734, had been a scholar of Bede. At his pressing invitation our saint went to York, and taught there some months, but excused himself from leaving his monastery the following year.⁵ This school set up at York became very flourishing, and Alcuin, one of its greatest ornaments, is said to have been himself a scholar of Bede. Our saint died soon after Ecgbright's accession to the see of York; but lived long enough to write him a letter of advice upon his advancement. Herein he puts him in mind that it was a most essential part of his duty to place everywhere able and learned priests, to labor strenuously himself in feeding his flock, in correcting all vice, and endeavoring to convert all sinners, and to take care that every one knew the Lord's Prayer and the Creed, and was thoroughly instructed in the articles of our holy religion. He gives it as an important piece of advice, that all among the laity whose lives are pure, (or free from vice,) communicate every Sunday, and on the festivals of the apostles and martyrs, as he says Ecgbright had seen practised at Rome; but Bede requires that married persons prepare themselves by continence to receive the holy communion,⁶ which was formerly a precept repeated in several councils; but is now by disuse looked upon as no more than a counsel, but a counsel which St. Charles Borromeo recommends to be inculcated. Bede died within the compass of a year after he wrote this letter. Cuthbert, called also Antony, one of his scholars, to whom the saint dedicated his book, *De Arte Metrica*, wrote to one Cuthwin

⁴ L. 1, de Reg. c. 3.⁵ Bed. ep. Ecgbright, ap. Smith, p. 306.⁶ Ib. p. 31

a monk, who had formerly been his schoolfellow under Bede, an account of the death of their dear master. This Cuthbert was afterwards abbot of Jar-row, in which dignity he succeeded Huethbert, called also Eusebius, another scholar of Bede.

The letter of Cuthbert⁷ deserves to have a place in the life of Bede, though it is here something abridged. "To his most beloved in Christ, and fellow-reader Cuthwin, his schoolfellow Cuthbert wishes eternal salvation in our Lord. Your small present was very acceptable, and your letter gave me much satisfaction, wherein I found what I greatly desired, that masses and prayers are diligently said by you for Bede, the beloved of God, our late father and master. For the love I bear him, I send you in few words an account of the manner in which he departed this world, understanding it is what you desire. He began to be much troubled with a shortness of breath about two weeks before Easter, yet without pain: thus he lived cheerful and rejoicing, giving thanks to Almighty God every day and night, nay every hour, till the day of our Lord's Ascension, which was the 26th of May. He daily read lessons to us his scholars; the rest of the day he spent in singing psalms; he also passed all the night awake in joy and thanksgiving, only when he was interrupted by a short slumber; but awaking, he repeated his accustomed exercises, and ceased not to give thanks to God, with his hands expanded. O truly happy man! He sung that sentence of St. Paul: *It is a dreadful thing to fall into the hands of the living God*; and much more out of holy writ. Being well skilled in English verses he recited some things in our tongue. He said in English: 'No man is too wise to consider what good or evil he has done, before the necessary departure:' that is, to examine the state of his soul sufficiently before his death. He also sung anthems according to his and our custom; one of which is: 'O glorious King, Lord of Hosts, who triumphing this day didst ascend above all the heavens, leave us not orphans; but send down the Father's Spirit of truth upon us: Alleluia.' When he came to that word, 'leave us not,' he burst into tears, and wept much; and an hour after he began to repeat the same anthem he had commenced, and we hearing it, grieved with him. By turns we read, and by turns we wept; nay, we always wept even when we read. In such joy we passed the fifty days, and he rejoiced much, and gave God thanks because he deserved to be so infirm. He often repeated that *God scourgeth every son whom he receiveth*; and much more out of the scripture; also that sentence of St. Ambrose: 'I have not lived so as to be ashamed to live among you; nor am I afraid to die, because we have a good God.' During these days, besides the daily lessons he gave, and the singing of psalms, he composed two works for the benefit of the church; the one was a translation of St. John's gospel into English, as far as those words: *But what are these among so many?* the other, some collections out of St. Isidore's book of notes; for he said, 'I will not have my scholars read a falsehood after my death, and labor without advantage.' On Tuesday before the Ascension he began to be much worse in his breathing, and a small swelling appeared in his feet; but he passed all that day pleasantly, and dictated in school, saying now and then, 'Go on quickly; I know not how long I shall hold out, and whether my Maker will soon take me away.' To us he seemed very well to know the time of his departure. He spent the night awake in thanksgivings. On Wednesday morning he ordered us to write speedily what he had begun. After this, we made the procession according to the custom of that day,* walking with the relics of

⁷ Ap. Simeon. Dunelm. Hist. Dunelm. l. 1, c. 15, et ap. Smith, p. 792.

* Usque ad tertiam horam, ambulavimus deinde cum reliquis sanctorum, ut consuetudo diel illius precabat, p. 793, ed. Smith. This was the procession of the Rogations on the eve of Ascension-day.

the saints till the third hour, (or nine o'clock in the morning;) then one of us said to him: 'Most dear master, there is still one chapter wanting. Do you think it troublesome to be asked any more questions?' He answered: 'It is no trouble. Take your pen and write fast.' He did so. But at the ninth hour (three in the afternoon) he said to me: 'Run quickly; and bring all the priests of the monastery to me.' When they came, he distributed to them some pepper-corns, little cloths or handkerchiefs, and incense which he had in a little box,* entreating every one that they would carefully celebrate masses and say prayers for him; which they readily promised to do. They all wept at his telling them, they should no more see his face in this world; but rejoiced to hear him say: 'It is now time for me to return to him who made me, and gave me a being when I was nothing. I have lived a long time; my merciful Judge most graciously foresaw and ordered the course of my life for me. The time of my dissolution draws near. I desire to be dissolved, and to be with Christ. Yes; my soul desires to see Christ my king in his beauty.' Many other things he spoke to our edification, and spent the rest of the day in joy till the evening. The above-mentioned young scholar, whose name was Wilberth, said to him: 'Dear master, there is still one sentence that is not written.' He answered, 'Write quickly. The young man said: 'It is now done.' He replied: 'You have well said it is at an end: all is finished. Hold my head, that I may have the pleasure to sit, looking towards my little oratory where I used to pray; that while I am sitting I may call upon my heavenly Father, and on the pavement of his little place sing, *Glory be to the Father, and to the Son, and to the Holy Ghost.*' Thus he prayed on the floor, and when he had named the Holy Ghost, he breathed out his soul. All declared that they had never seen any one die with such great devotion and tranquillity; for so long as his soul was in his body, he never ceased, with his hands expanded, to give thanks and praise to God, repeating, *Glory be to the Father, &c.*, with other spiritual acts. I have many other things I could relate of him; and I have a thought of writing more amply on this subject," &c.

Ranulph Higden^o relates the manner of his holy departure: "After teaching all day, it was his custom to watch much in the nights. Finding by the swelling of his feet that death approached, he received extreme unction, and then the Viaticum on the Tuesday before the Ascension of the Lord, and gave the kiss of peace to all his brethren, imploring their pious remembrance after his death. On the feast of the Ascension, lying on sackcloth spread on the floor, he invited the grace of the Holy Ghost; and continued in praise and thanksgiving, in which he breathed forth his holy soul." St Bede died in the year 735, of his age sixty-two,† on Wednesday evening the 26th of May, after the first vespers of our Lord's Ascension; whence many authors say he died on the feast of the Ascension; for our Saxon

^o Polychron. l. 5. ad an. 732.

* *Fiperem, oraria et incensa.* The incense was used to burn at high mass, as Gemmulus, a deacon of Rome, mentions, (Ep. ad S. Bonifac. inter ep. Bonif. 149.) who sent the like present to St. Boniface. *Ora-ria* means little cloths to wipe the mouth, as Vossius shews, (c. 3. De Vitiis Serm. c. 31.) Bede, by these little presents, desired to give tokens of mutual charity, and memorials to put others in mind to remember him in the divine office, as Mabillon and Smith observe. Monks were then allowed, with the abbot's tacit consent, to leave such little tokens as memorials, as is clear from St. Bennet's rule. St. Lullus sent to the abbess Kaneboda a present of pepper, incense, and cinnamon. The epistles of St. Boniface and others furnish several like instances. Such little tokens were intended to put persons in mind to pray for one another. Fortunatus, returning thanks for such a present of herbs, chestnuts, and plums, says, "Munere in angusto cernitur amplius amor;" l. 11, epigr. 23. See Mabillon, loco cit. § 8. De Xenolis. Smith, loc. cit.

† This calculation of Mabillon agrees with the saint's writings and History, and with the Paschal Cycle of that year; though some make him to have lived only fifty-nine years; and the life of Alcuin seems to say that he died in his ninetieth year; consequently, that he lived thirty years after he had written his Church History; which system is adopted by bishop Tanner, who says he died in 762, ninety years of his age. *Edinb. Eccl. Hist. p. 92.*

ancestors reckoned festivals from the first vespers. Thus from repeating the divine praises here in the most pure and profound sentiments of compunction, humility, zeal, and love, he passed, as it were without intermission, to sing eternally the same praises with affections at once infinitely dilated with inexpressible holy joy, ardor, and love, in the glorious choirs of the blessed, and in the beatific contemplation of God, whom he praised and loved. His feast was kept in England in some places on the 26th of May, with a commemoration only in the office of St. Austin; in others it was deferred to the 27th, on which it occurs in the Roman Martyrology. In the constitution of John Alcock, bishop of Ely, for the festivals of his diocese, printed in 1498 by Pynson, Bede's feast is ordered to be kept with an office on the 13th of March, the day of his death being taken up by the office of St. Austin. Certain congregations of the Benedictine order have long kept his office on the 29th of October, perhaps on account of some translation. On the same day it is celebrated at present in England, and by a special privilege, the office is said by all English priests who live in foreign countries, by an indult or grant of pope Benedict XIV. given in 1751, which grant, at least with regard to those clergymen or regulars who are in England, was interpreted at Rome to imply a precept.

Alcuin⁹ having extolled the learning and virtues of this holy doctor, says that his sanctity was attested by the voice of heaven after his death; for a sick man was freed from a fever upon the spot by touching his relics. St. Lullus, archbishop of Mentz, wrote to his scholar Cuthbert, then abbot of Weremouth and Jarrow, to beg a copy of Bede's works, and sent him a cloak for his own use, and a silk vest to cover the shrine of this great servant of God. At that time a vest was a usual present even to kings. Bede was buried in St. Paul's church in Jarrow, where a porch on the north side bore his name. In 1020 his sacred remains were conveyed to Durham, and laid in a bag and wooden trunk in the shrine of St. Cuthbert, as Simeon of Durham relates. In 1155 they were taken up by Hugh, bishop of Durham, and enclosed in a rich shrine of curious workmanship, adorned with gold, silver, and jewels, as we learn from the appendix to the history of Durham, compiled by Simeon of Durham, who wrote from the memoirs of Turgot the learned prior of Durham in the reign of Edward the Confessor, made archbishop of St. Andrew's in the reign of the Conqueror, whose declared enemy he was. Hence Turgot's history has been by some ascribed to him. At the change of religion in England the shrines of the saints were plundered by the royal commissioners, but these were anticipated by private robbers in many places. At the same time the relics were scattered or publicly burned. This latter part of the commission, which was rigorously executed near the court and in the southern provinces, was not much regarded in the more remote northern counties, where they were usually interred in the churches where their shrines were kept, as we see in St. Cuthbert's, St. John of Beverley's, &c. Speed, in his Theatre of Britain, says his marble monument subsisted, when he wrote in our Lady's chapel in the western part of the church of Durham. Sir George Wheeler, who died prebendary of Durham, and was a great admirer of Bede according to his will, is buried within the cathedral, near the foot of Bede's tomb, and has an inscription, whereas none is now found over St. Bede's. Mr. Smith has given a type of the remains which are now standing,¹⁰ and another of the altar of St. Cuthbert and St. Bede, delineated from the paintings of the eastern window.¹¹ Nevertheless, the monks of Glastenbury laid claim to St. Bede's relics, or a portion of them.¹² Boniface call

⁹ Alcuin, *Carm. de Pontif. et Sanct. Eccl. Eborac.* v. 1305.

¹⁰ Frontispiece, *ib.*

¹¹ *App. ad Hist. Bedæ.* p. 815

¹² See *Monast. Angl.* t. 1, and John of Glastenbury

St. Bede the lamp of the English church; St. Lullus, Alcuin, and other writers from the time of his death, exceedingly extol his learning and sanctity. By Lanfranc and many others he is styled the doctor and father of the English. Trithemius imagined that the title of "*Venerable*" was conferred on him in his lifetime. But Mabillon shows from the silence of all former writers, that it was begun to be given him, out of a peculiar respect, only in the ninth age, when it was used by Amalarius, Jonas, Usuard, &c.¹³ He was styled Saint, and placed in foreign Martyrologies long before that time, by Hincmar, Notker,¹⁴ in the litany of St. Gall's, &c. Rabanus Maurus mentions an altar at Fulde, of which Bede was titular saint. The second council of Aix-la-Chapelle, in 836, calls him "The venerable and in the modern times admirable doctor," &c.

It was the happiness of Venerable Bede, that receiving his education under the direction of saints, by their example, spirit, and instructions he learned from his infancy the maxims and practice of perfect sanctity. St. Chrysostom¹⁵ wished that parents would breed up their children in monasteries till they are to be produced in the world. Several Roman senators, and other noblemen, committed the education of their sons to St. Bennet. The most austere and regular monasteries have been chosen by virtuous parents of the first rank, whose principal desire was that their children should be brought up among saints, where their passions would be in no danger of being flattered, and where their minds would be filled with Christian verities and Christ's spirit, and their hearts formed to piety, grounded in the love, and exercised in habits of all virtues. This is the first and essential advantage which parents are bound to procure their children, upon which their temporal and eternal happiness depends, and all other advantages and qualifications are to be founded. Let them not be neglected, but let this be secured in the first place, and at all rates.

ST. JULIUS M.

THIS martyr was a veteran soldier, and was impeached by his officers for the Christian faith, before Maximus, governor of the Lower Mæsia, which was afterwards called Bulgaria. Pasocrates and Valention, both of the same regiment, had received the crown of martyrdom a little before. The judge employed caresses, promises, and threats; but Julius professed that to die for Christ, in order to live eternally with him, would be the accomplishment of all his desires. Whereupon he was condemned to lose his head, and led forth to the place of execution. As he went, Hesychius, a Christian soldier, who was also a prisoner, and suffered martyrdom a few days after him, said: "Go with courage, and run to the crown which the Lord hath promised; and remember me, who shall shortly follow you. Commend me to the servants of God, Pasocrates and Valention, who, by confessing the holy name of Jesus, are gone before us." Julius, embracing Hesychius, said, "Dear brother, make haste to come to us; they whom you salute have already heard you." Julius bound his eyes with a handkerchief, and presenting his neck to the executioner, said,—"Lord Jesus, for whose name I suffer death, vouchsafe to receive my soul in the number of thy saints." His martyrdom happened on the 27th of May, two days after

¹³ Mab. lib. Elog. Hist. et ap. Smith in App. p. 807.

¹⁴ Notker ad 13. Cal. Apr.

¹⁵ St. Chrys. l. 3, contr. Vitap. Vita: monast. pp. 94, 95, 99, t. 1, ed. Ben.

that of St. Pasichrates, about the year 302, in the reign of Dioclesian, at Durostoro, on the Danube, in the second Mœsia. See his genuine acts in Ruinar. p. 615. Tillem. t. 5.

MAY XXVIII.

SAINT GERMANUS, BISHOP OF PARIS, C.

See his life by Fortunatus of Poitiers, St. Gregory of Tours, Hist. l. 4, c. 26. Mabillon, *Annal. Bened.* l. 5, p. 132, and *Acta Ord. Bened.* t. 1, p. 234. Also Dom. Bonillart, *Hist. de l'Abbaye de St. Germain des Prez*, fol. Paris, 1723. Dom. Lobineau, *Hist. de Paris*, n. 25, 29, &c.

A. D 576.

ST. GERMANUS, the glory of the church of France in the sixth age, was born in the territory of Autun about the year 469. He was brought up in piety and learning under the care of Scapilion his cousin, a holy priest. In his youth no weather could divert him from always going to Matins at midnight, though the church was above a mile from the place of his abode. Being ordained priest by St. Agrippinus bishop of Autun, he was made abbot of St. Symphorian's in the suburbs of that city, a house since converted into a priory of regular canons. Fortunatus, bishop of Poitiers, who was well acquainted with our saint, tells us that he was favored at that time with the gifts of miracles and prophecy. It was his custom to watch great part of the night in the church in prayer, while his monks slept. One night in a dream he thought a venerable old man presented him with the keys of the city of Paris, and said to him, that God committed to his care the inhabitants of that city, that he should save them from perishing. Four years after this divine admonition, in 554, happening to be at Paris when that see became vacant, on the demise of the bishop Eusebius, he was exalted to the episcopal chair, though he endeavored by many tears to decline the charge. His promotion made no alteration in his continual fasts and other austerities; and the same simplicity and frugality appeared in his dress, table, and furniture. In the evening at nine o'clock he went to the church, and stayed there in prayer till after Matins, that is, in summer till about break of day. His house was perpetually crowded with the poor and the afflicted, and he had always many beggars at his own table, at which no dainty meats were ever served; he took care that the souls of his guests should be refreshed at the same time with their bodies, by the reading of some pious book. God gave to his sermons a wonderful influence over the minds of all ranks of people; so that the face of the whole city was in a very short time quite changed. Vanities were abolished, dances and profane amusements laid aside, enmities and discord extinguished, and sinners reclaimed. King Childebert, who till then had been an ambitious worldly prince, by the sweetness and the powerful discourses of the saint, was entirely converted to piety, and by his advice reformed his whole court. And so desirous did that prince become of exchanging the perishing goods of this world for eternal treasures, that, not content with making many religious foundations, to be nurseries of piety in all succeeding ages, and with sending incredible sums of money to the good bishop, to be distributed among the indigent

after his coffers were drained he melted down his silver plate, and gave away the chains which he wore about his neck, begging the bishop, whom he made the steward of his charities, never to cease giving, assuring him that on his side he should never be tired with supplying all things for the relief and comfort of the distressed.

In the year 542, king Childebert, together with his brother Clotaire, making war on Spain, besieged Saragossa. The inhabitants of that city reposed a particular confidence in the patronage of St. Vincent, whose relics they carried in procession within sight of the French camp. King Childebert was moved with their devotion, and desiring to speak with the bishop of the city, promised to withdraw his army, on condition he might obtain some portion of the relics of St. Vincent. The bishop gave him the stole which that holy deacon wore at the altar. Upon which the king raised the siege, and, at his return to Paris, built a church in honor of St. Vincent, and of the Holy Cross; which is now called St. Germain's in the meadows and stands in the suburbs of Paris. Childebert falling sick at his palace at Celles, near Melun, at the confluence of the Yon and Seine, St. Germanus paid him a visit; and when the physicians had in vain tried every thing, all human means failing, the saint spent the whole night in prayer for his recovery, and in the morning laid his hands on him; and at the same moment the king found himself perfectly healed. The king relates himself this miracle in his letters patent, in which, in gratitude to God for this benefit, he gave to the church of Paris and the bishop Germanus, the land of Celles, where he had received this favor. The good king did not long survive. As the king had chosen the church of St. Vincent for the place of his burial, the saint, assisted by six other bishops, performed the ceremony of the dedication on the 23d of December, 558, the very day on which that prince died. The king likewise had built a large monastery joining to this new church, which he endowed most liberally with the fief of Issy and other lands, on part of which a considerable suburb of Paris has been since built. This magnificent edifice was called the *Golden Church*, the walls being covered on the outside with plates of brass gilt, and within adorned with paintings on a rich gilt ground.¹ This church was plundered by the Normans, in 845, 857, 858, and set on fire by them in 861 and 881; but rebuilt in 1014, and dedicated by pope Alexander III. in 1163. The lower part of the great tower and its gate with the statues of Clovis, Clodomir, Thierri, Childebert and his wife Ultrogotta, Clotaire, and others, seem to be as old as the time of king Childebert. This prince committed the monastery and church to the care of our saint, who placed there monks under the holy abbot Droctoveus, whom he had invited from Autun, where he had formed him to a religious life.* Clotaire, who succeeded his brother Childebert, was the last of the sons of the great Clovis; and united again the four

¹ See the description of this church in the life of St. Droctoveus, written by Gislemar the monk.

* Gislemar, in the life of St. Droctoveus, positively affirms that St. Germanus appointed St. Droctoveus first abbot: which is proved by Mabillon and Ruinart. The interpolator of Aimoin and certain anonymous writers of the twelfth century, from registers of this abbey, say that Autharius, formerly sub-prior of Saint Symphorian's at Autun, was the first abbot of the monastery of the Holy Cross and St. Vincent: which is warmly defended by F. Germon, a Jesuit, against Ruinart. The rule which St. Germanus first settled in this abbey was borrowed from the Orientals, but that of St. Bennet's was afterwards adopted. The general of the Maurist Benedictin monks usually makes this house his residence. The abbots of St. Germain-des-Prez exercised all jurisdiction both spiritual and temporal over the suburbs of St. Germain, till archbishop Perfixe recovered the former in 1668, and the Chatelet of Paris the latter, in 1674. But by a transaction in 1669, the regular prior of the abbey is Grand-Vicar born of the archbishopric. The abbatical exemption and jurisdiction, which were extended over seculars, have been confined *intra clausura*, or within the precincts. In the year 1675 the king declared that the abbey should continue to enjoy the exercise and the prerogative of what the French call *Haute-Justice* in all the places occupied by the monks or their servants, and in the territory called the Inclosure of the Abbey, which was of some extent, and contained a number of houses and shops. See Piganiol, *Descrip. de Paris*, t. 7, and D. Boullart, *Hist. de l'Abbaye de Saint Germain-des-Prez*.

kingdoms of France into one monarchy. On his removing from Soissons to Paris, he at first seemed to treat the holy bishop coldly; but falling ill soon after of a violent fever, was put in mind by some that were about him to send for St. Germanus. He did so, and full of confidence in the power of God and the sanctity of his servant, took hold of his clothes and applied them to the parts of his body where he felt pain, and recovered immediately. From that moment he always treated the saint even with greater honor than Childebert had done. But that prince dying shortly after, in 561, his four sons, Charibert, Gontran, Sigebert, and Chilperic, divided the French monarchy into four kingdoms, in the same manner as the sons of Clovis had done. That of Paris was given to Charibert or Aribert, Gontran was king of Orleans and Burgundy, Sigebert of Austrasia, and Chilperic of Soissons. Charibert sunk into a vicious indolence, yet was obstinate and headstrong in his passions; not being divested of all the prejudices of paganism, he divorced his wife Ingoberga, and took to wife Marcovesa her maid, who had worn a religious habit; and after her death, he married her sister Mero-fleda, Ingoberga being still living. Our saint many ways endeavored to make him sensible of the enormity of his crimes; but finding all his remonstrances lost on him, he proceeded so far as to excommunicate him and the accomplice of his sin, to hinder at least the dangerous influence of his scandalous example. The sinners were hardened in their evil courses; but God revenged the contempt of his laws and of the holy pastor as he has often done, by visible judgments; for the criminal lady fell ill and died in a few days, and the adulterous king did not long survive her, leaving by his lawful wife only three daughters, two of whom became nuns, the third, called Bertha, was married to Ethelbert, king of Kent.

Upon the death of Charibert in 570, his three brothers divided his dominions; but not being able to agree who should be master of Paris, the capital, came to an accommodation that they should hold it jointly, on condition that none of them should go into the city without the leave of the other two. St. Germanus found his flock involved by this agreement in great difficulties, and the city divided into three different parties, always plotting and counterplotting against one another. He did all that the most consummate charity, prudence, and vigilance could do, to preserve the public peace; yet Sigebert and Chilperic appeared in arms, being fired by ambition, and stirred up by their wicked queens Fredegonda, wife of the latter, and Brunehaut of the former, burning with the most implacable jealousy against each other. The saint prevailed with them to suspend their hostilities for some time. At length Chilperic invaded the territories of Sigebert, but being worsted in battle, fled to Tournay. This victory left Sigebert free liberty of going to Paris with his wife Brunehaut and children, where he was received as conqueror. St. Germanus wrote to the queen, conjuring her to employ her interest with her husband to restore the peace of France, and to spare the life and fortune of a brother, whose ruin and blood would cry to heaven for vengeance. But Brunehaut's passion rendered her deaf to all remonstrances, and Sigebert was determined by her furious counsels to besiege Tournay. As he was setting out for this enterprise, he was met by St. Germanus, who told him that if he forgave his brother, he should return victorious; but if he was bent on his death, divine justice would overtake him, and his own death should prevent the execution of his unnatural design. Sigebert allowed this wholesome advice no weight; but the event showed that God had put these words in the mouth of the good bishop; for queen Fredegonda, enraged at the desperate posture of her husband's affairs, hired two assassins, who dispatched him with poisoned daggers, while he made a halt in his march at Vitri, in 575.

after he had reigned fourteen years, with some reputation of humanity, as Fortunatus tells us.

Chilperic, by his tyranny and oppressions, deserved to be styled the French Nero, as St. Gregory of Tours calls him. He sacrificed his own children by former wives to the fury of Fredegonda, but having discovered her infidelity to him, he was, by her contrivance, murdered by her gallant in 584. Fredegonda was regent of the kingdoms of Soissons and Paris for her son Clotaire III., and continued her practices and wars against Brunehaut and her son till she died, in 601. Brunehaut governed the kingdom of Austrasia for her son Childebert II., and after his death for her grandson Theodebert; but afterwards persuaded Theodoric, her second grandson, who reigned at Challons, to destroy him and his whole family in 611. The year following Theodoric died, and Clotaire II., surnamed the Great, son of Fredegonda, inheriting both their estates, accused Brunehaut before the states of putting to death ten kings and St. Desiderius, bishop of Vienne, because he had reproved her for her public scandalous lusts, and many other illustrious persons. She had at first appeared liberal, and built several churches; but afterwards became infamous for her cruelty, avarice, restless ambition, and insatiable lusts, to which she sacrificed all things, and employed both the sword and poison in perpetrating her wicked designs. Being condemned by the states, she was put to the rack during three days, and afterwards dragged to death, being tied to the tail of a wild mare; or, according to others, drawn betwixt four horses, in 613.*

St. Germanus lived not to see the miserable ends of these two firebrands of their country. In his old age he lost nothing of that zeal and activity with which he had filled the great duties of his station in the vigor of his life; nor did the weakness to which his corporal austerities had reduced him, make him abate any thing in the mortifications of his penitential life, in which he redoubled his fervor as he approached nearer to the end of his course. By his zeal the remains of idolatry were extirpated in France. In the third council of Paris, in 557, he had the principal share in drawing up the canons. By his advice, king Childebert issued an edict commanding all idols to be destroyed throughout his dominions, and forbidding all indecent dances and diversions on Sundays and festivals. The saint continued his labors for the conversion of sinners till he was called to receive the reward of them on the 28th of May, 576, being eighty years old. King Chilperic composed his epitaph, in which he extols his zeal for the salvation of his people, and their affection and veneration for his person. He mentions the miracles which were wrought at his tomb, and says that sight was restored to the blind and speech to the dumb.² He was, according to his own desire, buried in St. Symphorian's chapel, which he built at the bottom of the church of St. Vincent already mentioned. Many miracles manifested his sanctity, of which Fortunatus, then a priest, afterwards bishop of Poitiers, has left us a history, in which he gives two on his own evidence. Also two anonymous monks compiled relations of several miracles of St. Germanus, which Aimoinus,† a monk of this monastery in 870, and a careful writer digested into two books.³ The relics of St. Germanus remained in the aforesaid chapel till the year 754, when the abbot removed them into the body of the church. The ceremony of this translation was performed with great solemnity; and king Pepin thought himself honored by assisting at it.

* Apud Aimoinum, l. 2, c. 16.

² Apud Mabll. sæc. 4. Bened. t. 2, and Bolland. ad 28 Maij.

³ See Mezeray and Challons's Hist. of France.

† This Aimoinus must not be confounded with another of the same name in 1001, author of the History of France in four books; and of a history of the miracles of St. Bennet. This latter was a monk of Fleury

Prince Charles, known afterwards by the title of Charlemagne, who was then but seven years old, attended his father on this occasion, and was so strongly affected with the miracles performed at that time, that when he came to the crown, he took a particular pleasure in relating them, with all their circumstances. The greatest part of the relics of St. Germanus remain still in this church of St. Vincent, commonly called St. Germain-des-Prez. This abbey is possessed of the original privilege of its foundation and exemption, written on bark, and subscribed by St. Germanus, St. Nicetius, and several other bishops.* The most valuable work of St. Germanus of Paris, is An Exposition of the Liturgy,† published from an ancient manuscript by Dom. Martenne.‡ The characteristic virtue of St. Germanus was his unbounded charity to the poor. Liberality in alms moves God to be liberal to us in the dispensations of his spiritual graces; but he who hardens his heart to the injuries and wants of others, shuts against himself the treasury of heaven.

SAINT CARAUNUS, ALSO CARANUS AND CARO, M

IN FRENCH CHERON.

HE was a native of Gaul, and flourished towards the end of the fifth age. After the death of his parents, who were Christians, he distributed all his substance to the poor; and, in order to serve God with more ease, retired into a desert, where the bishop of the place, discovering his merit, ordained him a deacon.

He then determined to consecrate himself entirely to the ministry of the word; and having preached in several provinces of Gaul,‡ he came into the territory of Chartrain, where he found but a small number of Christians, the descendants of those who had been formerly converted by St. Potentianus and St. Altinus.§ The gospel having made a rapid progress by his zeal, he made choice of some disciples to assist him in extending the knowledge of Jesus Christ; and set out on his way to Paris.

He had scarce advanced three leagues from Chartres when he perceived a gang of robbers approaching towards him; whereupon he advised his disciples to hide themselves among the thickets while he would amuse the robbers by discoursing with them. These savages, provoked at not finding any money in his possession, fell upon him and inhumanly murdered him. Thus died St. Caraunus, a martyr of charity.

His disciples buried his body near Chartres, upon an eminence which was since called the *Holy Mount*; and after some time a church was erected there under his invocation, the care of which was intrusted to a community of ecclesiastics; but the canon regulars were substituted in their room in 1137. The relics of St. Caraunus are kept in the abbey of his name near Chartres. The president of Lamoignon obtained one bone of them in 1681, for the church which is dedicated to the saint at Mont-couronne, one of the parishes of Baville. His name is mentioned on this day in the Martyrolo-

* Anecd. t. 5, p. 91

* On its authenticity see Valois, Discept. de Basilicis, p. 53. Dom. Quatremaires and Dom. Mabillon.

† If it we have the genuine ancient Gallican liturgy or mass, which was used in France before the Roman was introduced, in the time of Charlemagne and pope Adrian I. This Latin Gallican mass, in all the parts, bears a uniform resemblance with the Roman. St. Germanus, in this most curious work, explains the ancient ceremonies of the liturgy, all the sacred vestments, &c.

‡ Gaul was then divided between the Franks, the Burgundians, and the Visigoths. The first were for the most part idolaters, the others professed Arianism, but were scarcely better than infidels.

§ These two saints were sent into this country by St. Savinianus, bishop of Sens, in the reign of the emperor Dioclesian.

gies; and the feast of his translation is kept at Chartres on the 18th of October. See the Bollandists, t. 6, Maij, p. 748. Baillet, 28 Maij; Gall Christ. Nov. t. 8, pp. 1091 et 1305, the new Paris Breviary, &c.

MAY XXIX.

SAINT MAXIMINUS, BISHOP OF TRIERS, C

From the works of St. Athanasius and St. Hilary, and from the councils. See Tillem. t. 7, p. 248. Rivet Hist. Lit. Fr. t. 1, and Calmet, Hist. Lor. t. 1.

A. D. 349.

ST. MAXIMINUS was one of those pastors whom God raised in the most dangerous times to support his church. He was born at Poitiers, nobly descended, and related to Maxentius, bishop of that city before St. Hilary. The reputation of the sanctity of St. Agritius, bishop of Triers, drew him young to that city, and after a most virtuous education, he was admitted to holy orders, and, upon the death of Agritius, chosen his successor in 332. When St. Athanasius was banished to Triers in 336, St. Maximinus received him, not as a person disgraced, but as a most glorious confessor of Christ, and thought it a great happiness to enjoy the company of so illustrious a saint. St. Athanasius stayed with him two years; and his work bear evidence to the indefatigable vigilance, heroic courage, and exemplary virtue of our saint, who was before that time famous for the gift of miracles. St. Paul, bishop of Constantinople, being banished by Constantius, found also a retreat at Triers, and in St. Maximinus a powerful protector. Our saint, by his counsels, precautioned the emperor Constans against the intrigues and snares of the Arians, and on every occasion discovered their artifice, and opposed their faction. He was one of the most illustrious defenders of the Catholic faith in the council of Sardica in 347, and had the honor to be ranked by the Arians with St. Athanasius, in an excommunication which they pretended to fulminate against them at Philippopolis. St. Maximinus is said to have died in Poitou in 349, having made a journey thither to see his relations. He was buried near Poitiers; but his body was afterwards translated to Triers on the day which is now devoted to his memory. St. Maximinus, by protecting and harboring saints, received himself the recompense of a saint.

ST. CYRIL, M.

THIS saint was as yet a child, when he glorified God by martyrdom at Cæsarea in Cappadocia. His father, being an idolater, seeing his young son, who had been privately made a Christian, refuse to adore his idols, after all manner of severe usage, turned him out of doors. The governor of Cæsarea being informed of it, gave orders that Cyril should be brought before him. Enraged to hear him never cease to proclaim the name of Jesus, he told him with many caresses, that he ought to detest that name, and promised him the pardon of his faults, a reconciliation with his father and the inheritance of his estate, if he obeyed. The courageous child an-

answered, "I rejoice in suffering reproaches for what I have done. God will receive me, with whom I shall be better than with my father. I cheerfully renounce earthly estates and house, that I may be made rich in heaven. I am not afraid of death, because it will procure me a better life." This he said with a courage which showed that God spoke in him. The judge commanded him to be publicly bound, and to be led as if it had been to execution, but he gave orders in private that they should only frighten him. Being placed before a great fire, and threatened to be thrown in it, yet he was not daunted. He was then carried back to the judge, who said to him, "My child, you have seen both the fire and the sword. Be wise, and return to your house and fortune." The martyr answered, "You have done me a real prejudice in calling me back. I neither fear the fire nor the sword; God will receive me. Put me to death without delay, that I may the sooner go to him." All the assistants wept to hear him speak in this manner. But he said to them, "You ought rather to rejoice; you know not what is hope, nor what kind of kingdom I am going to possess." With these sentiments he went joyfully to his death. He seems to have died by the sword. His name occurs in the Martyrology which bears the name of St. Jerom, and in that of Florus. He suffered under Decius or Valerian. See his authentic acts in Ruinart and Henschenius, probably compiled by St. Firmilian, bishop of Cæsarea.

ST. CONON AND HIS SON, MM.

OF ICONIA IN ASIA.

THIS faithful servant of Jesus Christ, after the death of his wife, lived in retirement with his son, whom he offered to the church, and who was made a lector* at the age of twelve, and afterwards became a deacon. About this time Domitian, an officer under the emperor Aurelian, came to Iconia in order to execute the edict which that prince had issued against the Christians; and Conon and his son were among the first who were brought before him. The officer, moved with compassion for the venerable old man, asked him why he had chosen so severe and mortified a life. To which the saint replied: "Those who live according to the spirit of the world are fond of pleasures and ease; but those who live according to the Spirit of God, study to purchase the kingdom of heaven by pain and tribulation. As for me, my desire is to forfeit my life here, that I may forever reign with Jesus Christ." Whereupon both the father and son were ordered to be stretched on a burning gridiron, and afterwards to be hung up by the feet over a suffocating smoke. Conon, amidst these torments, reproached the executioners for the weakness of their efforts; which so provoked the tyrant, that he caused the hands of the martyrs to be cut off with a wooden saw. Conon then said to him: "Are you not ashamed to see two poor weak persons triumph over all your power?" The martyrs having prayed for some time, calmly breathed their last. They suffered about the year 275, before notice

* Those who aspire to the priesthood are first initiated by the clerical tonsure, which is not properly an order, but only a preparation for orders; after which they must pass through the minor or lesser orders, according to the practice of the primitive church. These are, the orders of porter or door-keeper of the church, called ostiarius; lector, or reader of the lessons in the divine office; exorcist, whose function is to read the exorcisms and prayers of the church over those who are possessed by the evil spirit; and acolyte, whose function is to serve the holy sacrifice of the mass, to light the candles, &c. From the minor orders they are promoted to the order of subdeacon, which is the first of those that are called holy; the subdeacon is forever engaged to the service of God and his church in the state of perpetual continence, and is obliged to the canonical hours in the church office, and to assist the deacon in his ministry. From this order they are advanced to that of deacon, whose office is to assist the bishop or priest at mass, to preach the gospel, to baptize, &c. The next ascent is to the order of priest or presbyter; above this is the order of bishops, among whom the chief is called the pope.

had arrived of the death of Aurelian. Their relics are kept in a church of their name at Acerra, near Naples, to which they were brought in the ninth age, or later. St. Conon and his son are mentioned in the ancient Martyrologies. See their acts, which, though not original, are nevertheless of great antiquity, and written with equal piety and simplicity. The Bollandists give them on the 29th of May. See also Tillemont, Hist. Eccles. t. 4, p. 354.

SS. SISINNIUS, MARTYRIUS, AND ALEXANDER, MM.

IN THE TERRITORY OF TRENT.

THESE three saints, of whom the two last were brothers, came from Capadocia to Italy in the reign of Theodosius the Elder. They remained some time at Milan, where St. Ambrose treated them with all the respect due to their virtue. St. Virgilius, bishop of Trent, having ordained Sisinnius a deacon, Martyrius a lector, and Alexander a porter, or door-keeper, sent them to preach the gospel in the Alps, where the Christian religion was scarcely known. They exerted their zeal particularly among the inhabitants of the districts of Anania, called afterwards the valley of Anagna, or Egna; and, notwithstanding the opposition and ill-treatment they met with, they at length, by their patience, meekness, and charity, gained a number of souls to Jesus Christ. Sisinnius built a church in the village of Methon, or Medol where he assembled his new converts to complete their instruction.

The pagans perceiving their own number daily diminishing, formed a resolution to oblige the new Christians to assist on one of their festivals at an idolatrous procession; but Sisinnius and his companions labored to withdraw them from it. This so enraged the pagans, that they determined to destroy the holy preachers; and, going to the church where these were singing the divine praises, they beat them with clubs in so cruel a manner, that Sisinnius died in a few hours. Next morning Martyrius and Alexander sung forth the praises of God as calmly as if nothing had happened to them but retired on the approach of the pagans, who came to the church to vent their rage on the bodies of the preachers. They found only that of Sisinnius, to which they offered many indignities: then going in search of his companions, they discovered Martyrius concealed in a garden, and dragged him by the legs over sharp stones, till he gave up his soul to his Redeemer. There remained now only Alexander, who soon fell into their hands. They first endeavored by menaces to make him renounce his faith, and in his presence burned the bodies of Sisinnius and Martyrius, but finding all their attempts fruitless, they cast him into the same fire, where he completed his sacrifice, the 29th of May, 397. The faithful collected the ashes of the three saints, which were conveyed to Trent; afterwards St. Virgilius erected a church on the spot where they suffered, and sent to several bishops the history of their triumph; we have still extant some of his letters on this subject to St. Simplicianus of Milan, and to St. Chrysostom. He also made several distributions of the relics of the three martyrs. See their acts in the Bollandists, with the letters of St. Virgilius of Trent, to St. Simplicianus, and to St. Chrysostom, &c

MAY XXX.

ST. FELIX I., POPE AND MARTYR.

See the Bollandists, and Tillemont, t. 4.

A. D. 274.

HE was a Roman by birth, and succeeded St. Dionysius in the government of the church, in 269. Paul of Samosata, the proud bishop of Antioch, to the guilt of many enormous crimes, added that of heresy, teaching that Christ was no more than a mere man, in whom the Divine Word dwelt by its operation, and as its temple, with many other gross errors concerning the capital mysteries of the Trinity and Incarnation. Two councils were held at Antioch to examine his cause, but by various arts and subterfuges he escaped condemnation. However, in a third, assembled at the same place in 269, being clearly convicted of heresy, pride, and many scandalous crimes, he was excommunicated and deposed, and Domnus was substituted in his room. Paul still maintained himself in the possession of the episcopal house. The bishop therefore had recourse to the emperor Aurelian, who, though a pagan, gave an order that the house should belong to him to whom the bishops of Rome and Italy adjudged it, as Eusebius writes.¹ St. Felix had before declared himself against that heresiarch; for the council had sent the synodal letter to St. Dionysius, who being dead, it had been delivered to St. Felix. It must have been on that occasion that our holy pope wrote to Maximus, bishop of Alexandria, a learned epistle, quoted by the council of Ephesus, St. Cyril of Alexandria, and St. Vincent of Lerins; in which he clearly explained the Catholic doctrine of the whole mystery of the Incarnation. St. Cyril has preserved us a fragment of it.² The persecution of Aurelian breaking out, St. Felix, fearless of dangers, strengthened the weak, encouraged all, baptized the catechumens, and continued to exert himself in converting infidels to the faith. He himself obtained the glory of martyrdom; which title is given him by the council of Ephesus,³ by St. Cyril,⁴ and by St. Vincent of Lerins.⁵ He governed the church five years, and passed to a glorious eternity in 274. The western Martyrologies name him on the 30th of May.

The example of Christ, and of all his saints, ought to encourage us under all trials to suffer with patience, and even with joy. We shall soon begin to feel that it is sweet to tread in the steps of a God-man, and shall find that if we courageously take up our crosses, he will make them light by bearing them with us. The soul will find it sweet to be abandoned by creatures, that she may more perfectly feel their emptiness, and learn that men are false and treacherous. Then will she place her whole confidence in God alone, and cleave to him with her whole heart. Forsaken and forgotten by creatures, she finds no relish but in God, who enters her more powerfully, and fills her with his consolations the more sweetly, as she is the more weaned and separated from all earthly things, and more purely adheres to Him, who never forsakes those who sincerely seek Him. O happy exchange! cries out St. Francis of Sales; the soul thus abandoned in the eyes of men, now possesses God instead of creatures.

¹ L. 7, c. 80, p. 282.
Apol. t. 3, Conc. p. 852.

² Apologet. p. 852.
³ P. 375.

⁵ Act. 1. Conc. t. 1, p. 512.

ST. WALSTAN, CONFESSOR.

From Capgrave, fol. 285, and his old manuscript life. See Blomfield, Hist. of Norfolk, t 1, p. 641.

A. D. 1016

ST. WALSTAN was formerly much honored at Cossey and Bawburgh, commonly called Baber, two villages four miles from Norwich. He was born at Baber, and of a rich and honorable family. The name of his father was Benedict, that of his mother Blida. By their example and good instructions, he from his infancy conceived an ardent desire to devote himself to God with the greatest perfection possible. In this view, at twelve years of age he renounced his patrimony, left his father's house, and entered a poor servant at Taverham, a village adjoining to Cossey. He was so charitable that he gave his own victuals to the poor, and sometimes even his shoes, going himself barefoot. He applied himself to the meanest and most painful country labor in a perfect spirit of penance and humility; fasted much, and sanctified his soul and all his actions by assiduous, fervent prayer, and the constant union of his heart with God. He made a vow of celibacy, but never embraced a monastic state. God honored his humility before men by many miracles. He died in the midst of a meadow where he was at work, on the 30th of May, in 1016. His body was interred at Baber: it was carried thither through Cossey or Costessye, where a well still bears his name, as does another which was more famous at Baber, a little below the church. These places were much resorted to by pilgrims, especially to implore the intercession of this saint for the cure of fevers, palsies, lameness, and blindness. His body was enshrined in the north chapel of that church, which chapel was on that account pulled down in the reign of Henry VIII., though the church is still standing. All the mowers and husbandmen in these parts constantly visited it once a year, and innumerable other pilgrims resorted to it, not only from all parts of England, but also from beyond the seas. The church is sacred to the memory of the Blessed Virgin, and of St. Walstan.

ST. FERDINAND III., CONFESSOR,

KING OF CASTILE AND LEON.

He was eldest son to Alphonsus, king of Leon, and of Berangera of Castile, elder sister* of Blanche, mother of St. Lewis of France, and was born about the end of the year 1198, or some time in 1199. Berangera had been obliged by pope Innocent III. to a separation from Alphonsus of Leon, after having borne to him two sons, Ferdinand and Alphonsus, and two daughters, because, though in the third degree of consanguinity, they had been married without a dispensation, which was at that time very difficult to be obtained. But because this marriage had been contracted *bonâ fide* by the decrees of the pope, and the states of the two kingdoms, their children were declared their lawful heirs. Berangera returned to her father Alphonsus IX. of Castile, one of the most valiant and most virtuous kings that ever reigned in Spain, and who was to her the most tender and best of fathers. He dying in 1214, his son Henry, eleven years of age, succeeded him, under the

* Rodriguez, at that time first dean, then archbishop of Toledo, assures us that Berangera was the eldest of all the children of this king, and next heir to the kingdom after her brother's death. It is, therefore a notorious mistake of those who call Blanche the elder sister.

tutorship and regency of his mother, Eleanor of England. But she followed her husband to the grave within twenty-five days; grief for having lost him being the cause of her death. Berangera was charged with the guardianship of her brother and the regency of the kingdom, but out of love of retirement suffered herself to be persuaded to resign both to a nobleman called Don Alvarez, who proved a perfidious, turbulent man, and for several years embroiled all Castile and the neighboring kingdoms. Berangera was a princess of accomplished prudence and piety, and exercises of devotion were her chief delight. King Henry, by the contrivance of Alvarez, at twelve years of age was married to Mafalda, sister to Alphonsus, king of Portugal, but upon an impediment of consanguinity which was proved before commissaries, pope Innocent III. declared the marriage null, and Mafalda returning to Portugal, founded a Cistercian nunnery at Arouca, took herself the veil, and lived in so great sanctity as to be honored among the saints on the 1st of May. The young king Henry died of a wound he received by a tile falling upon his head at Palencia, on the 6th of June, 1217, and Berangera put in her claim to the crown; but transferring her right upon her son Ferdinand, surnamed the Saint, caused him, who was in the eighteenth year of his age, to be proclaimed king at Palencia, Valladolid, and Burgos, having first lodged in the archives of the church of this last city the solemn act of her own resignation. Don Alvarez and other factious spirits filled the kingdom with disturbances and civil wars for several years; but these the young king by his clemency, prudence, and valor, assisted by his mother's counsels, stifled and overcame. Alvarez was taken and pardoned; and perfidiously renewed his treasonable cabals and broils, both at home and abroad. Though Ferdinand was so great a king, no child ever obeyed a mother with a more ready and perfect submission than he did Berangera to the time of her death, as his ancient historian assures us.¹ By her advice he took to wife, in 1219, Beatrix, daughter of Philip of Suabia, emperor of Germany, a most virtuous and accomplished princess. The happy union of their hearts was never disturbed by the least cloud during the fifteen years of their cohabitation; and their marriage was blessed with a numerous family of seven sons and three daughters. St. Ferdinand was severe in the administration and the execution of the laws, but readily pardoned all personal injuries; and no sooner were rebellions crushed, but he granted general amnesties. His prudence, and his constant attention to the care of his people, appeared most conspicuous in the happy choice he always made of governors, magistrates, and generals. Rodriguez, archbishop of Toledo and chancellor of Castile, was during thirty years at the head of all his councils, and so perfectly united with Berangera and St. Ferdinand in all their deliberations as to seem to have but one soul with them. To set a curb to inferior tribunals he established the court, since called the royal council of Castile, which consists of ten auditors, and to which there lies an appeal from all other courts. A code of laws which he caused to be compiled by the most able lawyers,* is still used in that kingdom.

Nothing ever so much troubled our saint, as when his own father, Alphonsus, king of Leon, stirred up by Alvarez, laid claim to and invaded his dominions. St. Ferdinand endeavored by the most dutiful and endearing letters to give him all possible satisfaction, and lent him his own forces to fight against the Moors. With this succor his father conquered Caures, Merida, and Badajoz, and extended his dominions to the frontiers of Andalusia. Being resolved as much as possible never to draw his sword but

¹ Luc. Tudens.

* This code is called by the Spaniards *Las Partidas*.

against the infidels, he restored several places the claims to which seemed doubtful, and waived all occasions of quarrels with the kings of Portugal and Aragon, and with Eleonor of England in Gascony. He founded several bishoprics, and contributed munificently to the building or repairing of many stately cathedrals, other churches, monasteries, and hospitals. No necessity could ever make him impose any heavy tax upon his subjects. In his wars with the Moors, when one suggested to him a method of raising an extraordinary subsidy, he rejected the proposal with indignation; saying, "God would not fail to supply him other ways, and that he feared more the curse of one poor old woman than the whole army of the Moors." He first marched against them into the kingdom of Baëza, in 1225, and in the second year Aben Mahomet, a prince of the race of the Miramolins of Africa, king of that country, yielded himself up vassal to king Ferdinand, and surrendered to him his strongest holds. In 1230 he took nearly twenty strong places in Andalusia, and in the kingdoms of Cordova and Jaën. Aben Mahomet having been murdered by a general conspiracy of his subjects, because he had made himself vassal to a Christian king who was the sworn enemy of their religion, St. Ferdinand took occasion to conquer the whole kingdom of Baëza, and to erect a bishopric in its capital. His whole conduct bore testimony to the truth of his solemn protestation, in which he appealed to heaven, saying: "Thou, O Lord, who searchest the secrets of hearts, knowest that I desire thy glory, not mine; and the increase of thy faith and holy religion, not of transitory kingdoms." The archbishop Rodriguez performed the solemn office, and all pastoral functions in the army, and the bishop of Palencia in his room one year that he happened to be sick. St. Ferdinand set his soldiers the most perfect example of devotion. He fasted rigorously, prayed much, wore a rough hair-shirt made in the shape of a cross, spent often whole nights in tears and prayers, especially before battles, and gave to God the whole glory of all his victories. In his army he caused an image of the Blessed Virgin to be carried, and wore another small one on his breast, or sometimes when on horseback placed it on the pommel of his saddle before him. From the spoils taken in war he contributed in a truly royal manner to the rebuilding of the most stately cathedral of Toledo, of which he laid the first stone. Several towns which were conquered from the Moors, he gave to the order of Calatrava or others, and to the archbishopric of Toledo, upon condition they should defend them against the infidels. This is the origin of the great riches of that archbishopric, and of the military religious orders in Spain.

St. Ferdinand was marching to lay siege to Jaën in 1230, when he received news of the death of his father Alphonsus of Leon, and was called by his mother to take possession of that kingdom, which from that time has remained united with Castile. It cost him three years to settle the affairs of his new kingdom; but in 1234 he recommenced his wars against the Moors by the siege of Ubeda, which he took after having spent the whole campaign before it. In the mean time the infant Alphonsus, with fifteen hundred men, defeated at Xeres the formidable army of Abenbut, king of Seville, divided into seven bodies of troops, each of which was more numerous than the whole Christian army. From the deposition of several prisoners and others, the Christians concluded that the apostle St. James had appeared at the head of their troops, in the armor of a knight mounted on a white horse; and this victory cost the Christians only the lives of one knight, who had refused to forgive an injury, and ten soldiers. The joy of these victories was allayed by the death of the virtuous queen Beatrix, St. Ferdi

and's consort, who departed this life at Toro, about the beginning of the year 1236. The grief for this loss did not long suspend his warlike operations, and while James, king of Aragon, wrested from the Moors the kingdom of Majorca and that of Valentia, he completed the conquest of the two Moorish kingdoms of Baëza and Cordov. This last city had been in the hands of those infidels five hundred and twenty-four years, and had been long the capital of their empire in Spain, when St. Ferdinand, after a long siege, entered it by capitulation, on SS. Peter and Paul's day, in 1236. The great mosque was purified by John, bishop of Osma, and converted into a church under the invocation of the Mother of God, and Saint Ferdinand refounded there a bishopric. The great bells of Compostella, which Almansor had caused to be brought hither on the backs of Christians, St. Ferdinand commanded to be carried back on the backs of Moors.

In 1237, by the counsels of his mother, he married a second wife, chiefly at the recommendation of his aunt Blanche, dowager queen of France. This was Jane of Ponthieu, who bore him two sons and a daughter,* and lived in the most happy constant harmony with the queen-mother and the king till their death, and joined them in all their exercises of piety and devotion. The winter they usually spent together; in spring, when the king put himself at the head of his army to march to new conquests, she usually assisted Berangera in superintending the domestic administration of the affairs of state. St. Ferdinand in the campaigns which followed the taking of Cordova made himself master of twenty-four other towns, of which Ecija was the first and Moron the last. Abenhudiel, king of Murcia, voluntarily surrendered his kingdom to king Ferdinand, reserving some open places to himself and certain lords of his country, which they were to hold in vassalage. St. Ferdinand sent his son Alphonsus to take possession of the city of Murcia, to purify the mosques, and establish there a bishopric. The strong cities of Lorca, Mula, and Carthagená, which refused to yield themselves up to him, he took three years after. Arjona and Jaën maintained obstinate sieges, but at length fell into the hands of Ferdinand, with Alcalá Real, Ivora, and some other places dependent on Jaën. The loss of this capital so terrified Benalhamar, king of Granada, that he repaired to the camp of Ferdinand, cast himself at the feet of the conqueror, and offered to hold his kingdom of him in vassalage, and to pay him an annual tribute of one hundred and fifty thousand maravedis. These conditions were accepted, and by remaining always faithful to king Ferdinand, he transmitted his kingdom to his posterity. The rich and strong city of Seville, after the death of its king Abenhut, had formed itself into a republic, when king Ferdinand resolved to turn his forces against that place, far the most important which the Moors at that time possessed in Spain. The death of archbishop Rodriguez, his most faithful minister, followed by that of Berangera, his mother, interrupted his preparations for a short time; but motives of religion moderating his grief for the loss of the best of mothers, he had no sooner settled the administration by the orders which he dispatched into Castile, but he resumed his expedition with greater vigor than ever. The siege held sixteen months, Seville being then the largest and strongest city in Spain. Its double walls were very broad and high, and defended by one hundred and sixty-six towers; the western side of the city was secured by the great river Guadalquivir, besides a deep broad moat at the foot of the innermost wall round the city. All provisions were abundantly supplied from the famous garden of Hercules, esteemed by the ancients the most delightful spot of

* This daughter, named Eleonor, after the death of her father was carried by her mother into France, became heiress of the counties of Ponthieu and Montreuil, and by marrying Edward I. of England, united them to the dominions of that crown. See Trivet Chron. &c.

ground in the world, called by the Moors Axarafa. This territory is about thirty miles in length and twelve in breadth, and contained one hundred thousand farms, besides castles and towns. It lay on the right side of the river, where its communication with the city was secured by the castle of Triana on that bank, which was joined by a great iron chain, and a bridge of boats with the golden tower on the opposite bank at the bottom of the city. St. Ferdinand's fleet defeated that of the Moors, and mounted the river within sight of the castle of Triana; his land forces vanquished the succors sent from Africa, and in daily combats gained continual advantages. Yet the siege was not advanced till in the tenth month, on the feast of the Invention of the Cross in May, Ferdinand's admiral, by launching two great ships upon the chain and bridge of boats, broke both. Triana was then besieged, and after having been long battered with rams and other engines, and stood many assaults, was at length reduced. The city itself surrendered on the 23d of November, 1249; the Moors were allowed a month to sell or dispose of their goods; three hundred thousand removed to Xeres, one hundred thousand passed into Africa. Axataf, governor general of the Moors at Seville, being arrived at a hill called Belvedere, from which he had a prospect of the sea before him, and of the city behind him, turning towards Seville to take his last leave of that city, said with tears, that only a saint, who by his justice and piety had heaven in his interest in all his undertakings, could ever have taken so rich, so populous, and so strong a city with so small an army; but that God, by his eternal decrees, had taken it from the Moors. St. Ferdinand, after the most solemn thanksgiving to God, implored the intercession of the Virgin Mother before her famous image, which is still preserved, and refounded the cathedral with such magnificence and splendor, that it yielded to no church in Christendom but that of Toledo. The three years which he survived he resided at Seville to settle the tribunals and regulate the affairs of this important conquest; but added at the same time to his dominions Xeres, Medina Sidonia, Alcalá de los Gazules, Bejar, Port St. Mary's, Cadiz, St. Lucar, Arcos, Lebrixa, Rota, Trebuxena, and a great number of other towns and castles. He showed by his example that devotion is consistent with the duties of a king and Christian soldier; he was in all things severe to himself, but compassionate and mild to all others, always master of himself and his passions. He was preparing an expedition against the Moors in Africa, when he was taken with his last sickness. He prepared himself for death by the most edifying sentiments of compunction and a general confession; then called for the viaticum; and while the bishop of Segovia, attended by all the clergy of Seville and the court, brought the holy sacrament, the king rose from his bed, fell on his knees on the floor, put a cord about his neck, and taking a crucifix in his hands kissed and saluted the wounds of his Saviour, watering each of them with his tears. He then made his confession aloud, though he had nothing to accuse himself of which others could think to have been criminal, how much soever he was himself penetrated with confusion and regret for the least appearance of a fault. He made an act of faith in the presence of the holy sacrament, which he received pouring forth a flood of tears of tender love and devotion. Before his death he called for all his children, gave them excellent instructions with his blessing, and asked pardon of all the world if ever he had given offence to any. In his agony, holding a blessed taper in his hands, he recommended his soul to God through the merits of his crucified Redeemer in the most pathetic aspirations; then caused the clergy to recite near him the Litanies, and afterwards the Te Deum. This was scarce finished when he calmly yielded up his soul into the hands of his Creator on the 30th of May, in the year 1252.

the fifty-third of his age, the thirty-fifth of his reign in Castile, and the twenty-second in Leon.* According to his desire he was buried before the image of our Lady, in the great church at Seville, and his body is still preserved in that church in a rich shrine without the least blemish of corruption, and has been honored with miracles. Saint Ferdinand was canonized by Clement X., in 1671. See the Chronicle of Rodriguez Ximenes, archbishop of Toledo, high chancellor of Castile, and minister to St. Ferdinand. This work ends in the year 1243, the twenty-sixth of St. Ferdinand's reign. Also Luke, bishop of Tuy in Galicia, another contemporary writer, whose Chronicle ends in 1237, the twentieth of St. Ferdinand. Likewise the general Chronicle of Spain, and the particular Chronicle of Saint Ferdinand, compiled in the reign of his son and successor Alphonsus X. Add the notes of Papebroke, t. 7, Maij. Mariana de Rebus Hispaniæ, l. 12, c. 7, 9, 11, 12, 13, 15, 16, 17; l. 13, c. 1, 2, 3, 7, 8, and F. Orleans, Hist. des Révolutions d'Espagne, t. 1, l. 3, p. 488, &c.

ST. MAGUIL, IN LATIN MADELGISILUS,

RECLUSE IN PICARDY

HE is said to have been a native of Ireland, and the inseparable companion of St. Fursey, with whom he passed into France. After the death of that saint (who is honored on the 16th of January) Maguil retired among the monks of St. Riquier, whom he exceedingly edified by his virtues; but fearing that the extraordinary veneration in which he was held might expose him to the suggestions of pride, he with the abbot's leave hid himself in the solitude of Monstrelet, upon the river Authie, where he served God with new fervor in all the exercises of a contemplative life. Here he was visited by a holy English recluse named Vulgan,† with whom he contracted a strict friendship, and they afterwards lived together for several years. The latter being seized with a mortal illness, endeavored to comfort his companion, whose grief on the occasion was excessive; and exhorting him to have sentiments more becoming a Christian, "You should tremble," says he, "lest by this grief you offend God, and lose all the fruit of your labors." The abbot and monks of St. Riquier, being apprized of the situation of Vulgan, administered him the sacraments, and after his death buried him in the chapel of the hermitage. St. Maguil survived him but a short time, having died about the year 685. His body was buried in the same tomb with that of his holy companion, but was afterwards removed into a church of his name built near St. Riquier. He is honored on this day, which is supposed to be the day on which he died. See his life written in the twelfth age by Hariulf, a monk of St. Riquier, and published with remarks by Mabillon sæc. 4; Bened. p. 2: it is also in the Bollandists, with the notes of Henschenius and Papebroke.

* Mariana and others place the death of St. Ferdinand on the 30th of May, but Flores shows that the Spaniards at that time called it the 31st. For May had thirty-one days when the Julian alteration of the months was not adopted, and the Dionysian epoch, in which the years were counted from Christ, was not introduced in Spain till very late, and after this time. The Spanish era preceded it thirty-eight years, commencing from the first year of Augustus's reign in Spain. Hence St. Ferdinand died in the year of Christ 1252, of the Spanish era 1290. See Flores, the learned Austin friar, rector of the Royal College at Alcalá, in his España Sagrada, upon Chronologia de la Historia de España, part 1, c. 6, p. 112, lb. c. 2 n. 52, 53, p. 36.

† It is said by some writers that this Vulgan had been archbishop of Canterbury, but without foundation.

MAY XXXI.

ST. PETRONILLA, V.

AMONG the disciples of the apostles in the primitive age of saints, the holy virgin shone as a bright star in the church. She lived when Christians were more solicitous to live well than to write much: they knew how to die for Christ; but did not compile long books or disputations,* in which vanity has often a greater share than charity. Hence no particular account of her actions hath been transmitted down to us. But how eminent her sanctity was we may judge from the lustre by which it was distinguished among apostles, prophets, and martyrs. Her name is the feminine and diminutive of Peter, and she is said to have been a daughter of the apostle St. Peter, which tradition is confirmed by certain writings quoted by the Manichees in the time of St. Austin,¹ which affirm that St. Peter had a daughter whom he cured of a palsy. That St. Peter was married before his vocation to the apostleship we learn from the gospel; though St. Jerom and other ancient fathers testify that he lived in continency after his call. St. Clement of Alexandria assures us,² that his wife attained to the glory of martyrdom; at which that apostle himself encouraged her, bidding her to remember our Lord. But it seems not certain whether St. Petronilla was more than the spiritual daughter of that apostle. She flourished at Rome, and was buried on the way to Ardea, where anciently a cemetery and a church bore her name; so famous, that in it a station or place for the assembly of the city in public prayer, was established by Gregory III. She is commemorated in the true Martyrology of Bede, in those which bear the name of St. Jerom, &c.

The saints, whether in sickness or in health, in public or in private life, devoted all their thoughts and actions to God, and thus sanctified all their employments. The great end for which they lived was always present to their minds, and they thought every moment lost in which they did not make some advances towards eternal bliss. How will their example condemn at the last day the trifling fooleries, and the greatest part of the conversation and employments of the world, which aim at nothing but present amusements, as if it were the business of a rational creature to divert his mind from thought and reflection, and forget the only affair.—the business of eternity.

SAINTS CANTIUS AND CANTIANUS, BROTHERS, AND
CANTIANILLA THEIR SISTER, MM.

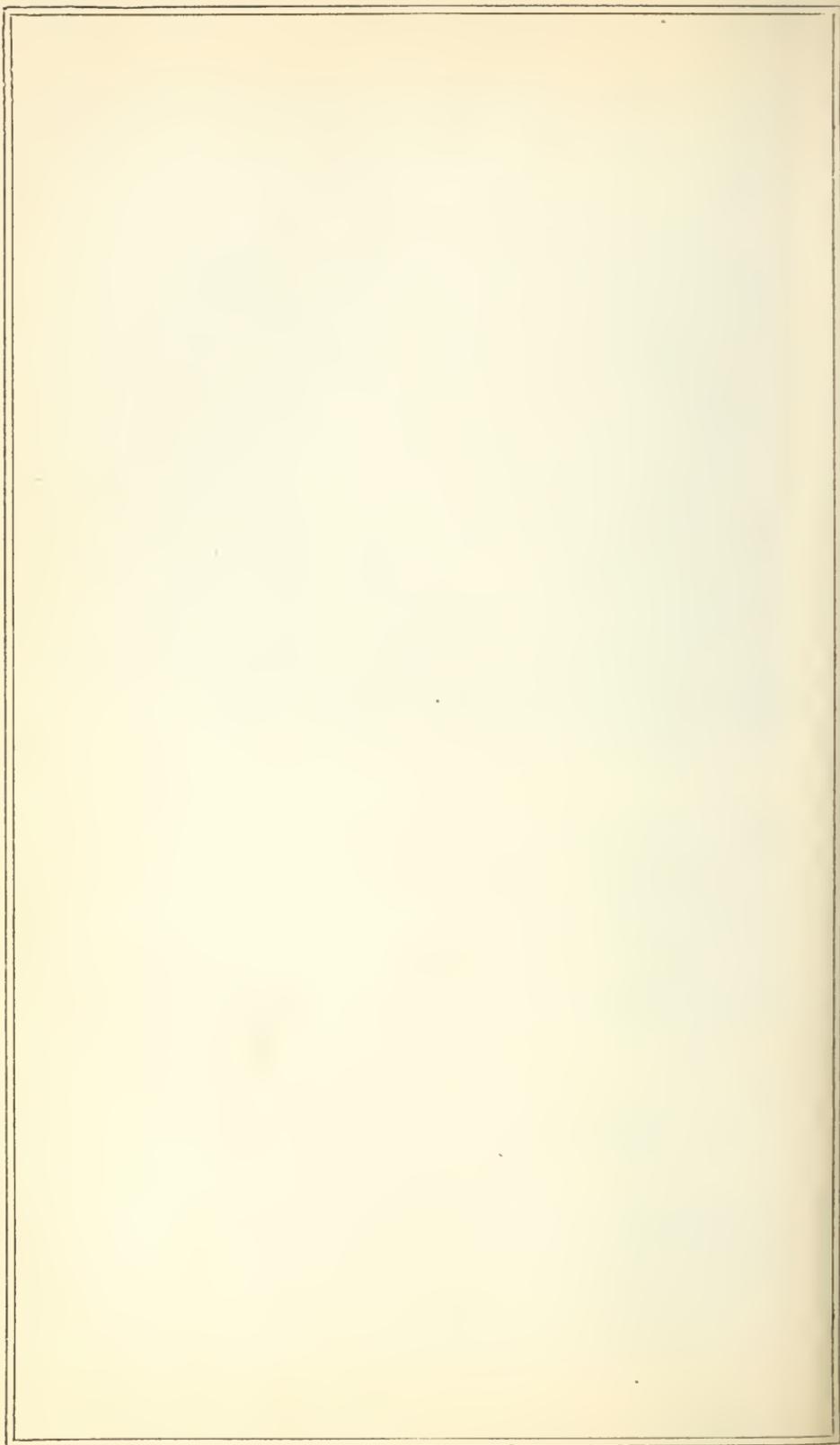
IF riches are loaded with the curses of the gospel, because to many they prove dangerous, and afford the strongest incentives to the passions, the greater is their crown who make them the means of their sanctification. This circumstance enhances the glory of these holy martyrs. They were of the most illustrious family of the Anicii in Rome, and near relations to

¹ St. Aug. l. Contra Adimant. c. 17

² Strom. l. 7, p. 736

* Sciebant mori non sciebant disputare. St. Cypr

the emperor Carinus, who was himself a favorer of the Christians in Gaul. They were brought up together in their own palace in Rome, under the care of a pious Christian preceptor named Protus, who instructed them in the faith, and in the most perfect maxims of our divine religion. When the persecution of Dioclesian began to fill Rome with terror, they sold their possessions in that city, and retired to Aquileia, where they had a good estate. The bloody edicts had also reached that country, and Sisinnius, general of the forces, and Dulcidius, the governor of the province, were busied night and day in making the strictest search after Christians, and in filling the prisons with crowds of confessors. No sooner were they informed of the arrival of our saints, but they summoned them to appear and offer sacrifice, and at the same time by a messenger acquainted the emperor with what they had done, begging his instructions how they ought to proceed with regard to persons of their rank. Dioclesian sent an order that they should be beheaded in case they refused to worship the gods. The martyrs had left Aquileia in a chariot drawn by mules, but were stopped by an accident four miles out of the town, at Aquæ-Gradatæ. Hither Sisinnius pursued them, carrying with him the order of the emperor. He entreated and conjured them to comply; but they answered, that nothing should make them unfaithful to God, declaring that all who should worship idols would be punished with everlasting fire. Wherefore they were all beheaded, together with Protus their preceptor, in the year 304. Zælus, a priest, honorably embalmed and buried their bodies in the same monument. The place hath since changed its name of Aquæ-Gradatæ for that of San-Cantiano. See their acts published genuine by Mabillon, in an appendix to his Gallican Liturgy, p. 467, and a panegyric, probably of St. Maximus of Turin, extant among the sermons of St. Ambrose, t. 2, Append. col. 459.



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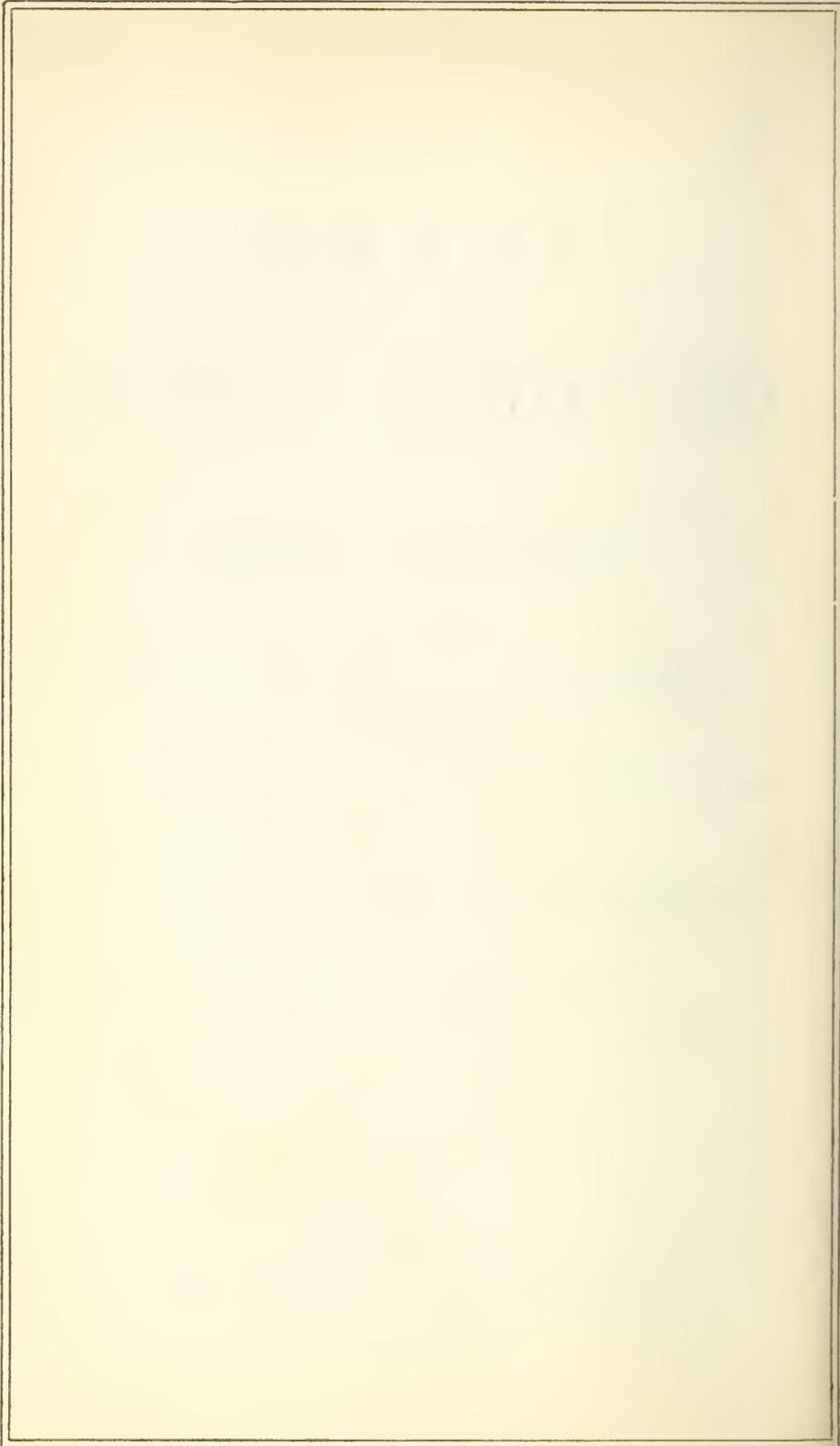
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JUNE I.

ST. JUSTIN THE PHILOSOPHER, M.

From the life of the saint, compiled from his writings by Dom. Marand, the learned and judicious editor of St. Justin's works, printed at Paris in 1742; and at Venice in 1747. Also from Tatian Ensebitus, and the original short acts of his martyrdom, in Ruinart. On his writings, see Dom. Nourry, Apparatus in Bibl. Patr. Ceillien, and Marechal, Concordance des Pères, t. 1.

A. D. 167

St. JUSTIN was born at Neapolis, now Naplosa, the ancient Sichem, and formerly the capital of the province of Samaria. Vespasian, having endowed its inhabitants with the privileges belonging to Roman citizens, gave it the name of Flavia. His son Titus sent thither a colony of Greeks, among whom were the father and grandfather of our saint. His father, a heathen,* brought him up in the errors and superstitions of paganism, but at the same time did not neglect to cultivate his mind by several branches of human literature. St. Justin accordingly informs us,¹ that he spent his youth in reading the poets, orators, and historians. Having gone through the usual course of these studies, he gave himself up to that of philosophy in quest of truth, an ardent love of which was his predominant passion. He addressed himself first to a master who was a Stoic; and after having stayed some time with him, seeing he could learn nothing of him concerning God, he left him, and went to a Peripatetic, a very subtle man in his own conceit: but Justin, being desired the second day after admission, to fix his master's salary, that he might know what he was to be allowed for his pains in teaching him, he left him also, concluding that he was no philosopher. He then tried a Pythagorean, who had a great reputation, and who boasted much of his wisdom; but he required of his scholar, as a necessary preliminary to his admission, that he should have learned music, astronomy, and geometry. Justin could not bear such delays in the search of God, and preferred the school of an Academic, under whom he made great progress in the Platonic philosophy, and vainly flattered himself with the hope of arriving in a short time at the sight of God, which the Platonic philosophy seemed to have had chiefly in view. Walking one day by the sea-side, for the advantage of a greater freedom from noise and tumult, he saw, as he turned about, an old man who followed him pretty close. His appearance was majestic, and had a great mixture in it of mildness and gravity. Justin looking on him very attentively, the man asked him if he knew him. Justin answered in the negative. "Why then," said he, "do you look so steadfastly upon me?" Justin replied: "It is the effect of my surprise to meet any human creature in this remote and solitary place." "What brought me hither," said that old man, "was my concern for some of my friends. They are gone a journey, and I am come hither to look out for them."† They then fell into a long discourse

¹ Dial. in Initio.

* St. Epiphanius (Her. 46) calls St. Justin a Samaritan, but means such a one by birth, not by principle; our saint declaring himself a Gentile, and uncircumcised. (Dial. n. 28, Apol. 1, n. 53.)

† Some take this old man to have been a zealous, holy Christian. Halloix thinks it was an angel; for

concerning the excellency of philosophy in general, and of the Platonic in particular, which Justin asserted to be the only true way to happiness, and of knowing and seeing God. This the grave person refuted at large, and at length by the force of his arguments convinced him that those philosophers whom he had the greatest esteem for, Plato and Pythagoras, had been mistaken in their principles, and had not a thorough knowledge of God and of the soul of man, nor could they in consequence communicate it to others. This drew from him the important query, Who were the likeliest persons to set him in the right way? The stranger answered, that long before the existence of these reputed philosophers, there were certain blessed men, lovers of God, and divinely inspired, called prophets, on account of their foretelling things which have since come to pass; whose books, yet extant, contain many solid instructions about the first cause and end of all things, and many other particulars becoming a philosopher to know. That their miracles and their predictions had procured them such credit, that they established truth by authority, and not by disputes and elaborate demonstrations of human reason, of which few men are capable. That they inculcated the belief of one only God, the Father and author of all things, and of his Son Jesus Christ, whom he had sent into the world. He concluded his discourse with this advice: "As for thyself, above all things, pray that the gates of life may be opened unto thee: for these are not things to be discerned, unless God and Christ grant to a man the knowledge of them." After these words he departed, and Justin saw him no more: but his conversation left a deep impression on the young philosopher's soul, and kindled there an ardent affection for these true philosophers, the prophets. And upon a further inquiry into the credibility of the Christian religion, he embraced it soon after. What had also no small weight in persuading him of the truth of the Christian faith, was the innocence and true virtue of its professors; seeing with what courage and constancy, rather than to betray their religion, or commit the least sin, they suffered the sharpest tortures, and encountered, nay, even courted death itself, in its most horrible shapes. "When I heard the Christians traduced and reproached," says he, "yet saw them fearless and rushing on death, and on all things that are accounted most dreadful to human nature, I concluded with myself that it was impossible those men should wallow in vice, and be carried away with the love of lust and pleasure." Justin, by the course of his studies, must have been grown up when he was converted to the faith. Tillemont and Marand understand, by an obscure passage in St. Epiphanius,^a that he was in the thirtieth year of his age.*

St. Justin, after he became a Christian, continued to wear the pallium, or cloak, as Eusebius and St. Jerom inform us, which was the singular badge of a philosopher. Aristides, the Athenian philosopher and a Christian, did the same; so did Heraclas, even when he was bishop of Alexandria. St. Epiphanius calls St. Justin a great ascetic, or one who professed a most austere and holy life. He came to Rome soon after his conversion, probably from Egypt. Tillemont and Dom. Marand think that he was a priest, from his description of baptism, and the account he gave at his trial of people re-

^a Apol. 2. ol. 1. n. 12, p. 96

^b Her. 46.

the blessed spirits are concerned for men's salvation: and Tillemont and Dom. Marand look on this conjecture as probable on several accounts.

* Eusebius (b. 4. c. 8) says his conversion happened after Adrian had celebrated the Apotheosis of his minion Antinous, whose death surprised in Egypt, to whose honor that emperor built a city called Antinoe, where he died, erected a temple, appointed priests, and established games; all which was done in 132, and St. Justin died in the vigor of his age. Hence Dom. Marand places his conversion about the year 137. Dr. Cave thinks it happened at Naplosa: Marand at Alexandria, because he was near the sea, and Justin himself mentions that he had been at Alexandria, (Parenef. ad Græc.) for he had travelled for his improvement in the sciences, and particularly into Egypt, famous for teaching the mysteries of sacred learning.

sorting to his house for instruction. This, however, is uncertain ; and Ceillier concludes, from the silence of the ancients on this head, that he was always a layman : but he seems to have preached, and therefore to have been at least deacon. His discourse, or oration to the Greeks,⁴ he wrote soon after his conversion, in order to convince the heathens of the reasonableness of his having deserted paganism. He urges the absurdity of idolatry, and the inconsistency of ascribing lewdness and other crimes to their deities : on the other hand, he declares his admiration of, and reverence for, the purity and sanctity of the Christian doctrine, and the awful majesty of the divine writings which still the passions, and fix in a happy tranquillity the mind of man, which finds itself everywhere else restless. His second work is called his Parænesis, or Exhortation to the Greeks, which he drew up at Rome : in this he employs the flowers of eloquence, which even in his apologies he despises. In it he shows the errors of idolatry, and the vanity of the heathen philosophers ; reproaches Plato with making an harangue to the Athenians, in which he pretended to establish a multitude of gods, only to escape the fate of Socrates ; while it is clear, from his writings, that he believed one only God. He transcribes the words of Orpheus the Sibyl, Homer, Sophocles, Pythagoras, Plato, Mercury, and Acmon, or rather Ammon, in which they profess the unity of the Deity. He wrote his book on Monarchy,⁵ expressly to prove the unity of God, from the testimonies and reasons of the heathen philosophers themselves. The epistle to Diognetus is an incomparable work of primitive antiquity, attributed to St. Justin by all the ancient copies, and doubtless genuine, as Dr. Cave, Ceillier, Marand, &c., show ; though the style is more elegant and florid than the other works of this father. Indeed it is not mentioned by Eusebius and St. Jerom ; but neither do they mention the works of Athenagoras. And what wonder that, the art of printing not being as yet discovered, some writings should have escaped their notice ? Tillemont fancies the author of this piece to be more ancient, because he calls himself a disciple of the apostles : but St. Justin might assume that title, who lived contemporary with St. Polycarp, and others, who had seen some of them. This Diognetus was a learned philosopher, a person of great rank, and preceptor to the emperor Marcus Aurelius, who always consulted and exceedingly honored him. Dom. Nourry⁶ mistakes grossly, when he calls him a Jew : for in this very epistle he is styled an adorer of gods. This great man was desirous to know upon what assurances the Christians despised the world, and even torments and death, and showed to one another a mutual love, which appeared wonderful to the rest of mankind, for it rendered them seemingly insensible to the greatest injuries. St. Justin, to satisfy him, demonstrates the folly of idolatry, and the imperfection of the Jewish worship ; and sets forth the sanctity practised by the Christians, especially their humility, meekness, love of those who hate them without so much as knowing any reason of their hatred, &c. He adds, that their numbers and virtue are increased by tortures and massacres, and explains clearly the divinity of Christ,⁷ the maker of all things, and Son of God. He shows that by reason alone we could never attain to the true knowledge of God, who sent his Son to teach us his holy mysteries ; and, when we deserved only chastisement, to pay the full price of our redemption ;—the holy One to suffer for sinners,—the person offended for the offenders ; and when no other means could satisfy for our crimes, we were covered under the wings of justice itself, and rescued from slavery. He extols exceedingly the immense goodness and love of God for man, in creating him, and the world for his use ; in subjecting to him other things, and

⁴ Op. p. 1⁵ Ed Ben f. 36.⁶ Appar. in Bibl. Patr. t. 1, p. 445⁷ N. 7, p. 237.

in sending his only-begotten Son with the promise of his kingdom, to those who shall have loved him. "But after you shall have known him," says he, "with what inexpressible joy do you think you will be filled! How ardently will you love him who first loved you! And when you shall love him, you will be an imitator of his goodness. He who bears the burdens of others, assists all, humbles himself to all, even to his inferiors, and supplies the wants of the poor with what he has received from God, is truly the imitator of God. Then will you see on earth that God governs the world; you will know his mysteries, and will love and admire those who suffer for him: you will condemn the imposture of the world, and despise death, only fearing eternal death, in never-ending fire. When you know that fire, you will call those blessed who here suffer flames for justice. I speak not of things to which I am a stranger, but having been a disciple of the apostles, I am a teacher of nations, &c."

St. Justin made a long stay in Rome, dwelling near the Timothin baths, on the Viminal hill. The Christians met in his house to perform their devotions, and he applied himself with great zeal to the instruction of all those who resorted to him. Evelpistus, who suffered with him, owned at his examination that he had heard with pleasure Justin's discourses. The judge was acquainted with his zeal, when he asked him, in what place he assembled his disciples. Not content with laboring in the conversion of Jews and Gentiles, he exerted his endeavors in defending the Catholic faith against all the heresies of that age. His excellent volumes against Marcion, as they are styled by St. Jerom, are now lost, with several other works commended by the ancients. The martyr, after his first Apology, left Rome, and probably performed the functions of an evangelist, in many countries, for several years. In the reign of Antoninus Pius, being at Ephesus, and casually meeting, in the walks of Xistus, Tryphon, whom Eusebius calls the most celebrated Jew of that age, and who was a famous philosopher, he fell into discourse with him, which brought on a disputation, which was held in the presence of several witnesses during two entire days. St. Justin afterwards committed to writing this dialogue with Tryphon, which work is a simple narrative of a familiar unstudied conversation. Tryphon, seeing Justin in the philosopher's cloak, addressed him on the excellency of philosophy. The saint answered, that he admired he should not rather study Moses and the prophets, in comparison of whom all the writings of the philosophers are empty jargon and foolish dreams. Then, in the first part of his dialogue, he showed, that, according to the prophets, the old law was temporary, and to be abolished by the new: and in the second, that Christ was God before all ages, distinct from the Father,—the same that appeared to Abraham, Moses, &c., the same that created man, and was himself made man, and crucified. He insists much on that passage, *Behold, a virgin shall conceive.*⁹ From the beginning of the conversation, Tryphon had allowed that from the prophets it was clear that Christ must be then come; but he said, that he had not yet manifested himself to the world. So evident was it that the time of his coming must be then elapsed, that no Jew durst deny it, as Fleury observes. From the Apocalypse and Isaiah, by a mistaken interpretation, Justin inferred the futurity of the Millennium, or of Christ's reign upon earth for a thousand years, before the day of judgment, with his elect, in spiritual, chaste delights: but adds, that this was not admitted by many true orthodox believers.¹⁰ This point was afterwards cleared up, and that mistake of some few corrected and exploded, by consulting the tradition of the whole church. In the third part, St. Justin proves the vocation of the Gentiles, and the establishment of the church. Night putting an end to the conversation, Try-

⁹ Isaiah viii¹⁰ Hist. t. 1, p. 463.¹⁰ N. 80, p. 177

phon thanked Justin, and prayed for his happy voyage : for he was going to sea. By some mistakes made by St. Justin in the etymologies, or derivation of certain Hebrew names, it appears that he was a stranger to that language. The Socinians dread the authority of this work, on account of the clear proofs which it furnishes of the divinity of Christ. St. Justin testifies¹¹ that the miraculous gifts of the Holy Ghost, of curing the sick, and casting out devils in the name of Christ, were then frequent in the church. He excludes from salvation wilful heretics no less than infidels.

But the Apologies of this martyr have chiefly rendered his name illustrious. The first or greater, (which by the first editors was, through mistake, placed and called the second,) he addressed to the emperor Antoninus Pius, his two adopted sons, Marcus Aurelius and Lucius Commodus, and the senate, about the year 150. That mild emperor had published no edicts against the Christians ; but, by virtue of former edicts, they were often persecuted by the governors, and were everywhere traduced as a wicked and barbarous set of people, enemies to their very species. They were deemed atheists ; they were accused of practising secret lewdness, which slander seems to have been founded on the secrecy of their mysteries, and partly on the filthy abominations of the Gnostic and Carpocratian heretics : they were said in their sacred assemblies to feed on the flesh of a murdered child ; to which calumny a false notion of the blessed eucharist might give birth. Celsus and other heathens add,¹² that they adored the cross, and the head of an ass. The story of the ass's head was a groundless calumny, forged by a Jew, who pretended to have seen their mysteries, which was readily believed and propagated by those whose interest it was to decry the Christian religion, as Eusebius,¹³ St. Justin, Origen, and Tertullian relate. The respect shown to the sign of the cross, mentioned by Tertullian and all the ancient fathers, seems ground enough for the other slander. These calumnies were advanced with such confidence, and, through passion and prejudice, received so eagerly, that they served for a pretence to justify the cruelty of the persecutors, and to render the very name of a Christian odious. These circumstances stirred up the zeal of St. Justin to present his apology for the faith in writing, begging that the same might be made public. In it he boldly declares himself a Christian, and an advocate for his religion : he shows that Christians ought not to be condemned barely for the name of Christian, unless convicted of some crime ; that they are not atheists, though they adore not idols ; for they adore God the Father, his Son, and the Holy Ghost,¹⁴ and the host of good angels.* He exhorts the emperor to hold the balance even, in the execution of justice ; and sets forth the sanctity of the doctrine and manners of Christians, who fly all oaths, abhor the least impurity, despise riches, are patient and meek, love even enemies, readily pay all taxes, and scrupulously and respectfully obey and honor princes, &c. Far from eating children, they even condemned those that exposed them.† He proves their regard for purity from the numbers among them of both sexes who had observed strict chastity to an advanced age. He explains the immortality of the soul, and the resurrection of the flesh, and shows from the ancient prophets that God was to become man, and that they had foretold the destruction of Jerusalem, the vocation of the Gentiles, &c. He mentions a statue erected in Rome to Simon Magus, which is also testified

¹¹ N. 85, p. 182, n. 35, p. 133.

³ Hist. l. 4, c. 16, and in Isa

¹² Apud Origen, l. 6, c. 133

¹⁴ Apol. 1, ol. 2, n. 6, p. 47.

* Dom. Marand demonstrates against Dr. Bull, that these words of *good angels, &c.*, cannot be placed within a parenthesis, and that they mean an inferior veneration of angels, entirely of a different order from the supreme worship of God, though named with it in the same period, as we read, Apoc. i. 4, 5: *Graces and peace from him that is . . . and from the seven spirits which are before his throne, and from Jesus Christ*

† As the heathens practised when poor: and the Chinese, &c., do at this day.

by Tertullian, Saint Austin, Theodoret, &c.¹⁶ The necessity of vindicating our faith from slanders, obliged him, contrary to the custom of the primitive church, to describe the sacraments of baptism and the blessed eucharist, mentioning the latter also as a sacrifice. "No one," says he,¹⁶ "is allowed to partake of this food but he that believes our doctrines to be true, and who has been baptized in the laver of regeneration for remission of sins, and lives up to what Christ has taught. For we take not these as common bread and common drink; but like as Jesus Christ our Saviour, being incarnate by the word of God, had both flesh and blood for our salvation; so are we taught that this food, by which our flesh and blood are nourished, over which thanks have been given by the prayers in his own words, is the flesh and blood of the incarnate Jesus." He describes the manner of sanctifying the Sunday, by meeting to celebrate the divine mysteries, read the prophets, hear the exhortation of him that presides, and make a collection of alms to be distributed among the orphans, widows, sick, prisoners, and strangers. He adds the obscure edict of the emperor Adrian in favor of the Christians. It appears that this Apology had its desired effect—the quiet of the church. Eusebius informs us,¹⁷ that the same emperor sent into Asia a rescript to the following purport: "When many governors of provinces had written to my father, he forbade them (the Christians) to be molested, unless they had offended against the state. The same answer I gave when consulted before on the same subject. If any one accuse a person of being a Christian, it is my pleasure that he be acquitted, and the accuser chastised, according to the rigor of the law." Orosius and Zonaras tell us, that Antoninus was prevailed upon by the Apology of Justin to send this order.

He composed his second Apology near twenty years after, in 167, on account of the martyrdom of one Ptolemy, and two other Christians, whom Urbicus, the governor of Rome, had put to death. The saint offered it to the emperor Marcus Aurelius (his colleague Lucius Verus being absent in the East) and to the senate. He undertakes in it to prove that the Christians were unjustly punished with death, and shows how much their lives and doctrine surpassed the philosophers, and that they could never embrace death with so much cheerfulness and joy, had they been guilty of the crimes laid to their charge. Even Socrates, notwithstanding the multitude of disciples that followed him, never found one that died in defence of his doctrine. The apologist added boldly, that he expected death would be the recompense of his Apology, and that he should fall a victim to the snares and rage of some or other of the implacable enemies of the religion for which he pleaded; among whom he named Crescens, a philosopher in name, but an ignorant man, and a slave to pride and ostentation. His martyrdom, as he had conjectured, was the recompense of this Apology: it happened soon after he presented this discourse, and probably was procured by the malice of those of whom he spoke. The genuine acts seem to have been taken from the prætor's public register. The relation is as follows:

Justin and others that were with him were apprehended, and brought before Rusticus, prætor of Rome, who said to Justin, "Obey the gods, and comply with the edicts of the emperors." Justin answered, "No one can be justly blamed or condemned for obeying the commands of our Saviour Jesus Christ." Rusticus—"What kind of literature and discipline do you profess?" Justin—"I have tried every kind of discipline and learning, but I have finally embraced the Christian discipline, how little soever esteeme by those who were led away by error and false opinions." Rusticus—"Wretch, art thou then taken with that discipline?" Justin—"Doubtless

¹⁶ See Tillemont, t. 2 p. 521, and Marand, Not. hic.

¹⁶ N 66, p. 83. See the notes of the Ber. Ed.

¹⁷ Hist. d. 4, c. 13.

I am, because it affords me the comfort of being in the right path." RUSTICUS—"What are the tenets of the Christian religion?" JUSTIN—"We Christians believe one God, Creator of all things visible and invisible; and we confess our Lord Jesus Christ, the Son of God, foretold by the prophets, the Author and Preacher of salvation, and the Judge of mankind." The prefect inquired in what place the Christians assembled. Justin replied, "Where they please, and where they can: God is not confined to a place: as he is invisible, and fills both heaven and earth, he is everywhere adored and glorified by the faithful." RUSTICUS—"Tell me where you assemble your disciples." JUSTIN—"I have lived till this time near the house of one called Martin, at the Timothin baths. I am come a second time to Rome, and am acquainted with no other place in the city. If any one came to me, I communicated to him the doctrine of truth." RUSTICUS—"You are then a Christian?" JUSTIN—"Yes, I am." The judge then put the same question to each of the rest, *viz.*, Chariton, a man; Charitana, a woman; Evelpistus, a servant of Cæsar, by birth a Cappadocian; Hierax, a Phrygian; Peon, and Liberianus, who all answered, "that, by the divine mercy, they were Christians." Evelpistus said he had learned the faith from his parents, but had with great pleasure heard Justin's discourses. Then the prefect addressed himself again to Justin in this manner: "Hear you, who are noted for your eloquence, and think you make profession of the right philosophy, if I cause you to be scourged from head to foot, do you think you shall go to heaven?" Justin replied, "If I suffer what you mention, I hope to receive the reward which those have already received who have observed the precepts of Jesus Christ." Rusticus said, "You imagine then that you shall go to heaven, and be there rewarded." The martyr answered, "I do not only imagine it, but I know it; and am so well assured of it, that I have no reason to make the least doubt of it." The prefect seeing it was to no purpose to argue, bade them go together and unanimously sacrifice to the gods, and told them that in case of refusal they should be tormented without mercy. Justin replied, "There is nothing which we more earnestly desire than to endure torments for the sake of our Lord Jesus Christ; for this is what will promote our happiness, and give us confidence at his bar, where all men must appear to be judged." To this the rest assented, adding, "Do quickly what you are about. We are Christians, and will never sacrifice to idols." The prefect thereupon ordered them to be scourged and then beheaded, as the laws directed. The martyrs were forthwith led to the place where criminals were executed, and there, amidst the praises and thanksgivings which they did not cease to pour forth to God, were first scourged, and afterwards beheaded. After their martyrdom, certain Christians carried off their bodies privately, and gave them an honorable burial. St. Justin is one of the most ancient fathers of the church who has left us works of any considerable note.* Tatian, his disciple, writes, that, of all men, he was the most worthy of admiration.¹⁸ Eusebius, St. Jerom,

¹⁸ Apud Eus. l. 4, c. 16.

* Photius informs us (Cod. 125) that St. Justin composed a book against Aristotle, in which, with close reasoning and solid arguments, he examined the two first books of his *Physics*, or his principles of form, matter, &c. It is evident that the Treatise against the Doctrine of Aristotle, in which also the fourth, fifth and eighth books of his *Physics*, and several other parts of that philosopher's writings are censured, is the work of some other; and has only been ascribed to St. Justin in lieu of the former, which is lost. The answer to the Orthodox upon one hundred and forty-six questions, is a work of the fourth or fifth age, which does honor to its author, whom some take to have been Theodoret, before the rise of the Nestorian heresy. The Sabellians and Arians are closely confuted in it. The Exposition of the true Faith is an excellent confutation of the Ariana, Nestorians, and Eutychians; perhaps the work of Justin, a bishop in Sicily, whose letter to Peter the Dyer is extant, (t. 4. Conc. p. 1103.) The letter to Zenas and Serenus is of small importance, contains some moral, ascetic instructions, and seems to have been written by some abbot; some think by Justin, abbot of the monastery of St. Anastasius the Persian and martyr, near Jerusalem, in the reign of Heraclius. See D. Marand, Ceillier, &c. The best edition of St. Justin's works is that of D. Marand, of the congregation of St. Maur, printed in folio at Paris, 1742, and at Venice, in 1747.

St. Epiphanius, Theodoret, &c., bestow on him the highest praises. He suffered about the year 167, in the reign of Marcus Aurelius and Lucius Verus. The Greeks honor him on the 1st of June; in Usuard and the Roman Martyrology his name occurs on the 13th of April.

St. Justin extols the power of divine grace in the virtue of Christians, among whom many who were then sixty years old, had served God from their infancy in a state of spotless virginity, having never offended against that virtue, not only in action, but not even in thought: for our very thoughts are known to God.¹⁹ They could not be defiled with any inordinate love of riches, who threw their own private revenues into the common stock, sharing it with the poor.²⁰ So great was their abhorrence of the least wilful untruth, that they were always ready rather to die than to save their lives by a lie.²¹ Their fidelity to God was inviolable, and their constancy in confessing his holy name, and in observing his law, invincible. "No one," says the saint,²² "can affright from their duty those who believe in Jesus. In all parts of the earth we cease not to confess him, though we lose our heads, be crucified, or exposed to wild beasts. We suffer dungeons, fire, and all manner of torments: the more we are persecuted, the more faithful and the more pious we become, through the name of Jesus. Some adore the sun: but no one yet saw any one lay down his life for that worship; whereas we see men of all nations suffer all things for Jesus Christ." He often mentions the devotion and fervor of Christians in glorifying God by their continual homages, and says, that the light of the gospel being then spread everywhere, there was no nation, either of Greeks or barbarians, in which prayers and thanksgivings were not offered to the Creator in the name of the crucified Jesus.²³

SAINT PAMPHILUS, PRIEST AND MARTYR.

From Eusebius, St. Jerom, &c. See Ceillier, t. 3, p. 435.

A. D. 309.

LEARNING is truly valuable when sanctified by piety, and consecrated to the divine honor, to which St. Pamphilus devoted himself and all his labors. He was of a rich and honorable family, and a native of Berytus; in which city, at that time famous for its schools, he in his youth ran through the whole circle of the sciences, and was afterwards honored with the first employments of the magistracy. After he began to know Christ, he could relish no other study but that of salvation, and renounced every thing else that he might apply himself wholly to the exercises of virtue, and the studies of the holy scriptures. This accomplished master in profane sciences, and this renowned magistrate, was not ashamed to become the humble scholar of Pierius, the successor of Origen in the great catechetical school of Alexandria. He afterwards made Casarea in Palestine his residence, where, at his private expense, he collected a great library which he bestowed on the church of that city. St. Isidore of Seville reckons that it contained near thirty thousand volumes. Almost all the works of the ancients were found in it. The saint established there also a public school of sacred literature, and to his labors the church was indebted for a most correct edition of the holy Bible, which, with infinite care, he transcribed himself; many copies whereof he distributed gratis; for he was of all men the most communicative and beneficent, especially in encouraging sacred

¹⁹ Apol. 1, ol. 2, p. 62.
²⁰ Ib.

²¹ Ib. p. 61.
²² Dial. p. 345.

²³ Ib. p. 57, and Dial. cum Tryph.

teaching.* He set a great value on the works of Origen, many of which he copied with his own hand. During his imprisonment, he, with Eusebius composed an Apology for Origen in five books; of which the first, in Rufinus's Latin translation, is extant among the works of St. Jerom, and is a finished piece.† But nothing was more remarkable in this saint than his extraordinary humility, as Eusebius often observes; which the saint himself feelingly expresses in his preface to an abridgment of the Acts of the Apostles. His paternal estate he at length distributed among the poor: towards his slaves and domestics his behavior was always that of a brother or tender father. He led a most austere life, sequestered from the world and its company; and was indefatigable in labor. Such a virtue was his apprenticeship to the grace of martyrdom.

In the year 307, Urbanus, the cruel governor of Palestine, caused him to be apprehended, and after hearing an essay of his eloquence and erudition, commanded him to be most inhumanly tormented. But the iron hooks which tore the martyr's sides, served only to cover the judge with confusion. After this the saint remained almost two years in prison, with several fellow-confessors, of whom two, who were only catechumens, were at the same time purified and crowned by the baptism of fire. Soon after the torturing of St. Pamphilus, Urbanus the governor was himself beheaded by an order of the emperor Maximinus; but was succeeded by Firmilian, a man not less barbarous than bigoted and superstitious. After several butcheries, he caused St. Pamphilus and Valens, deacon of the church of Jerusalem, a venerable old man, who could repeat the whole Bible by heart, and Paul of Jamnia, a man of extraordinary zeal and fervor, to be brought before him; and finding them still firm in their faith, without putting them again to the rack, passed sentence of death upon them; yet several others suffered before them. For one Porphyrius, a virtuous slave of St. Pamphilus, whom the saint had always treated as a son, and who, out of humility, concealed his abilities, and his skill in writing, asked the judge's leave to bury their bodies when they should have undergone their punishment. Firmilian, more like a tiger than a man, inquired if he was a Christian, and upon his confessing it, ordered the executioners to torment him with their utmost strength. But though his flesh was torn off to the very bones, and his naked bowels exposed to view, and the torments were continued a long time without intermission, he never once opened his mouth so much as to fetch one groan. He finished his martyrdom by a slow fire, and died invoking Jesus the Son of God. Thus, though he entered the lists after the rest, he arrived first at the crown. Seleucus, a Cappadocian, for carrying the news of the triumph of Porphyrius to St. Pamphilus, and for applauding the martyr's constancy, was condemned to be beheaded with the rest. He had formerly borne several employments in the army, and had been scourged for the faith in 298; after which time he had lived a father and protector of the poor. Firmilian had in his family a servant, named Theodulus, whom he loved above all the rest of his domestics, for his probity and virtue; but being informed that he was a Christian, and had embraced one of the martyrs, he condemned him

* Montfaucon has published (Biblioth. Coislin. pp. 78, 79, 80, 81, 82) a short exposition of the Acts of the Apostles, made by St. Pamphilus, who employed almost his whole life in writing and adorning the books of the Holy scriptures. See, ib. c. 20, an account of a copy of the epistles of St. Paul, written in the fifth or sixth century, (kept among the Greek MSS. of the Coislinian library, comprised in that of the abbey of S. Germain-des-Prez at Paris,) collated with a copy of St. Paul's epistles in the handwriting of St. Pamphilus, kept in the fifth age in the library of Caesarea.

† St. Jerom sometimes ascribes this Apology for Origen to Eusebius, sometimes to others, being persuaded that St. Pamphilus had no share in it. But Eusebius, Socrates, Photius, &c. assure us that St. Pamphilus was the principal author of this piece, though Eusebius had some share with him in it while his fellow-prisoner; which is demonstrated by Dom. Charles Vincent Le Rue, in his preliminary remarks on his accurate new edition of the first book of this Apology, (Op. Origenis, t. 4, part 2, p. 13.) the other five being lost. Of these, only the last was composed by Eusebius, after the martyrdom of St. Pamphilus, as Photius assures us. See Huet, Origeniana, l. 2, quest. 14, c. 3, and Ch. Vinc. Le Rue, ib. p. 257.

to be crucified on the same day. Julian, a zealous Cappadocian catechumen, for embracing the dead bodies of the martyrs in the evening, was burned at a slow fire, as Porphyrius had been. St. Pamphilus, with his companions above named, was beheaded on the 16th of February, 309; the others here mentioned all suffered on the same day. The bodies of these martyrs were left exposed to be devoured by wild beasts; but were not touched by them, and after four days, were taken away and decently buried. Eusebius of Cæsarea, the church historian, who had been fellow prisoner with St. Pamphilus, out of respect to his memory took the surname of Pamphili. Besides what he has said of this martyr in his history, he compiled three books of his life, which are much commended by St. Jerom, who calls them elegant, and says, that in them he excellently set forth the virtues, especially the extraordinary humility of St. Pamphilus. But this work is now lost, though Metaphrastes seems to have borrowed from it his account of this saint.

A cloud of witnesses, a noble army of martyrs, by which we are encompassed, teach us by their constancy to suffer wrong with patience, and strenuously to resist evil. Yet so far are we from bearing the crown which is purchased by patience and constancy, and so slothful in watching over ourselves, that we every day suffer the least dust or flies to ruffle our souls, and rob us of our treasure. The daily trials we meet with from others or from ourselves, are always sent us by God, who sometimes, like a tender parent, trains us up by strict discipline to virtue and glory; sometimes throws difficulties into our ways on purpose to reward our conquest; and sometimes, like a wise physician, restores us to our health by bitter potions. If he at any time punishes our contempt of his love and mercy by severity and chastisements, even these he inflicts in mercy to awake us from our dangerous spiritual lethargy, and to procure us many other spiritual advantages.

ST. CAPRAIS, ABBOT.

HE was the spiritual master and guide of St. Honoratus, and died soon after him in the isle of Lerins, in 430. His sanctity is much extolled by St. Hilary of Arles, who assisted at his death, and others, and his name is commemorated in the Roman and Gallican Martyrologies on the 1st of June. See Beraul's Chronicle of Lerins, the life of St. Honoratus, Surius, and Giry.

ST. PETER OF PISA,

FOUNDER OF THE HERMITS OF ST. JEROM

HE was born at Pisa in 1355, while his father, Peter Gambacorta, enjoyed the sovereign authority in that commonwealth. Being twenty-five years old, he privately left his father's court, disguised in the habit of a poor penitent, and retired to Monte-bello, an agreeable solitude in Umbria. He begged his subsistence in the neighboring village, and, in 1380, found means to build a church, and twelve cells for so many companions who had joined him. He chose St. Jerom for the patron of his congregation, because that father having visited the hermitages of all Egypt and Syria, selected out of each what seemed to him the most perfect in every exercise. Peter prescribed to his monks four Lents in the year, and to fast on all Monday

Wednesdays, and Fridays; to continue in prayer two hours after matins, at night, &c. As to himself, his whole time was devoted to the exercises of prayer, and his life was most austere. F. Sajanello relates many miracles performed by him, and gives an edifying account of his eminent virtues. His congregation was approved by Martin V. in 1421. His father and two brothers being assassinated by their secretary in 1393, he was tempted to leave his desert to do justice to his family and country: but by redoubling his fervor in his holy exercises, he overcame that suggestion of the devil. He died in 1435, being eighty years old: was styled Blessed by Pius V. and Clement VIII., and a solemn decree of his beatification was published by Innocent XII. in 1693. His congregation is much spread in Italy. The order of St. Jerom of Fiesoli, instituted by the Ven. Charles of Montegraneli, a noble Florentine, was united to it by Clement IX. in 1668. There are also hermits of St. Jerom in Spain, of a like institute. They follow the rule of the hermits of St. Austin; but adopt certain constitutions gathered from the works of St. Jerom. See Helyot, and *Historica Monumenta Ordinis S. Hieronymi Congr.*; B. Petri de Pisis, auctore Jo. Baptista Sajanello, ej. Ordinis; Patavini Collegii Doctore Theologo., Venetiis. anno 1758, t. 1; also his life, written about the year 1500, published by the Bollandists on the 14th of June, and many other authors quoted by Benedict XIV., l. 2. de Canoniz. c. 24, p. 239.

ST. WISTAN, PRINCE OF MERCIA, M.

WITLAS, king of Mercia, in England, from the year 826 to 839, had a son named Wimund, whom he survived. Both were buried in the abbey of Repton, called Repton, in Derbyshire. Wimund left a son named Wistan; but on account of the Danish wars, this prince, being then a child, was set aside, and Bertulph, brother to Witlas, placed on the throne, by the consent of the Thanes or noblemen, and by the authority of Ethelwolp, king of the West-Saxons, to whom Mercia was then tributary. Wistan turned all his thoughts towards a heavenly kingdom which will have no end; but Bertulph, like another Herod, feared lest Wistan should be called to the crown at least at his death, and contrived to have him treacherously assassinated. His son Berfert, or Brithfard, whom he designed to leave his heir, perpetrated the crime. Having invited the pious prince to meet him at a place called from that time to this day, says Capgrave, Wistanostowe, while the saint saluted him with a kiss of peace, he took out a sword which he carried secretly under his cloak, and with a violent blow cut off the upper part of his head. One of the assassin's attendants dispatched the martyr, by stabbing him through the body. This happened on the 1st of June, 849. Before the end of that year Ethelwolp, alleging that Bertulph was not sufficiently accomplished in the art of war to defend the country against the infidels, deposed him, and bestowed the crown on Burrhed, the last king of Mercia. The body of St. Wistan was buried by the care of his mother Enflada, daughter of Celwulph, at Repton, and honored with many miracles. It was some years after translated to the monastery of Evesham. See Ingulph, Malmesbury the monk of Westminster, and Brompton, by whose histories several circumstances of the legend of St. Wistan in Capgrave are to be corrected.

JUNE II.

SS. POTHINUS, BISHOP, SANCTUS, ATTALUS,
BLANDINA,

AND THE OTHER MARTYRS OF LYONS.

From the Letter of the Churches of Vienne and Lyons to their brethren in Asia and Phrygia, extant though imperfect, in Eusebius's Hist. b. 5, ch. 1, 2, 3, one of the most precious and most moving monuments of the primitive ages, as Jos. Scaliger observes, in his notes on the Chronicle of Eusebius.

A. D. 177.

AFTER the miraculous victory obtained by the prayers of the Christians under Marcus Aurelius, in 174, the church enjoyed a kind of peace, though it was often disturbed in particular places by popular commotions, or by the superstitious fury of certain governors. It is appears from the violent persecution which was raised three years after the aforesaid victory, at Vienne and Lyons, in Gaul, in 177; while St. Pothinus was bishop of Lyons, and St. Irenæus, who had been sent thither by St. Polycarp out of Asia,¹ was a priest of that city. Many of the principal persons of this church were Greeks, and came from Asia; being doubtless led by a zealous desire to propagate the kingdom of Christ, and invited by the great intercourse of traffic between the ports of Asia and Marseilles. The progress which the gospel had made, and the eminent sanctity of those who professed it in that country, enraged the devil, and stirred up the malice of the idolaters, who, in a transport of sudden fury, resolved to extirpate their very name; not knowing that the church of Christ, planted by his cross, grew more fruitful by the sufferings of its children, as a vine flourishes by being pruned. The conflicts of the glorious martyrs, who on this occasion had the honor to seal their faith with their blood, were recorded by those who were eye-witnesses, and the companions of their sufferings, in a letter written by them on purpose to their old friends and brethren, the Christians of Asia and Phrygia. The piety, eloquence, and animated style of this epistle, seems to leave no doubt but that St. Irenæus was the principal author.² According to the remark of a modern historian,³ the combats of the martyrs are here painted in so lively colors, that their spirit appears, as it were, living in the dead letter, and their blood spilt for Jesus Christ seems to shine throughout the relation.

It is impossible, say the authors of this letter, for us to give an exact account, nor will it be easy to conceive the extent of our present calamities, the rage of the Pagans against the saints, and the sufferings of the holy martyrs among us. For the adversary directs his whole force against us, and lets us see already what we are to expect when he is let loose, and allowed to attack the church in the end of the world. He makes his assaults boldly, and stirs up his agents against the servants of God. Their animosity runs so high, that we are not only driven from private houses, from the baths and public places, but even forbid to show ourselves at all. But the grace of God, which is an overmatch for all the powers of hell, hath rescued the weak from the danger, and from the temptation of the fiery trial.* and ex

¹ St. Greg. Turon. l. 1, Hist. France, c. 20.

² Vales, Not. ad. l. 5; Euseb. Tillem. t. 3, p. 2.

³ Du Bosquet, l. 2, Hist. Eccles. an. 18.

* The humility of the authors of this letter in order to show they had no share in the praise of the

posed such only to the combat as are able by an invincible patience to stand their ground, like so many unshaken pillars of the faith, and dare even invite sufferings, and defy all the malice and strength of the enemy. These champions have fought the powers of darkness with success, bore all manner of infamy, and the most inhuman torments, looked on all their sufferings as nothing, but rushed through them with an intrepidity that spoke them thoroughly persuaded that all the miseries of this life are not fit to be allowed any consideration, when weighed against the glory of the world to come. At first, the people attacked them in a tumultuous manner, struck them, dragged them about the streets, threw stones at them, plundered, confined them, fell on them with all the exorbitancies of an incensed mob, when allowed to take their own revenge of their enemies; all which the Christians bore with an inexpressible patience. After this first discharge of their rage, they proceeded more regularly. The tribune and the magistrates of the town ordered them to appear in the public place, where they were examined before the populace, made a glorious confession of their faith, and then were sent to prison, where they were to wait the arrival of the governor. When that judge came to town, they were carried before him, and used with so much cruelty, that Vettius Epagathus,* one of our number, fired with a holy resentment at our treatment, desired to be heard on that subject. He was full of the love of God and his neighbor; a man so exactly virtuous, that, though young, the character of old Zacharias might justly be applied to him; for he walked in all the commandments blameless. His heart was inflamed with an ardent zeal for the glory of God; and he was active and indefatigable whenever his neighbor wanted his assistance. This excellent person undertook the defence of the injured brethren; and promised to make it appear, that the Christians were guilty of no impious practices. But the whole crowd, who were too well acquainted with his merit, opposed the motion in a noisy and tumultuous manner; and the governor, determined not to grant him that reasonable request, which impeached him and his associates for injustice, interrupted him, by asking whether he was a Christian. Upon his declaring his faith boldly, he was ranked among the martyrs, with the additional title of The Advocate of the Christians; which, indeed, was justly his due. And now it was easy to distinguish between such as came thither well provided for the trial, and resolved to suffer all extremities, and such as were not prepared for the battle. The former finished their glorious course with the utmost alacrity; while the latter started back at the near view of what was prepared for them upon persevering in the faith, and quitted the field; which was the case of ten persons. Their cowardice and apostacy not only proved an inexpressible affliction to us, but also cooled the zeal of several, who were not yet apprehended, and had employed their liberty in a constant attendance on the martyrs, in spite of all the dangers to which their charity might expose them. We were all now in the utmost consternation, which did not arise from the fear of torments, but the apprehension of losing more of our number in the way. But our late loss was abundantly repaired by fresh supplies of generous martyrs, who were seized every day, till our two churches were deprived of all their eminent men, whom we had been used to look on as the main support of religion among us.

As the governor's orders for letting none of us escape were very strict, several Pagans in the service of Christians were taken with their masters. These slaves, fearing they should be put to the same torments, which they

martyrs, made them ascribe to their own weakness and cowardice that they had escaped the fury of the persecutors, though their style speaks them animated with the same heroic spirit.

* Vettius is mentioned in the acts as a person of high rank, and he is called by St. Gregory of Tours the first senator of all the Gauls. The Vettii, or Vectii, were a most ancient and noble family, which often adorned the first dignities in the commonwealth at Rome

saw the saints endure, at the instigation of the devil and the soldiers, accused us of feeding on human flesh, like Thyestes, engaging in incestuous marriages, like Œdipus, and several other impious extravagances, which the principles of our religion forbid us to mention, or even think of, and which we can hardly persuade ourselves were ever committed by men. These calumnies being divulged, the people were so outrageously incensed against us, that they who till then had retained some sparks of friendship for us, were transported against us with hatred, and foamed with rage. It is impossible to express the severity of what the ministers of Satan inflicted on the holy martyrs on this occasion, to force some blasphemous expression from their mouths. The fury of the governor, the soldiers, and the people, fell most heavy upon Sanctus, a native of Vienne, and a deacon: also on Maturus, who, though but lately baptized, was yet bold and strong enough for the combat; on Attalus, a native of Pergamus, but who had ever been the pillar and support of our church: and on Blandina, a slave, in whom Christ has shown us that those whom men look on with contempt, and whose condition places them below the regard of the world, are often raised to the highest honors by Almighty God for their ardent love of him, manifested more by works than words or empty show. She was of so weak a constitution, that we were all alarmed for her, and her mistress, one of the martyrs, was full of apprehensions that she would not have the courage and resolution to make a free and open confession of her faith. But Blandina was so powerfully assisted and strengthened, that she bore all the torments her executioners, who relieved each other, could ply her with from break of day till night; they owned themselves conquered, protested they had no more torments in reserve, and wondered how she could live after what she had endured from their hands; declaring that they were of opinion that any one of the torments inflicted on her would have been sufficient to dispatch her, according to the common course of nature, instead of the many violent ones she had undergone. But that blessed person, like a valiant combatant, received fresh strength and vigor from the confession of her faith. The frequent repetition of these words, "I am a Christian, no wickedness is transacted among us," took off the edge of her pains, and made her appear insensible to all she suffered.

The deacon Sanctus, too, endured most exquisite torments, with more than human patience. The heathens, indeed, hoped these severities would at last force some unbecoming expressions from him; but he bore up against their attacks, with such resolution and strength of mind, that he would not so much as tell them his name, his country, or station in the world; and to every question they put to him, he answered in Latin, "I am a Christian:" nor could they get any other answer from him. The governor, and the persons employed in tormenting the martyr, were highly incensed at this; and, having already tried all other arts of cruelty, they applied hot plates of brass to the tenderest parts of his body; but, supported by the powerful grace of God, he still persisted in the profession of his faith. His body was so covered with wounds and bruises, that the very figure of it was lost. Christ, who suffered in him, made him a glorious instrument for conquering the adversary, and a standing proof to others that there are no grounds for fear where the love of the Father dwells; nor is there anything that deserves the name of pain, where the glory of Christ is concerned. Some days after, the martyr was brought on the stage again; for the pagans imagined that his whole body being so sore and inflamed that he could not bear to be touched, it would now be an easy matter to overcome him by a repetition of the same cruelties; or, at least, that he must expire under their hands, and thus strike a horror into the other Christians. But they suc-

ceeded in neither of these views ; for, to the amazement of all, his body under the latter torments recovered its former strength and shape, and the exact use of all his limbs was restored : so that by this miracle of the grace of Jesus Christ, what was designed as an additional pain, proved an absolute and effectual cure. The devil thought himself secure of Biblis, one of the unhappy persons who had renounced the faith ; and desirous to enhance her guilt and punishment by a false impeachment, caused her to be arraigned, believing it would be no hard matter to bring one so weak and timorous to accuse us of impieties. But the force of the torments had a very different effect upon her ; they awakened her, as it were, out of a profound sleep ; and those transitory pains turned her thoughts upon the everlasting torments of hell. So that, contrary to what was expected of her, she broke out into the following expostulation : " How can it be imagined that they should feed upon children, whose religion forbids them even to taste the blood of beasts ! " * From that moment she publicly confessed herself a Christian, and was ranked among the martyrs. The most violent torments being thus rendered ineffectual by the patience of the martyrs, and the power of Jesus Christ, the devil had recourse to other devices. They were thrown into a dark and loathsome dungeon, had their feet cramped in wooden stocks, and extended to the fifth, or last hole ; and all those severities exercised upon them, which are commonly practised by the enraged ministers of darkness upon their prisoners ; so great, that numbers of them died of the hardships they endured there. Others, after having been so inhumanly tortured, that one would have thought all the care imaginable could not have recovered them, lay there destitute of all human succor ; but so strongly supported from above, both in mind and body, that they comforted and encouraged the rest : while others but lately apprehended, and who had as yet undergone no torments, soon died, unable to bear the loathsomeness of the prison.

Among the persons that suffered for their faith on this occasion, was the blessed Pothinus, bishop of Lyons. He was then above ninety years old ; and so weak and infirm, that he could hardly breathe. But his ardent desire of laying down his life for Jesus Christ, gave him fresh strength and vigor. He was dragged before the tribunal ; for, though his body was worn out with age and infirmity, his life was preserved till that time, that Jesus Christ might triumph in him. He was brought thither by the soldiers and magistrates of the city, the whole multitude hallooing after, and reviling him with as much eagerness and rage as if he had been Christ himself. Being asked by the governor, who was the God of the Christians : Pothinus told him, to prevent his blaspheming, he should know when he was worthy of that satisfaction. Upon which he was dragged about unmercifully, and inhumanly abused. Those who were near him, kicked and struck him without any regard to his venerable age ; and those who were at some distance, pelted him with what first came to hand ; imagining the least tenderness or regard for him would have been an enormous crime, when the honor of their gods was so nearly concerned, which they endeavored to assert by insulting the martyr. He was scarce alive when he was carried off, and thrown into prison, where he expired after two days' confinement.

Those who had denied their faith when first taken, were imprisoned too, and shared the same sufferings with the martyrs, for their apostacy at that time did them no service. But then there was this difference between their condition, that those who had generously owned their religion, were confined only as Christians, and no other crime alleged against them ; but the perfidious wretches were imprisoned like murderers and criminals, and thus

* These Christians still observed the law of abstaining from eating blood, enacted by the Apostle. Acts xv. 20

suffered much more than the martyrs, who were comforted with the joyful prospect of laying down their lives in that glorious cause, and supported by the divine promises, the love of Jesus Christ, and the spirit of their heavenly Father ; while the apostates were tortured with the remorse of conscience. They were distinguished from the others by their very looks : when the martyrs appeared, it was easy to discover a lovely mixture of cheerfulness and majesty in their faces : their very chains appeared graceful, and seemed more like the ornaments of a bride than the marks of malefactors ; and their bodies sent forth such an agreeable and pleasant savor, as gave occasion to think that they used perfumes. But those who had basely deserted the cause of Christ, appeared melancholy, dejected, and completely disagreeable. The very pagans reproached them with faint-heartedness and effeminacy, for renouncing their principle, (the honorable, glorious, and salutary name of Christian,) their former profession whereof had ranked them with murderers, an imputation they, by their apostasy, had justly incurred. This sight had a happy influence on several, strengthened them in their profession, and defeated all the attempts the devil could make on their constancy and courage. After this, great variety of torments was allotted to the martyrs ; and thus they offered to the eternal Father a sort of chaplet, or crown, composed of every kind of flowers, of different colors ; for it was fit that these courageous champions, who gained such glorious victories in so great variety of engagements, should receive the crown of immortality. A day was set when the public were to be entertained at the expense of their lives, and Maturus, Sanctus, Blandina, and Attalus, were brought out in order to be thrown to the beasts for the barbarous diversion of the heathens. Maturus and Sanctus being conducted into the amphitheatre, were made to pass through the same torments, as if they had not before felt the force of them and looked like champions, who had worsted the adversary several times, and were just entering on the last trial of their skill and courage. Again they felt the scourges, and were dragged about by the beasts as before ; and in a word, they suffered every torment the incensed multitude were pleased to call for ; who all joined at last in requiring they should be put into the red-hot iron chair, which was granted ; nor did the noisome smell of their roasted flesh, offensive as it was, any way abate, but seemed rather to enhance their rage. They could extort nothing more from Sanctus than his former confession : and he and Maturus, after a long struggle, had their throats cut ; and this their victory was the only entertainment that day.

Blandina was fastened to a post to be devoured by beasts : as her arms were stretched out in the ardor of her prayer, that very posture put the faithful in mind of the sufferings of him who was crucified for their salvation, gave them fresh courage, and assured them that whoever suffers for Jesus Christ, shall partake of the glory of the living God. After she had remained thus exposed for some time, and none of the beasts could be provoked to touch her, she was untied, carried back to prison, and reserved for another combat ; in which she was to gain a complete victory over her malicious adversary the devil, (whom she had already foiled and discomfited on several occasions,) and to animate the brethren to the battle by her example. Accordingly, though she was a poor, weak, inconsiderable slave, yet, by putting on Christ, she became an overmatch for all the art and malice of her enemy, and, by a glorious conflict, attained to the crown of immortality.

Attalus was called for next, as a noted person, and the people were very loud in their demands to see him suffer : who, being one that had always borne a glorious character among us for his excellent life and courage in asserting the truth, boldly entered the field of battle. He was led round the amphitheatre, and this inscription in Latin carried before him : " *This is*

Attalus, the Christian." The whole company was ready to discharge their rage on the martyr, when the governor, understanding he was a Roman citizen, remanded him to prison, and wrote to the emperor to know his pleasure concerning him and the rest of the prisoners. During their reprieve, they gave extraordinary proofs of charity and humility. Notwithstanding such a variety of sufferings for the faith, they would by no means allow us to call them martyrs; and severely reprimanded any of us, who, in writing or speaking, gave them that title; which, according to their humble way of reasoning, was due only to Jesus Christ, the faithful and true martyr, or witness,—the first-born of the dead, and the guide to eternal life; or, at most could only be extended to such as were freed from the prison of the body. These, indeed, said they, may be termed martyrs, because Christ has sealed them by a glorious death; but we are yet no more than confessors of a mean rank. They then besought the brethren, with tears, to offer up assiduous prayers for their persevering to the end. But, though they refused the title of martyr, yet every action of theirs was expressive of the power of martyrdom; particularly their meekness, their patience, and the intrepid freedom with which they spoke to the heathens, and which showed them to be void of fear, and in a readiness to suffer any thing it was in the power of their enemies to inflict. They humbled themselves at the same time under the powerful hand of God, who hath since raised them to the highest glory; excusing everybody, accusing none; and, like that great proto-martyr, St. Stephen, praying for their persecutors.—But their chief concern, on the motive of sincere charity, was how to rescue those unhappy persons from the jaws of the devil, whom that infernal serpent reckoned he had as good as swallowed up. Far from insulting over the lapsed, or valuing themselves upon the comparison, they freely administered to their spiritual wants, out of their abundance, the rich graces with which God had favored and distinguished them; expressing the tenderness of a mother for them, and shedding floods of tears before their heavenly Father for their salvation. Thus they asked for life, and it was granted them, so that their brethren partook of it. For their endeavors were so successful, and their discourse and behavior so persuasive, that the church had the pleasure of seeing several of her children recover new life, ready to make a generous confession of the sacred name they had renounced, and even offer themselves to the trial.

Among the martyrs, there was one Alcibiades, who had long been used to a very austere life, and to live entirely on bread and water.* He seemed resolved to continue this practice during his confinement; but Attalus, after his first combat in the amphitheatre, understood by a revelation, that Alcibiades gave occasion of offence to others, by seeming to favor the new sect of the Montanists, who endeavored to recommend themselves by their extraordinary austerities. Alcibiades listened to the admonition, and from that time he ate of every thing with thanksgiving to God, who did not fail to visit his servants with his grace, and the Holy Ghost was their guide and counsellor. In the mean time the emperor's answer arrived, directing the execution of all who persisted in their confession, and discharging those who had recanted. The governor took the opportunity of a public festival among

* Eusebius, (ch. 3.) speaking of this action of Alcibiades, observes, that these martyrs were not unacquainted with the superstitious austerities of Montanus and his followers, and with their pretended prophecies. Many miraculous operations, wrought by the power of God at that time, in the Catholic church, inclined some to believe at first that these fanatics had the gift of prophecy, as this historian adds: who further says, that these martyrs were better informed, and wrote several letters, while in prison, to their brethren in Asia and Phrygia, against the errors and false prophecies of the Montanists, and that they stirred up pope Eleutherius against the same, by a letter, of which St. Irenæus, whom they much commended to that pope, was the bearer. (Ib., ch. 4.) They therefore exhorted Alcibiades to avoid such extraordinary practices, which might seem an affected conformity with fanatics. St. Irenæus, at that very time a most holy and learned priest at Lyons, testifies that the church fasts especially Lent, were observed with severe abstinence from certain meats.

the pagans, which drew vast crowds from all parts; and ordered the martyrs to be brought before him with a design of entertaining the people with the sight of their sufferings. After a re-examination of them, finding them resolute, he sentenced such of them as were Roman citizens to lose their heads, and ordered the rest to be thrown to wild beasts. And now the glory of Jesus Christ was magnified in the unexpected confession of such as had before denied their faith. Those weak persons were examined apart, with a view of giving them their liberty; but, upon their declaring themselves Christians, they were sentenced to suffer with the other martyrs. Some, indeed, still continued in their apostacy; but then they were only such as never had the least trace of true faith, nor any regard for the wedding garment; strangers to the fear of God; who, by their way of living, had cast a scandal on the religion they professed, and who may justly be styled sons of perdition.

Alexander, a Phrygian by birth, and physician by profession, was present, when the apostates were brought this second time before the governor. He had lived many years in Gaul, and was universally remarkable for his love of God, and his freedom in publishing the gospel; for he was full of an apostolical spirit. This man being near the tribunal at that critical moment, he made several signs with his eyes and head, to exhort them to confess Jesus Christ, with as much agitation as a woman in labor; so that it was impossible he should pass unobserved. The heathens, exasperated to see those confess who had recanted, clamored against Alexander as the author of this change. Upon which the governor, turning himself towards him, asked him who and what he was. Alexander answered, he was a Christian; which so enraged the governor, that, without any further inquiry, he condemned him to be thrown to the wild beasts. Accordingly, the next day he was conducted into the arena with Attalus, whom the governor, to oblige the people, had delivered up a second time to the same punishment. Having undergone all the various torments usually inflicted in the amphitheatre, they were dispatched with the sword. Alexander was not heard to sigh or make the least complaint, conversing only with God in his heart. When Attalus was placed in the iron chair, and the broiling of his body exhaled an offensive smell, he turned to the people, and said to them, in Latin: "This may, with some justice, be called devouring men, and thus you are guilty of that inhuman act; but we are neither guilty of this, nor any other abominable practice we are accused of." Being asked what was the name of his God, he replied: "God has not a name like us mortals."

On the last day of the combats of the gladiators, Blandina and Ponticus, a lad not above fifteen years old, were brought into the amphitheatre. They had been obliged to attend the execution of the martyrs every day, and were now urged to swear by the idols. Upon their absolutely refusing to comply with the demand, and expressing a thorough contempt of their pretended gods, the people gave a free loose to their rage; and, without any regard either to Ponticus's youth, or the sex of Blandina, employed all the different sorts of torments upon them, pressing them from time to time, but in vain, to swear by the idols. Ponticus, encouraged by his companion, went through all the stages of his martyrdom with great alacrity, and died gloriously. Blandina was the last that suffered. She had acted like a mother, animated the other martyrs like so many favorite children, sent them victorious to the heavenly King; and then, passing through the same trials, hastened after them with joy. She was scourged, torn by beasts, put into the burning chair; afterwards wrapped in a net, and exposed to a wild bull, that tossed and gored her a long time. But her close conversation with Christ in prayer and the lively hopes she had of the good things of the other life, made her

insensible to all these attacks on her body; and she too had her throat cut. The heathens themselves could not but wonder at her patience and courage, and own, that among them no woman had ever been known to have gone through such a course of sufferings.

Not content with the death of the martyrs, that savage and barbarous people, spurred on by the infernal beast, raised a new persecution against their dead bodies. Those who died in prison were thrown to the dogs, and a strict guard kept, day and night, to prevent our carrying them off. The remains of the other martyrs, such as the beasts or fire had spared, their scattered half-burnt limbs, the heads and trunks, were carefully laid together, and watched by the soldiers several days. Some foamed and gnashed their teeth at the sight of these relics, expressing an eager desire of inflicting more exquisite torments upon them; while others laughed and scoffed at the martyrs, extolling their own idols, ascribing to them the punishment of their enemies. Even those who had behaved themselves with the most moderation, and felt some compassion for their sufferings, could not forbear reproaching them now, by asking, Where is their God? What hath this religion availed them, which they have preferred to life itself? These were the dispositions of the heathens on this occasion, while we were most sensibly afflicted that we could not bury our brethren. The soldiers were always on the guard, not to be gained by entreaty or money, and took as much care to keep the bodies unburied as if, by so doing, they were to have gained some mighty advantage. The martyrs' bodies lay thus exposed six days, and then were burned to ashes and thrown into the Rhone, that no part of them might remain above ground. This they did, as if they had been superior to God, and could thereby have prevented the resurrection, the hopes of which, as they observed, had put them upon introducing a new and strange religion, making a mock of the severest torments, and meeting death with pleasure. Let us now see, said the heathens, if they will ever return again to life, and whether their God can save them, and deliver them out of our hands?

Thus far the incomparable letter of the Christians of Lyons and Vienne, which was inserted entire in Eusebius's account of the martyrs, as he himself assures us. But that piece is lost, and we have no more of this letter than what that author has given us in his Church History. He adds, that the churches of Vienne and Lyons subjoined, in the close of this epistle, a religious testimony conformable to holy faith, concerning the Montanists. These martyrs suffered in the beginning of the pontificate of Eleutherius, in the seventeenth year of Marcus Aurelius, as Eusebius testifies,⁵ and of Christ 177, not 167, as Dodwell pretends. They are called the martyrs of Lyons, because that city was the theatre of their sufferings, though some of them were citizens of Vienne. St. Gregory of Tours says they were forty-eight in number, and that part of their ashes was miraculously recovered. These relics were deposited under the altar of the church which anciently bore the name of the Apostles of Lyons.

The fidelity, fervor, and courage, of so many saints, of every age and condition, condemn aloud our tepidity and indifference. We profess the same religion, and fight for the same cause with the primitive martyrs. Whence comes this monstrous disagreement in our conduct and sentiments? If we do not prefer God and his service to every other consideration,—that is, if we are not martyrs in the disposition of our souls,—we cannot hope to be ranked by Christ among his disciples, or to inherit his promises. What should we

⁵ Euseb. Hist. l. 5, c. 1

do under greater trials, who are unfaithful on the most trifling occasions! What so many followers of our Lord attained to, that may we. Their passions and infirmities were the same with ours: our trials and temptations are far less than theirs: we serve the same God, are guided by the same truths, supported by the same power, elevated by the same hopes; we have the same peace bequeathed us, the same spirit; the same heaven promised us, and we march under the conduct of the same Captain

SS. MARCELLINUS AND PETER, MM.

MARCELLINUS was a priest, and Peter an exorcist, both of the clergy of Rome, and eminent for their zeal and piety. In the persecution of Dioclesian, about the year 304, they were condemned to die for their faith: and by a secret order of the judge, the executioner led them into a forest, that the holy men being executed privately, no Christians might be acquainted with the place of their sepulchre.* When he had brought them into a thicket overgrown with thorns and briars, three miles from Rome, he declared to them his sanguinary commission. The saints cheerfully fell to work themselves, grubbed up the brambles, and cleared a spot fit for their sepulchre.† After they were beheaded, their bodies were buried in the same place. Some time after, Lucilla, a pious lady, being informed by revelation,‡ and assisted by another devout lady named Firmina, took up their bodies, and honorably interred them near that of St. Tiburtius on the Lavican road in the Catacombs. Pope Damasus assures us, that, when a child, he learned all these particulars from the mouth of the executioner himself,§ and he has inserted them in a Latin epitaph with which he adorned their tomb. Anastasius the librarian testifies, from ancient registers, that Constantine the Great built here a church in honor of these martyrs, in which he caused his mother St. Helena to be buried under a porphyry tomb, on the Lavican road, three miles from Rome, and that he gave to this church a paten, weighing thirty-five pounds,|| of pure gold, with many other rich presents; which is also mentioned by Bede,¹ Ado,² and Sigebert.³ The porphyry mausoleum of St. Helena is still shown among other antiquities near the Lateran basilic. Honorius I. and Adrian I. repaired this church and cemetery of St. Tiburtius, and SS. Marcellinus and Peter, as Anastasius mentions. Not long after, the bodies of SS. Marcellinus and Peter were translated into Germany on the following occasion. Eginhard, a German, the favorite secretary of Charlemagne, and his wife Emma, by mutual consent, made a vow of perpetual continency; and becoming a monk, was chosen abbot of Fontenelle, and, in 819, abbot of Ghent. Emma died in 836, to his great affliction, as appears from the letters of Lupus, abbot of Ferrieres, to him. This great man, in 827, sent his secretary to Rome, to procure from pope Gregory IV. some relics of martyrs to enrich the monasteries which he had founded or repaired. The pope sent him the bodies of SS. Marcellinus and Peter, which Eginhard translated to Strasburg. But soon after he deposited them first at Michlenstad; and afterwards at Malinheim, since called Selgenstad, three leagues from Frankfort, and two from Achaffenburg, where, in 829,

¹ Bede, l. de temporibus.

² Ado in martyrol.

³ Chron. ad an 849.

* Nec tumultum vestrum quisquam cognoscere posset. Damasus, Carm. 12, p. 152

† Vos alacres vestris manibus mundasse sepulchra. Ib.

‡ Postea commonitum vestra pietate Lucillam. Ib.

§ Percussor reulit Damas-o mihi cum puer essem. Ib.

|| The paten used at the altar was anciently of a much larger size than at present, that the offerings, or the hosts of all the congregation who communicated at mass, might be laid on it. Whence, during that part of the sacrifice in which it was not used, it was taken off the altar, and held by the subdeacon. See Vert and Le Brun sur les Liturg., t. 1.

he built to their honor a church and monastery, of which he died the first abbot. Besides the life of Charlemagne, and the annals of France, during the reigns of Pepin, Charlemagne, and Louis Débonnaire, he wrote four books in prose, and one in verse, on the translation of SS. Marcellinus and Peter. This translation is also mentioned by Sigebert, Aymoinus, Rabanus Maurus, &c. Pope Gregory the Great preached his twenty homilies on the gospels in the church of SS. Marcellinus and Peter at Rome; as appears from some of them, and from the testimony of John the Deacon.⁴ See their acts and the history of their translation in Papebroke, t. 1, Junij, p. 170, and Laderchius, Diss. de Basilicis, SS. Marcellini and Petri; Romæ, 1705

S. ERASMUS, BISHOP AND MARTYR.

HE suffered torments and a cruel death, in the persecution of Dioclesiar, at Formiæ, in the year 303. St. Gregory the Great testifies that his body remained in that city in the sixth age.¹ Formiæ being destroyed by the Saracens in the ninth century, the sacred treasure was translated with the episcopal see to Cajeta, in 842. This saint is corruptly called St. Elmo,² for Ermo, the abbreviation for Erasmus; and he was usually invoked by sailors in the Mediterranean. St. Erasmus is commemorated in the new Paris Breviary, and a portion of his relics is possessed by a nunnery near Gournay, in that diocese, much frequented by pilgrims. See the Bollandists.

JUNE III.

ST. CECILIUS, C.

From Minutius Felix's Dialogue, called Octavius; and Pontius, in his Life of Saint Cyprian. See Theumont, t. 3; Cellier, t. 2, p. 222. Reeve's preliminary dissertations, and Orsi's elegant abstract of this dialogue, Hist. t. 2, l. 5, p. 453.

A. D. 211.

ST. CECILIUS, Octavius, and Marcus Minutius Felix, were three eminent and learned men, who formed together a triumvirate of perfect friendship. Minutius seems by his style, and by other circumstances, to have been originally an African, though he lived at Rome, and there pleaded at the bar with great reputation for eloquence and probity. He was called in an advanced age to the light of divine wisdom, as he testifies:¹ and he had humility enough to despise the rank which he held among the learned and the great ones in the world; and, by a happy violence, to enter heaven in the company of the ignorant, and the little ones, says St. Eucherius.² His two friends were also Africans, and all three were joined in a course of the same studies. They kept company a long time while they were engaged in the vices and superstitions of the age; but Octavius and Minutius first broke through the strongholds of education and interest, and every worldly temptation, to embrace the doctrine of the cross. Octavius seems to have had the

¹ Joan. Diac. in vita S. Gregorii M. l. 2, n. 18.

² In Octavio. c. 1.

¹ St. Greg. b. 1, ep. 8.

² Ep. ad Valerian. De contemptu mundi.

* St. Peter Gonzales, whom see on the 14th

2 patron of mariners, and called St. Elmo.

glory of leading the way; for Minutius says he ran before him as a guide. But like a true friend, he could not be content to be happy without his Minutius: and he gave himself no repose, so long as he saw his friend, his other half, remain in darkness, and in the shades of death. Words from the mouth of such a friend, drop like honey from the honeycomb, while from a harsh prophet whom we hate, truth itself becomes unacceptable. Minutius therefore was easily prepared to receive the impressions of virtue, and this blessed pair became one in religion as well as in friendship. Faith, far from abating, served only to refine and perfect their mutual affection, and these two heavenly friends congratulated each other upon their new life, in transports of holy joy, which all their oratory wanted words to express. They looked back on their past sinful lives with shame and sorrow, and could relish nothing for the future but the humiliations of the cross, and the severities of penance. Racks and tortures they overlooked with triumph; both turned advocates for the faith, and without any other retaining fee than the reward of their charity, and the expectation of a happiness beyond the grave, they strenuously pleaded the cause of the crucified Jesus. Arnobius seems to have had in his eye these two illustrious converts, when, answering the reproaches of the heathens, he lets them know, that orators and lawyers of the first rank had embraced the doctrine of the cross.³ Octavius and Minutius seemed now to want nothing themselves, but they were extremely desirous to make Cecilius, their third friend, as happy as themselves. This, however, was a work of difficulty, and called for the last efforts of their piety and friendship. Early prejudices from education leave a tincture upon the mind, which seldom wears out without much pains and ingenuity; and how supine soever such a conduct is in matters of this nature and importance men often are inclined to content themselves with the religion of their parents, almost as naturally as they take up with their language. Cecilius, moreover, was a man of the world, and of latitudinarian principles, and therefore was hardly to be come at with argument. He was a person of wit and abilities, but his own idol, and a great lover of applause and pleasure. Hence his chief religion seems to have been to serve himself. For we find him, in his disputation, one while for neither gods nor providence, and then again for both; and afterwards a bigot for all the gods in vogue all the world over. To complete his character, the philosophy he had imbibed only raised his vanity, and intoxicating his head with conceit, set him at the greatest distance from the reach of argument. But, notwithstanding this seemingly inaccessible temper of mind, we find Cecilius at length, by the power of divine grace made a glorious convert, an eminent saint, and, in all probability, the convert of the great St. Cyprian. Octavius and Minutius were the instruments which God was pleased to make use of to effect this great work. They began by recommending it to God by their earnest prayers. And their victory over him was the issue of a conference, the sum of which Minutius has left us in an elegant dialogue, which he entitled Octavius, in honor of his friend, who had departed this life when he committed this to writing.

In the structure of this dialogue, the design and order are extremely beautiful and taking, and speak a master builder: for in the very entrance he insensibly steals upon our passions with such bewitching blandishments in the character of his beloved Octavius, then leads us on to the occasion of the conference with such awaking descriptions, and sets off the minutest objects with such surprising embellishments, that he has in a manner got our hearts before he comes to open his cause.* He tells us that Octavius.

³ Arnobius, l. 1.

* The purity and delicacy of the Latin language in this piece is not equalled by any pagan writer of that age. If some passages savor of the African dialect, this is no more a wren than that Patavinity, or

an excellent and holy person, at his departure out of this world had left in him most eager desires and longings for such a friend: for, says Minutius "He always burnt with equal fire, and loved me so passionately in return that, both in our diversions and business, our minds continually played in concert to one another, insomuch that you would imagine there was but one soul between us both." This author called to mind with gratitude the benefit of his example, and, ruminating on his virtues, rekindled his own devotion; while, by cherishing his memory in his breast, he studied to go after him in his thoughts, and to wean his heart more and more from the world. He then recapitulates their momentous discourse with Cecilius, whereby that friend was also brought over to the true religion. The occasion by which it was introduced is related as follows:

Octavius came to Rome to pay Minutius a visit, forcing his way through the strong endearments of house, wife, and amiable little children, which he left at home. It was in autumn, and in vacation time, which gave our orator a relaxation from his business at the bar; and he took the opportunity which that time of leisure afforded him, to go to Ostia to bathe in the salt waters of the sea, which he looked upon as a proper remedy for drying up the humors with which he was afflicted. Octavius and Cecilius would needs bear him company. It happened, that as they were walking together in the town, towards the sea-shore, early in the morning, Cecilius spied a statue of Serapis; at which he put his hand to his mouth and kissed it. This was an act of adoration among the Greeks and Romans.* Octavius hereupon said to Minutius, that it was a crime and reproach in them that their friend should still remain involved in the darkness of error, and worship stones, which had indeed received a figure, and been anointed with oil, and crowned by way of consecration, but were still dumb and deaf stones. Cecilius was nettled to hear himself accused of ignorance, and challenged Octavius to hold a dispute upon that subject, telling him sarcastically, he would make him know that he never before had to do with a philosopher. The conference was immediately agreed upon, and down they sat upon a pile of stones thrown up for the shelter of the bath. Minutius was placed in the middle, in quality of arbitrator. Cecilius began the dispute by denying a providence, triumphing with an air of assurance and self-sufficiency, and swaggering with flashes of wit, and overbearing eloquence. He objected the poverty and slavery of the Christians, who were everywhere subject to the idolaters, whose empire was prosperous; he recommended the religion that is uppermost, calling the Christians sad, poor fellows, who choose obstinately to starve, and who suffer on with pleasure, make a jest of racks and torture, are careless of life and fortune, and every worldly comfort, and have not so much as churches wherein to worship their one God:† that they are a most contented, pitiful, ragged tribe, skulk about in holes without a word to say for themselves, and only cant in corners about a resurrection,

spice of a provincial dialect, which a nice Roman ear could discover in Livy. For Minutius, by conversing with the best company at Rome, and by pleading at the bar, had worn off the asperities of the African style, and had polished it to the standard of the Latin idiom. The beauty and justness of his thoughts bespeak his judgment; the candor with which he delivers himself, shows him good and gracious, frank and affable; his bold figures, his strong images, and the sweetness and easiness of his style, joined everywhere with a becoming gravity and strength, prove him to be perfectly skilled in the art of persuasion, and a great master of address. He seems made to charm his reader, and to carry him where he pleases. He displays great erudition, and a perfect knowledge of the pagan theology: his reasoning is very close, he rallies delightfully, and cuts and cures with the same hand, so genteel is his satire, yet so agreeably sharp and poignant. His wit is true sterling, both solid and bright, of intrinsic value and unalloyed lustre, as the ingenious Mr. Blackwall remarks, (Introduction to the Classics, p. 140.) who adds: "The author clears Christianity from the vile aspersions of the pagans, and retorts their charge with such becoming vehemence and evidence of truth, that he demonstrates himself to be the most dangerous opponent that could be feared against a bad cause, as well as the ablest champion that could be desired for a good one."

* Hence the words *adorare* and *προσκυβεῖν*. See Job xxxi. 26, 27, 28, &c.

† The Christians had churches built under the favorable reign of Alexander. Baronius observes that they wear in this dialogue the sad face of affliction under a persecution, which must have been that of *Severus*. And St. Jerom in his catalogue places Minutius Felix in that order of time, about the year 211

and the joys of another world. He spent a deal of his artillery against the resurrection of the body: which was a great stumbling-block to the ancient philosophers, as appears from the writings of Athenagoras, Tertullian, Origen, and other apologists of our holy faith. But calumnies were the chief strength of this champion of error. The gospel contains so lovely a system of manners, and advances moral virtue to such noble heights, that it could not but excite esteem and veneration in its greatest adversaries. In order to throw a blind over its amazing beauty, which bespoke its original divine, the devil had recourse to slanders, with which he stirred up his instruments to blacken and misrepresent it. Cecilius thought himself secure behind this false intrenchment, and flattered himself he should thence be able to annoy his adversary. He seemed impatient to come to this battery and he loudly objected nocturnal assemblies, solemn fasts, inhuman banquets, and crimes perpetrated under the name of religion. "I hear," says he, "that they adore the head of an ass, the knees of their bishop or priest, and a man who was punished for his crimes, and the cursed wood of the cross." He makes it a subject of ridicule that the Christians should despise present ornaments for fear of others that are invisible; that they abstain from lawful pleasures, from public shows, pomp, banquets, perfumes which they reserve for their dead, &c. In answer to these prejudices, Octavius demonstrates a divine providence superintending all human affairs, from the evident marks of order and design in all the works of nature: an argument so obvious and natural, yet so evident and strong, that no subtlety can foil or obscure it. For so admirable is the beauty and contexture which comes out and meets our eye in every part of the universe, that no one can be blind to its author. "Should you chance to come into a house," says our Octavius, with Tully,⁴ "and see all the rooms exquisitely furnished, and kept in great order, you would make no dispute but such a house is under the care and inspection of a master who is preferable to all the furniture. Thus, when you cast your eyes upon heaven and earth, and behold the admirable order and economy of things, can you question whether there is a Lord of the universe, and that he is more glorious than the stars, and more to be admired than all the works of his hands?" From providence he proceeds to prove the unity of God, and that he is the supreme spirit and intelligence, the universal parent, who gave beginning to all things, himself eternal; who, before the world was produced, was a world to himself; who is infinite and immense, and whose immensity is intelligible only by himself. "Our intellect," says Octavius, "is too narrow to contain him; and we never conceive so worthily of him as when we apprehend him inconceivable." He thence takes occasion to show the absurdity of polytheism, and the monstrous folly of the idolaters concerning their gods. Proving their idols and oracles to be devils, he writes thus: "Most of you know very well* that the demons are forced to confess against themselves, as often as we rack them into confession by bare words only, and force them out of the bodies they possess, by such tormenting speeches as they cannot bear. You may well be assured they would never frame lies to their own shame, especially in the presence of you who adore them. Take their word then, and believe them to be devils, when you have it from their own mouths. For when we abjure them by the one living God, the wretches tremble, and either depart forthwith from the bodies they possess, or vanish by degrees, according to the faith of the patient, or the grace of the physician."

Cecilius pressed by these arguments, flies from his tenets, but thinks he

⁴ L. 2, de Nat. Deor. c. 6.

* Hæc omnia sciunt plerique vestrum, ipsosque demones de seipsis confiteri, quoties a nobis, tormentis verborum, ac corporibus exiguntur.

can charge as much upon Christianity. This was at best to abandon the cause of idolatry, and a poor shift which discovered his distress. Neither could he object any thing to the evidence of the gospel revelation, except gross calumnies formed out of our doctrines disguised, or taken by halves and from our discipline either mistaken or traduced. The slanders therefore were easily wiped off by a flat denial of them, and by a plain exposition of the sanctity of our doctrine. As to the old calumny of an ass's head being worshipped by the Christians, which imputation had formerly been cast upon the Jews, (as appears from Josephus, in his books against Appion,) Octavius contented himself with denying so groundless a charge: as he does likewise that we adore the knees of the bishop, which senseless slander arose from the custom of penitents kneeling before the bishop to receive his absolution or blessing, as Dr. Cave and others observe. To the accusation of incests in our mysteries, Octavius answers, that it was confuted by the purity of our morals, and by the great number of those who vow chastity among us. But this argument he turns upon his adversary, loading paganism with that dishonor which she endeavored to blacken us with, and which she openly professed by placing Priapus among her divinities, sacrificing to Venus the prostitute, and celebrating the festivals of Bona Dea and others, with all imaginable abominations and lewdness. He shows that far from feeding on the flesh of children, or allowing any lewdness, Christians would not even see men justly put to death, or assist at public executions, and that they refrained from eating blood: that those who marry, undertake one wife: and that very many live in perpetual continency, yet without glorying in their state;* and that the least thought of a crime was condemned by them.† Our disputant observes, that Pythagoras, Plato, and other heathen philosophers, learned the immortality of the soul, and many other truths which they taught, (though mingled with much falsehood,) by an imperfect tradition from the divine revelation ‡ delivered to the ancient patriarchs. He says that we bury the dead instead of burning the corpses, because this was the ancient and better custom; but that God can equally raise our bodies again from ashes or from dust. He teaches the eternity of hell-fire,§ which infidels and wicked livers justly deserve, "because it is not a less crime to be ignorant of the common Lord and parent of all men and all things, than it is to disobey him." Octavius closes his discourses by a short, but amiable description of the Christian morality, where, in answer to the reproach of poverty, he says, "Who can be said to be poor who finds himself in no want? He rather is the poor wretch who is necessitous in the midst of plenty. There is no man can be poorer than he came into the world. The Christian art of possessing all things is, by desiring nothing. As a traveller, the lighter he is, the easier he finds himself; so in this journey of life, he is happier who is lightened by poverty, than he who groans under a load of riches. Did we conclude riches necessary, we should ask them of God. Innocence is the top of our desire; and patience the thing

* Plerique involati corporis virginitate frontuntur potius quam gloriantur.

† Apud nos et cogitare peccare est, (p. 250.) These slanders sprung from the malice of the heathens, and from our doctrines and mysteries, either corrupted or not understood. The filthy abominations of the Gnostics and Carpocratians, who called themselves Christians, might give a hint to those who were willing to deceive themselves in slandering us. The heathens also reproached us, that we venerate all criminals who are crucified, as appears from Origen, (l. 2, contra Cels. p. 87.) and Cecilius gives the same hint as to crosses. But Octavius answers, that we do neither adore nor wish for crosses. "The external respect which Christians showed, and their frequent use of the cross, gave occasion to the heathens (who were apt to wrest every thing) to give out that they worshipped a cross," says Mr. Reeves. (Notes, ib. p. 136, t. 2.) Cecilius says we have no temples, no known images, *Nulla nota simulacra*: which words seem to imply some images, though not of the gods known in the empire.

‡ Corrupta et dimidiata fide tradiderunt.

§ Nec tormentis aut modus ullus aut terminus. Illic sapiens ignis membra urit et reficit, carpit et nutrit. Pœnale illud incendium, non damnis ardentium pascitur, sed innoxia corporum laceratione nutritur. Eo autem merito torqueri qui Deum nesciunt, ut impios, et injustos, nisi profanus, nemo delibet: Cum Patrem omnium, et omnium Dominum, non minoris sceleris sit ignorare quam ledere. u. 21

we beg for. Calamity is the school of virtue. How beautiful a spectacle in the sight of God is a Christian entering the lists with affliction, and with a noble constancy combating menaces, racks, and tortures! When, like a conqueror, he triumphs over the judge that condemns him! For he is certainly victorious who obtains what he fights for." He says that our religion consists in practice, not in pompous words. "We do not look big, nor do we talk great things, but we live in them."* When Octavius had done speaking, Cecilius cried out, "I congratulate both my Octavius and myself exceedingly: we are both conquerors. Octavius triumphs over me, and I triumph over error. But the chief victory and gain are mine, who, by being conquered, find the crown of truth." This is the summary of this celebrated conference: but the fine train of ideas, and the beauty of the discourse are only to be understood from the original. If this excellent dialogue seems to have any fault, it is that it appears too short: for the reader, to his great disappointment, is sorry to find himself at the end so soon, and always lays down the book with regret, which is the true character of every excellent composition. The company in this conference promised themselves another meeting, which was to initiate Cecilius into Christianity, and instruct him in its discipline. From the excellency of this first part, which is chiefly a confutation of paganism, we have great reason to lament the loss of the second conference on so important a subject.†

Baronius and other historians doubt not but this was Cecilius the priest, who afterwards converted St. Cyprian: for they were both Africans, of the same age and profession; and St. Cyprian, in his writings, borrows many things from this dialogue, which he probably received from Cecilius. Out of veneration for his memory, he took the agnomen of Cecilius, and would be called from him Cecilius Cyprianus. Pontius assures us that the priest Cecilius was a just man, venerable for his age, and worthy of eternal memory and praise; adding, that St. Cyprian ever respected him as his own father, and paid him all possible honor, deference, and gratitude. St. Cecilius is named in the Roman Martyrology.

It is a great proof of sincere virtue, a great, but rare victory over pride, for a learned man to own himself vanquished by truth in a disputation. Pride recoils at opposition, and however the understanding may be convinced, the will usually becomes by it more averse, and more obstinately fixed in error. On this account, he who would bring another over to the truth, ought to be careful not to alarm or awake so dangerous an enemy, but to insinuate virtue by such indirect means, that the person may almost seem his own instructor. Our three disputants all vanquished, because they were all armed with docility, charity, and humility; not like those vain combatants in the schools who love opinions, not for the sake of truth, but because they are their own, as St. Austin complains. In this happy company, though all were conquerors, yet no one prized higher his victory than Cecilius, who overcame both pride and error: according to the maxim of a great man, "Then we vanquish when we are instructed."

ST. CLOTILDIS OR CLOTILDA, QUEEN OF FRANCE,

WAS daughter of Chilperic, younger brother to Gondebald, the tyrannical king of Burgundy, who put him, his wife, and the rest of his brothers, ex-

* Non eloquimur magna, sed vivimus, p. 252.

† The best editions of this dialogue of Minutius Felix are those of Leyden, in 1552, in 4to.; of Cambridge, 1678; of London, 1711, 8vo. &c. Ablancourt has given a French translation of it.

cept one, to death, in order to usurp their dominions. In this massacre he spared Chilperic's two fair daughters, then in their infancy. One of them became afterwards a nun; the other, named Clotildis, was brought up in her uncle's court, and by a singular providence, was instructed in the Catholic religion, though she was educated in the midst of Arians. It was her happiness in the true faith, to be inspired from the cradle with a contempt and disgust of a treacherous world, which sentiments she cherished and improved by the most fervent exercises of religion. Though she saw herself surrounded with all the charms of the world, and was from her infancy its idol, yet her heart was proof against its seductions. She was adorned with the assemblage of all virtues; and the reputation of her wit, beauty, meekness, modesty, and piety, made her the adoration of all the neighboring kingdoms, when Clovis I., surnamed the great, the victorious king of the Franks,* demanded and obtained her of her uncle in marriage, granting her all the conditions she could desire for the free and secure exercise of her religion.¹ The marriage was solemnized at Soissons, in 493. Clotildis made herself a little oratory in the royal palace, in which she spent much time in fervent prayer and secret mortifications. Her devotion was tempered with discretion, so that she attended all her business at court, was watchful over her maids, and did every thing with a dignity, order, and piety, which edified and charmed the king and his whole court. Her charity to the poor seemed a sea which could never be drained. She honored her royal husband, studied to sweeten his warlike temper by Christian meekness, conformed herself to his humor in things that were indifferent; and, the better to gain his affections, made those things the subject of her discourse and praises in which she saw him to take the greatest delight. When she saw herself mistress of his heart, she did not defer the great work of endeavoring to win him to God, and often spoke to him on the vanity of his idols, and on the excellency of the true religion. The king always heard her with pleasure; but the moment of his conversion was not yet come. It was first to cost her many tears, severe trials, and earnest perseverance. After the baptism of their second son, Clodomir, and the infant's recovery from a dangerous indisposition, she pressed the king more boldly to renounce his idols. One day especially, when he had given her great assurances of his affection, and augmented her dowry by a gift of several manors, she said she begged only one favor of his majesty, which was the liberty to discourse with him on the sanctity of her religion, and to put him in mind of his promise of forsaking the worship of idols. But the fear of giving offence to his people made him delay the execution. His miraculous victory over the Alemanni,† and his entire conversion in 496, were at length the fruit of our saint's prayers.

Clotildis, having gained to God this great monarch, never ceased to excite him to glorious actions for the divine honor: among other religious foundations he built in Paris, at her request, about the year 511, the great church

¹ See on this at length, Du Bos, *Hist. de l'Etablissement de la Monarchie Française*, t. 1, l. 1.

* Clovis began his reign in 481, being scarce fifteen years of age. After the defeat of Syagrius, he fixed his residence at Soissons, in 486. He afterwards made Paris the capital of his monarchy, in 508. That city first began to be considerable from the time that Julian the Apostate resided there when he commanded in Gaul, and except under the last Merovingian, and most of the Carolingian kings, has been the capital of France ever since the time of Clovis.

† The name of Alemanni, from Allerley-mann, signifies all sorts of men, and was given to a people among the Sævi, who inhabited the country between the Danube, the Upper Rhine, and the Mein, about the Duchy of Wirtemberg. See Martiniere and Grace's additions to Puffendorf's *Modern History*, t. 8. D'Anville, *Etats formés après la Chûte de l'Empire Romain*, p. 12, shows that the Alemanni were the first league of different nations formed in Germany, consisting of troops assembled out of the tribes of the Sævi, as Procopius assures us, (Procop. l. 1. Gothicor.,) and is otherwise proved by Paulus Diaconus, (l. 3. c. 18; l. 2. c. 15.) Part of their lands, called by Tacitus Decumates, paid a tax of a tenth penny; it is now called Sævia, or Souabe. (See Schoepflin, *Alsatia Illustr.* t. 1, pp. 174, 201, and Brotier in Tacit. t. 4, p. 42.) The Alemanni then inhabited both banks of the Mein and other parts towards the Rhine. The French gave the name of this nearest people of Germany to the whole country

of SS. Peter and Paul, now called St. Genevieve's.* This great prince had a singular devotion to St. Martin, and went sometimes to Tours, to prostrate himself in prayer at his tomb. He sent his royal diadem, which is called, to this day, The Realm, a present to pope Hormisdas, as a token that he dedicated his kingdom to God. His barbarous education and martial temper made it, in certain sallies of his passions, difficult for Clotildis to bridle his inclination to ambition and cruelty, so that he scarce left any princes of his own relations living, except his sons.† He died on the 27th of November, in the year 511, of his age the forty-fifth, having reigned thirty years. He was buried in the church of the apostles, SS. Peter and Paul, now called St. Genevieve's, where his tomb still remains. An ancient long epitaph, which was inscribed on it, is preserved by Aimoinus, and copied by Rivet. His eldest son Theodoric, whom he had by a concubine before his marriage, reigned at Rheims over Austrasia, or the eastern parts of France, which comprised the present Champagne, Lorraine, Auvergne, and several provinces of Germany. Metz was afterwards the capital of this country. As to the three sons of Clotildis, Clodomir reigned at Orleans, Childebert at Paris, and Clotaire I., at Soissons. This division produced wars and mutual jealousies, till, in 560, the whole monarchy was reunited under Clotaire, the youngest of these brothers. St. Clotildis lived to see Clodomir defeat and put to death Sigismund, king of Burgundy; but soon after, in 524, himself vanquished and slain by Gondemar, successor to Sigismund; Gondemar overcome and killed by Childebert and Clotaire, and the kingdom of Burgundy united to France. The most sensible affliction of this pious queen was the murder of the two eldest sons of Clodomir, committed in 526, by their uncles Childebert and Clotaire, who seized on the kingdom of Orleans. This tragical disaster contributed more perfectly to wean her heart from the world. She spent the remaining part of her life at Tours, near the tomb of St. Martin, in exercises of prayer, almsdeeds, watching, fasting, and penance, seeming totally to forget that she had been queen, or that her sons sat on the throne. Eternity filled her heart, and employed all her thoughts. She foretold her death thirty days before it happened, having been admonished of it by God at the tomb of St. Martin, the usual place of her tears. In her last illness, she sent for her sons Childebert, king of Paris, and Clotaire, king of Soissons, and exhorted them, in the most pathetic manner, to honor God and keep his commandments; to protect the poor, reign as fathers to their people, live in union together, and love and study always to maintain tranquillity and peace. She scarce ever ceased repeating the psalms with the most tender devotion, and ordered all she had left to be distributed among the poor; though this was very little; for she had always been careful to send her riches before her by their hands. On the thirtieth day of her illness she received the sacraments, made a public confession of her faith, and

* When the Normans plundered the suburbs of Paris, in 856, this church was twice pillaged by them; from which time the secular canons who served it became very remiss. Pope Eugenius III., in the reign of Louis VII., coming to Paris, in 1148, converted this church into an abbey of regular canons, placing there eleven canons, under an abbot, chosen out of the abbey of St. Victor. The eminently pious cardinal de la Rochefoucault, was nominated abbot by the king in 1619, and by him an excellent reformation was established in this abbey, in 1624, under an abbot, who is chosen for three years, and general of a numerous congregation; for many other houses adopted this reform, so that the congregation of the regular canons of St. Genevieve is now very numerous in France, and comprises in that kingdom sixty-seven abbeys, twenty-eight conventual priories, two provostships, and three hospitals; and in the Low-Countries three abbeys, and three priories, besides a considerable number of curacies. When the shrine of St. Genevieve is carried in procession on extraordinary public occasions, the abbot walks on the right hand of the archbishop and the canons of the cathedral. He also gives his benediction in the streets, as the archbishop does. See Helyot.

† Clovis slew his cousin Sigebert, who reigned at Cologne, Canaric king of the Morini, Ranac, who reigned at Cambrai, and Renomer, king of Mans, and possessed himself of all their territories. His name was the same with Louis; for the French anciently added a C to such names of their kings, as in Clotaire for Lotaire. The two kings of this name of the first race, are not brought into the number of the Louis, or Lewises, the Débonnaire being called Louis I. Most historians follow the same rule as to our Edwards that reigned before the Norman conquest.

departed to the Lord on the 3d of June, in 545. She was buried, by her own order, in the church of St. Genevieve, at the feet of that holy shepherdess, and is commemorated in the Roman Martyrology on the 3d of June. See St. Gregory of Tours, Hist. Franc., and Fortunatus; and among the moderns, Abbé Du Bos and Gilb. le Gendre, Antiquités de la Nation et Monarchie Française, &c.

ST. COEMGEN,* OR KEIVIN, B. C.,

WAS born of parents of the first rank in Ireland, in 498. He was baptized by Saint Cronan, a holy priest, and at seven years of age was put under the tuition of St. Petrocus, a Briton, who spent twenty years in Ireland, to improve himself in virtue and sacred learning. After five years spent with him, by his advice he was placed, in 510, under the care of three holy anchorets, Dogain, Lochan, and Enna, or Æneas, in the same cell. Three years he employed with them in the study of the holy scriptures, before he took the monastic habit. Some time after, he founded a great monastery in the lower part of the valley called Glean-da-loch,† situated in the east of Leinster, in the territory of Forthuatha.‡ The reputation of St. Keivin and his monastery, drew hither such a conflux of people, that it soon grew up into a famous and holy city. The founder being raised to the episcopal dignity, erected a cathedral church under the invocation of SS. Peter and Paul, near the church of his abbey.§ In 549, St. Keivin took a journey to Clonmacnois, to pay a visit to St. Kieran; but found him dead three days before his arrival, and assisted at his funeral obsequies. Saint Keivin lived to a great age, and having some time before resigned the episcopal charge to confine himself to his abbacy, died on the 3d of June, in the year 618, of his age one hundred and twenty. He is patron of Glendaloch, where his festival is celebrated on the 3d of June, on which day numbers

* Coemgen signifies in the Irish language the fair begotten, pulchrum genitum.

† Glean-da-loch signifies the Glen, or Valley of the two Lakes; from whence Hoveden hath taken occasion to call the bishopric of Glendaloch, Episcopatus Bistagneusis; and the bull of pope Lucius III. mentions it under the title of Episcopatus insularum.

‡ Harris is mistaken in thinking it should be Tirthuathail; for the territory of the O'Tooles bore the name of Hy-murray. See the life of S. Laur. O'Toole, 14th of Nov.

§ Both these churches stood about the middle of a long valley, surrounded with very high mountains; from whence the water falls over many craggy rocks, and feeds the two lakes and rivers which run through the valley below; in the most fruitful and agreeable part of which are seen at this day the ruins of many churches and monasteries built of stone, the windows of which were adorned with great variety of curious work. The walls of seven or eight buildings, now called the Seven Churches, are still standing, and one of these, together with its chancel, and a handsome round belfry of stone, with a vaulted stone roof, remain firm to this day. There stands separate from any of the buildings a large round tower, like that at Kildare, ninety-five feet high; and at the west end of one of the buildings, near a quarter of a mile distant from the former, stood another now almost demolished. Among the ruins many crosses and other figures appear to have been curiously carved on a great number of stones. The celebrated bed of Saint Keivin is shown on the south side of the lough: it is a cave hewed in a solid rock on the side of the mountain, exceeding difficult in the ascent, and terrible in prospect; for it hangs almost perpendicular over the lough about three hundred feet above the surface of the water, says Harris. Not far beyond this bed, on the side of the same mountain, are to be seen the ruins of a stone building, called St. Keivin's Cell. Probably the saint sometimes hid himself in this cell for a closer retreat; as St. Martin used to do in a like cave on the side of a rock at Marmoutier, near Tours. Glendaloch, now commonly called the Seven Churches, is about twenty-three miles from Dublin, in the county of Wicklow.

The diocese of Glendaloch was of great extent, containing all the country on the south side of Dublin, yet the abbey far exceeded the bishopric in temporal wealth; as we are assured by the author of the life of St. Laurence O'Toole, archbishop of Dublin, (who had been abbot of Glendaloch,) published by Messingham. At that time the see of Dublin was confined within very narrow limits: but when cardinal John Paparo, legate of pope Eugenius III., conferred on this see the archiepiscopal dignity, with the pall, in the year 1152, he ordered that upon the death of the bishop of Glendaloch then living, this see should be forever united to Dublin. The union of the two bishoprics was afterwards confirmed by the pope, and king of England, and carried into execution upon the death of William Piro, or Peryn, the last legal bishop of Glendaloch, in 1214. It was further confirmed by a bull of Honorius III. to Henry Loundres, archbishop of Dublin, dated Oct. 6, 1216. Notwithstanding this union, so firmly established, both by papal and regal authority, some few attempts were made to usurp the see of Glendaloch until the year 1497, since which period, its very name is sunk in that of Dublin. However, to perpetuate the memory of that ancient church, the archdeaconry of Glendaloch is still preserved, and belongs to the chapter of the cathedral of Saint Patrick's. See Harris, on Ware's bishops, from p 371 to 378. Usher's Primord. ad Colgan in MSS. ad 3 Jun.

of people resort to the Seven Churches. There is also a parish church in the suburbs of Dublin dedicated to this saint.

SAINT LIFARD, ABBOT NEAR ORLEANS.

His illustrious birth, the progress he had made in the study of the laws, and his extraordinary probity and piety, qualified him for one of the first dignities in the magistrature of Orleans. The constant attendance he gave to all the duties of his charge was no hinderance to his devotions, either public in assisting at all parts of the divine office, or private, in his closet; especially to his assiduity and fervor in frequenting the sacraments. To be more at liberty, and to disengage himself from the distractions of the world, in the fortieth year of his age he resigned his charge, and initiated himself in an ecclesiastical state: nor was it long before the bishop of Orleans ordained him deacon. We may easily imagine with what piety and devotion he acquitted himself of all the sacred duties of his state. So perfectly was he penetrated with respect and awe of the majesty and presence of God, and with love of his goodness, when he assisted at the celebration, that he appeared like an angel about the altar. The spirit of love and penance and holy contemplation daily growing stronger in his heart, he resolved to withdraw himself entirely from the world, and bury himself in close solitude. The place he chose for this purpose was near the river Maulve, not far from the mountain and castle of Mehun, or Meung, situated on the Loire, a little below Orleans.* Urbicius, his disciple, bore him company, and they built themselves a hermitage of twigs and rushes. The life which the saint here led was admirable. A little bread and water was all the subsistence he allowed himself, in sickness as well as in health, and his only garment was made of sackcloth. He often passed whole nights in prayer, and in all his employments his mind was so taken up on God as if he had lived without a body. Mark, bishop of Orleans, then lived at Cleri, two leagues below the city, famous for the collegiate church of the Blessed Virgin, still much resorted to by pilgrims to implore her intercession.† This prelate was an eyewitness to the great virtues of St. Lifard, whose hermitage was very near his residence, ordained him priest, and allowed him to found a monastery on the spot where his hermitage stood. This happened before the fourth council of Orleans, in which bishop Mark subscribed in 541. St. Lifard soon assembled a numerous community, and was to it a bright model of Christian perfection. An extraordinary gift of miracles drew on him the admiration of men. The year in which he died is not known; but it was some time after the middle of the sixth century. His body was buried at Mehun; and over his tomb was built, first a chapel, afterwards a famous collegiate church, which is to this day enriched with his relics, and bears his name. A church in the city of Orleans, and several others in the diocese, are dedicated to God under his invocation. His name occurs in the Roman Martyrology. See his life in Surius and Mabillon, sæc. 1, Ben.; also Saussaye, *Annal.* t. 3.

* Mehun in Orleanois is, by mistake, confounded by several with Mehun in Berri, four leagues from Bourges, where was a royal castle now falling to ruin, in which Charles VII., who had recovered France from the English, suffered himself to die of hunger for fear of being poisoned, in 1461, not Charles V., as Dom. Valssette mistakes.

† The marble tomb of Lewis XI., who chose to be buried there out of devotion to the B. Virgin, is still shown there, though the Huguenots plundered it, and burnt his bones.

ST. GENESIUS, IN FRENCH GENES, B. C.

FROM his infancy he was a model of innocence and piety, and despising in his youth the honors which great riches and high birth insured to him in the world, he chose to serve God in the lowest rank among the clergy of the diocese of Auvergne, in which province his family was one of the most distinguished. Against his inclinations he was promoted to the dignity of archdeacon, in which his example was to the clergy under his care a spur to the perfect spirit and practice of all Christian virtues. Austere to himself, he treated his own body as an enemy, to prevent its rebelling against the spirit. His charity to the poor seemed to have no bounds. The respect with which he performed the sacred functions, inspired all the assistants with awe and devotion. God usually employs the ministry of saints to form others to perfect sanctity. The holy archdeacon was the instrument which he made use of to sow by his grace the seeds of virtue in the heart of St. Prix of Clermont, whose education was intrusted by his parents to the care of St. Genesis. But the master preceded him in the episcopal chair of Auvergne, or of Clermont, to which St. Genesis was promoted upon the death of Proculus in 656, and he was ordained by compulsion by the bishops of the province. He extirpated the seeds of the Novatian heresy and of that of Jovinian; spared nothing to make chastity, charity, and all virtues flourish in his flock; and to furnish perpetual examples of the perfect evangelical spirit, he founded the great abbey of Manlieu, in Latin Magnus Locus, now of the order of St. Bennet, in a borough of the same name. He founded a great hospital at Clermont, and died about the year 662. He was buried in the church which he had built under the title of St. Symphorian, the martyr of Autun, though it long since bears the name of St. Genesis. In the diocese of Clermont, and in the Gallican Martyrologies, he is honored on the 3d of June. See his life in John Savaron, in *Origen. Claromont., et de SS Ecclesiis Monast. Claromont.*; also Branche, in *Vies des SS. d'Auvergne, Gallia Christ. Nova, &c.*

JUNE IV.

ST. QUIRINUS, B. M.

From his original beautiful Acts in Surius and Ruinart: and from Prudentius, hymn. 7. See Tillemont, t. 5, p. 428, and F. Hanciz, *Germania Sacra*, t. 1, p. 38.

A. D. 304.

ST. QUIRINUS was bishop of Siscia, a city in Pannonia, situate upon the river Save; which being now reduced to a borough, called Sisek or Sisseg in Hungary, the episcopal see is removed to Zagrab, capital of modern Croatia. St. Jerom makes honorable mention of this saint in his Chronicle, upon the year 309. Prudentius calls him an eminent martyr. Fortunatus ranks him among the most illustrious martyrs of the church. He suffered on the 4th of June, 303, or 304. His acts give the following account of his triumph.

The holy prelate having intelligence that Maximus, the chief magistrate

of the city, had given an order for his apprehension, left the town, but was pursued, taken, and carried before him. Maximus asked him whither he was flying. The martyr answered: "I did not fly, but went away to obey the order of my Master.* For it is written: When they persecute you in one city, fly to another." Maximus said: "Who gave you that order?" QUIRINUS—"Jesus Christ, who is the true God." MAXIMUS—"Know you not that the emperor's orders would find you out anywhere? Nor can he whom you call the true God help or rescue you when you are fallen into their hands, as you now see to your cost." QUIRINUS—"The God whom we adore is always with us wherever we are, and can always help us. He was with me when I was taken, and is now with me. It is he that strengthens me, and now answers you by my mouth." MAXIMUS—"You talk much, and are guilty thereby of delay in executing the commands of our sovereigns: read their divine edicts, and comply with what they enjoin." QUIRINUS—"I make no account of such injunctions, because they are impious; and, contrary to God's commandments, would oblige us his servants to offer sacrifice to imaginary divinities. The God whom I serve is everywhere; he is in heaven, on earth, and in the sea. He is above all things, containing every thing within himself; and by him alone every thing subsists." Maximus said: "Old age has weakened your understanding, and you are deluded by idle tales. See, here is incense; offer it to the gods, or you will have many affronts to bear, and will suffer a cruel death." QUIRINUS—"That disgrace I account my glory; and that death will purchase me eternal life. I respect only the altar of my God, on which I have often offered to him a sacrifice of sweet odor." MAXIMUS—"I perceive you are distracted, and that your madness will be the cause of your death. Sacrifice to the gods." "No," said Quirinus, "I do not sacrifice to devils." Maximus then ordered him to be beaten with clubs, and the sentence was executed with great cruelty. The judge said to him, under that torment: "Now confess the power of the gods whom the great Roman empire adores. Obey, and I will make you the priest of Jupiter." Quirinus replied: "I am now performing the true function of a priest, in offering myself a sacrifice to the living God. I feel not the blows which my body has received: they give me no torment. I am ready to suffer much greater tortures, that they who have been committed to my charge may be encouraged to follow me to eternal life." Maximus commanded that he should be carried back to prison, and loaded with heavy chains till he grew wiser. The martyr in the dungeon made this prayer: "I thank thee, O Lord, that I have borne reproaches for thy sake; and I beseech thee to let those who are in this prison know that I adore the true God, and that there is no other besides thee." Accordingly, at midnight, a great light was seen in the prison, which being perceived by Marcellus the jailer, he threw himself at the feet of St. Quirinus, and said, with tears: "Pray to the Lord for me; for I believe that there is no other God but him whom you adore." The holy bishop, after a long exhortation, signed him in the name of Jesus Christ. This expression of the acts seems to imply, that he conferred on him the sacraments of baptism and confirmation.

This magistrate, not having authority to put the martyr to death, after three days' imprisonment, sent him to Amantius, governor of the province called the First Pannonia. Prudentius calls him Galerius, governor of Illyricum, under which Pannonia was comprised. He had probably both those names, a usual thing at that time among the Romans. The bishop was carried in chains through all the towns that lay on the Danube, till being brought before Amantius, then on his return from Scarabantia, the governor

* By this answer, he means that he did not withdraw through cowardice or fear of death but in compliance with the precept of Christ

ordered him to be conducted to Sabaria,* whither he himself was going. Certain Christian women in the mean time brought him refreshments, which as he was blessing, his chains dropped off from his hands and feet. On his arrival at Sabaria, Amantius ordered him to be brought before him on the public theatre, and having read the records of what had passed between him and Maximus, asked the saint if he owned the truth of the contents, and whether or no he persisted in his former confession of the Christian faith. The saint answered: "I have confessed the true God at Siscia: I have never adored any other. Him I carry in my heart, and no man on earth shall ever be able to separate me from him."† Amantius endeavored to overcome his resolution by large promises, and by the consideration of his old age: but finding him inflexible, he sentenced him to be thrown into the river with a millstone at his neck, and his order was obeyed. But to the great astonishment of the spectators, (who were assembled in crowds on the banks of the river to behold the execution,) the saint, instead of sinking to the bottom, continued a long time above water, with the millstone at his neck, exhorting the Christians to continue steadfast in the faith, and to dread neither torments nor death itself. But perceiving that he sunk not at all, he began to fear he should lose the crown of martyrdom. He thereupon addressed himself to Christ in these words: "It is not wonderful for thee, O almighty Jesus, to stop the course of rivers as thou didst that of Jordan, nor to make men walk upon the water as Peter did on the sea, by thy divine power. These people have had a sufficient proof in me of the effect of thy power. Grant me what now remains, and is to be preferred to all things, the happiness of dying for thee, Jesus Christ my God." He soon after sunk to the bottom: upon whose death the acts of the martyr make this reflection, "That he with difficulty obtained by his prayers to be drowned."‡ His body was found a little below the place, and laid in a chapel built on the bank. Soon after a great church was erected near the gate of Sabaria, leading to Scarabantia, in which his remains were laid. When, by the inroads of barbarians, the Pannonians were afterwards driven out of their country, the relics of this martyr were carried to Rome, and deposited in the catacombs of St. Sebastian, but removed in 1140 into the church of St. Mary, beyond the Tiber. Molanus proves that they are now kept in a monastery in Bavaria. The river in which St. Quirinus was drowned was called Sabarius, now Guntz.

The martyrs are victims of divine love. Their example invites us to shake off all sloth, and to devote our whole lives and all our strength to the service of Him who created us for himself alone, till we shall have consummated our sacrifice to the eternal glory of his holy name. Thus we shall attain to our last end, and shall find immortal happiness; and shall refer to it all our steps in this mortal life, and all the desires of our hearts. These being all formed, actuated, and influenced by faith and love, as by a vital principle, will be consecrated to God; will be a constant source of patience, meekness, charity, zeal, and all heroic virtues; will root the soul daily more and more strongly in a steady habit of holiness, and continually increase her vigor and fervor in the service of God, to the consummation of our sacrifice of love.

* Sabaria is now called Sarwar, and stands on the confluence of the rivers Guntz and Rab. See Maruniere and Hoffman. Scarabantia is now called Sopron, by the Germans Oedenburg, eight German miles from Vienna to the East. Ibid.

† These words, compared with those above to Maximus, are a clear testimony given to the divinity of the Son of God.

‡ *Vix orans ut mergeretur obtinuit.* This circumstance is also mentioned by Prudentius, in his elegant poem on this holy martyr; and by Eusebius in his chronicle. Ruinart places the martyrdom of St. Quirinus in the year 309; but Hanciz shows that he received his crown in 303 or 304.

S. OPTATUS, BISHOP OF MILEVUM, CONFESSOR.

From his own writings. See Tillemont, *Hist. des Donatistes*, t. 6, p. 142. Ceillier, t. 6, p. 625. D. Collins, *Dissert. sur l'Hérés. des Donat.*, Bolog. 1758; also *Hist. Donat. Ballerini*, App. in *Op. Card. Noris. Verone*, 1732

FOURTH AGE.

THIS father was an African, and an illustrious champion of the church of Christ in the fourth age. He was educated an idolater, and Saint Austin names him with St. Cyprian and St. Hilary, among those who had passed from the dark shades of paganism to the light of faith, and carried into the church the spoils of Egypt, that is, human science and eloquence. In another place he styles him a prelate of venerable memory, who was by his virtue an ornament to the Catholic church. St. Fulgentius honors him with the title of saint, and places him in the same rank with St. Austin and St. Ambrose. He was bishop of Milevum in Numidia, and the first Catholic prelate who undertook by writing to stem the tide of the Donatist schism in Africa. Parmenian, the third bishop of that sect at Carthage, wrote five books in defence of his party, in which he declaimed in general against the Traditors, and proved what recoiled upon himself, that there can be but one church and one baptism. The Donatists boasted of the advantage they pretended this performance gave them over the Catholics: indeed, their champion was a man of learning and abilities, well versed in the art of sophistry, and capable of covering the worst cause with specious glosses. Against this Goliath, Saint Optatus stepped forth, stripped him of the armor in which he trusted and turned all his artillery against himself. This he performed by six books against Parmenian, to which he several years after, in the time of pope Siricius, about the year 385, added a seventh.* In this work we admire the elegance and loftiness of the style, everywhere animated, and beautifully ornamented with bold and noble figures: and remarkable for a sententious energy and conciseness, which distinguishes the best African writers from all others. It is, however, observable that the Augustan polish, and the purity of the Latin tongue, had been long before upon the declension. But the chief usefulness and value of this father's writings are derived from the strength and perspicuity with which he sets off the privileges and marks of the Catholic church, and from the important maxims which he lays down to distinguish the true spouse of Christ from adulteresses, by which sound rules he has overturned all heresies to the end of the world. St. Optatus wrote his six first books about the year 370. To set the state of this controversy in a clear light, it is necessary to take a short view of the Donatist schism, which took its rise from a circumstance that happened in the persecution of Dioclesian.

The Traditors or Christians, who for fear of torments and death, delivered the holy scriptures into the hands of the persecutors, that they might be burned, were guilty of a crime which bordered upon apostacy. Upon their repentance, according to the severity of the ecclesiastical discipline, they were to be enjoined a public austere course of penance, and if in holy orders, to be deposed. But in this the bishops had power to dispense, or to grant a relaxation or indulgence. Mensurius, primate of Carthage, and many other Catholic bishops, admitted penitent priests and bishops to their functions

* Rivet and Du Pin pretend the seventh book was written soon after by another hand. But the learned publisher of the new edition of the works of this father demonstrates it to have been written by him no less than the other six, though St. Jerom seems never to have seen it. The author of this seventh book assures us that he had written the former six: and the style bears so perfect a resemblance, that Casaubon affirms it to be impossible they should not be all the offspring of the same parent.

without insisting on this condition, alleging a necessity for such an indulgence, and the danger of a schism if they separated themselves from the communion of all that had fallen into that crime. Certain false Numidian zealots, blinded by jealousy or pique, took offence at this mildness, and by their hypocrisy, and pretended zeal and severity, drew many into schism. Donatus, bishop of Casæ-Nigræ, began this breach, and refused to communicate with Mensurius and his deacon Cecilian, because they held communion with penitent Traditors. By his clamors he engaged many others in his party, and by a notorious slander accused Mensurius himself of having given up the scriptures into the hands of the heathens. This point was discussed in a famous council held at Cirta, the capital of Numidia, in 305. Mensurius dying in 311, Cecilian was chosen bishop of Carthage; upon which, certain factious spirits who attempted to oppose his election, broke out into a greater flame than ever. Among these no one was more active than a certain rich and powerful lady of Carthage, named Lucilla, who bore Cecilian a grudge because she had formerly received from him a rebuke; and wanted humility and discretion, without which, the show of piety is only a shadow, and pharisaical hypocrisy, and easily degenerates into error and superstition. She was accustomed every morning before she received the body and blood of our Lord, to kiss the bone of an unknown dead man, whom she pretended to have been a martyr, but who was not, or at least had not been acknowledged such by the pastors of the church. For, to prevent abuses and superstition, it was always a necessary law in the church, that without the bishop's approbation, no private persons should be allowed to pay to relics the honor due to those of martyrs. And it is on this circumstance that St. Optatus and St. Austin lay the stress of this affair. Cecilian, in quality of archdeacon, thought it his duty to put her in mind of her fault: but through the midst of her passions, she was not able to discern the charity of this just and necessary correction. Her resentment for this pretended affront seemed to have no bounds when she saw him raised to the archiepiscopal chair of Carthage, and she protected and abetted the faction which was formed against him with the whole weight of her interest and power. This party found no other pretence to set aside his election, but upon the foolish plea that he admitted the penitent Traditors to his communion, and thereby defiled the sanctity of the Catholic church. Upon no better grounds, Donatus, bishop of Casæ-Nigræ, first erected altar against altar; and refusing to hold communion with Cecilian, celebrated the divine mysteries at Carthage in domestic chapels; in which he was imitated by other factious persons. The schismatics, having gained the keepers of the treasury of the church of Carthage, got possession of the gold and silver chalices, and other vessels and rich ornaments that belonged to that church. Thus St. Optatus observes,¹ That anger was the mother of the schism, ambition the nurse, and covetousness the champion to defend it. And St. Austin, on this occasion, makes the following remark, that, All who disturb the peace of the church, do this either blinded by pride, distracted with envy, or seduced by worldly covetousness, or by soft passions and lust.² The faction being by these arts propagated, soon became numerous. Lucilla, by her money and interest, instigated the heads of the party to carry matters to the last extremity, in which she was seconded by two priests of Carthage, who having been competitors with Cecilian, were discontented at his preferment.

Seventy bishops, chiefly Numidians, espoused this party and met at Cirta, having at their head Secundus the primate of Numidia. Donatus of Mascula

¹ St. Optat., p. 41.

² St. Aug., l. 3, contra Parmen.

Victor Marinus, Purpurius, and the first author of the schism, Donatus of Casæ-Nigræ. Among these, Donatus of Mascula, Victor, and several others, were notoriously guilty of having delivered up the holy scriptures to the persecutors. But the crime was passed over in them; and by how much the more guilty of such practices the schismatics were themselves, so much the more vehemently did they accuse others; that their pretended zeal, against those sins falsely imputed to others, might serve as a cloak to cover their own real guilt, as St. Austin and St. Optatus observe. Some of them, however, confessed their crime in this synod, and were absolved. Next, the schismatical council presumed to pronounce sentence of deposition against Cecilian, alleging that he was a Traditor, or at least that he communicated with Traditors. Therefore they chose and ordained the domestic chaplain of Lucilla, by name Majorinus, the schismatical bishop of Carthage. The bishops of Italy and Gaul, and in particular pope Miltiades in a council at Rome, acquitted Cecilian, and condemned the schismatics, who thereupon forged many slanders against the pope. Schism frequently leads men into heresy; and this was the present case.

The Donatists, pretending that Cecilian was no minister of Christ, nor those that adhered to him members of the true church, maintained they had no true sacraments; and, by admitting to their communion lapsed persons, and profane Traditors, were themselves defiled, and ceased to be of the true church. Hence they usually called the Catholics pagans, idolaters, and Traditors, and rebaptized all who came over to them, pretending that baptism and holy orders cannot be validly conferred out of the Catholic church. To condemn this their capital error, the great council of Arles was assembled out of all the western provinces of the empire in 314. But the schismatics were no less deaf to authority than blind to the evidence of the Catholic truth. They were so far from being daunted by all these sentences, that by obstinacy, their spirit and faction seemed to grow greater, and they appealed to the emperor. Matters of fact being part of the charge, Constantine gave the plaintiffs a full hearing, in hopes by this condescension to bring them over to their duty. But seeing them invincibly obstinate, he, in 316, enacted severe laws against such Donatists as refused to acquiesce in the decision of the church. In the same year, upon the death of Majorinus, they placed in the schismatical chair at Carthage, one Donatus, a man of an austere life, eloquent and learned, but one of the most ambitious, vain, and proud of mortals, betraying in his carriage an unbecoming levity, and passionate to a degree of phrensy. He became the idol of the party, which, according to several good authors, took its name from him, not from the other Donatus of Casæ-Nigræ, the first author of the schism. St. Optatus and St. Austin⁴ charge the Donatists with heresy also in another point, inasmuch as they affirmed the Catholic church, which can never fail, and which is the church of all nations, had perished throughout the rest of the world, and was confined to one corner of the earth in Africa. In a great assembly of two hundred and seventy bishops held at Carthage, and in others in several other places, they had the insolence to unchurch the whole Christian world besides themselves, and commanded all who had been baptized by Catholics to be again baptized: to prevent which sacrilege, Constantine by law made it capital for any one to rebaptize another.⁵ They boasted of great purity and sanctity, like the Novatians, but their severity resembled that of the Pharisees; for, blinded by their passions, they did not see the inward uncleanness of their own hearts, defiled by pride, disobedience, and the whole train of other vices which attend those master-springs of spiritual disorders.

L. 2, p. 52.

⁴ Her. 60.⁵ See Cod Justin. tit. Heret. et l. 2.

About the year 347, a sect of fanatics called Circumcellions sprang up among the Donatists, whose communion they enjoyed, but were their scandal and reproach. These were chieftly wild and ignorant peasants, who pretending to devote themselves to martyrdom, wandered about for some months or years, pampering themselves as victims fed for sacrifice, and at length cast themselves from rocks or into rivers, or any other way laid violent hands upon themselves, which death they called martyrdom. Many of them compelled strangers whom they met on the high roads to murder them. Some Catholics who met them in this mad phrensy, to save their own lives, and not imbrue their hands in the blood of these fanatics, insisted first upon binding them before they could proceed to do them the desired good turn in sacrificing them: but when they were tied, beat them till they came to their senses, and were contented to live, as Theodoret relates.⁶ Such are the extravagancies into which men are led when they have once lost the anchor of truth, and their minds are set afloat on the tide of passions and error. Of this we have the most sensible proof, not only in the follies and impiety of paganism, and in various heresies in past ages, but also in the deism, fanaticism, and numberless wild chimeras and mad dreams in which our own times have been so fruitful among those who wander in the endless mazes of error. The Donatists were very numerous in Africa for above one hundred years, till the zeal of St. Austin, seconded by many others, almost extinguished that sect. St. Optatus had before given this hydra a mortal blow by his books against Parmenian, who had succeeded Donatus in the schismatical see of Carthage.

In this work our saint applauds the principle laid down by Parmenian, that the church is but one: for Christ is only one, and he is the spouse of one church, which is called his only dove, the garden shut up, and the sealed fountain. He joins issue with his adversary, that heretics are prostitutes, and have no right to the jurisdiction or keys of the church, which Peter received; and which were not given to them. He adds, that heretics and schismatics are branches lopped off from the vine, and reserved for the fire.⁷ He exaggerates the guilt of schism as a crime more enormous than parricide, and which deserves a punishment like that of Core, Dathan, and Abiron.⁸ In these principles both Catholics and Donatists were agreed. St. Optatus then proceeds to show that the latter cannot be the true church, "because," says he, "in them where is the propriety of the Catholic name;—cooped up as they are in one little part of Africa, in one corner of a single country?—Whereas the church is catholic or universal, and is spread everywhere."⁹ He shows by several texts of the prophets this universality to be one of the essential characteristics of the church. He adds as other marks, its unity, sanctity, and the chair of Peter, "which," says he, "is ours; and by this it is plain that we possess its other prerogatives." He adds: "Peter sat first in this chair, and was succeeded by Linus." He names the bishops of Rome from him down to Siricius, "at this day," says he, "united in our fraternity, in which the whole world agrees with us joined in one communion."¹⁰—"To Peter Christ said, 'To thee I will give the keys of the kingdom of heaven, and the gates of hell shall not prevail against it.' Whence therefore do you claim the keys, who, with a sacrilegious presumption and insolence fight against the chair of Peter?"¹¹ He says again: "You cannot deny that you know the episcopal chair was first given to Peter in the city of Rome, in which first sat the head of the apostles, Peter, which chair was one, that all others might preserve unity by the union they had with it, and lest the other apostles might erect and defend chairs to them

⁶ Heret. fabul.
⁷ Ib. 3. n. 3

⁸ St. Optat. l. 1. n. 10.
¹¹ Ib. 2. n. 5 et 2

⁹ N. 21

¹⁰ L. 2. n. 1. p. 26.

selves, so that now he is a schismatic and an offender who sets up another against the only chair." He gives the history of the origin and follies of the Donatist sect. "As to your party," says he, "which would willingly be thought to be the church, inquire after the original of your chair." He says the Donatists answered, they had also a bishop of Rome, named Macrobius, who succeeded to Eucolpius, Eucolpius to Boniface of Balli, and Boniface to one Victor Garbiensis, whom the Donatists had sent from Africa to Rome to preside in their little schismatical church in that city. To this our holy doctor replies: "Can Macrobius say that he sits in the chair of St. Peter, which perhaps he never saw? for certainly he never went to the sepulchre of the apostles;" (that is, to officiate in the cathedral, or be regarded by the Catholic church as seated in the apostolic chair.) "He is disobedient to the command of the apostle, who would have us communicate in the memory of the saints. We see the relics of the two apostles, SS. Peter and Paul, are in the church of Rome: Tell me, I pray, if he could ever offer in the place where these relics are certainly kept. Macrobius your brother must then confess that he was seated in the chair of Eucolpius, Boniface of Balli, and Victor Garbiensis. This Victor is a son without a father, a disciple without a master, a successor without a predecessor."

Among the other marks of the church, St. Optatus enlarges and insists particularly upon its extent or universality. "Wherefore," says he, "would you unchurch an infinite number of Christians that are in the East and the West? You are but a small number of rebels, who have opposed all the churches of the world," &c.¹² He confutes the errors of the Donatists, who pretended that the sacraments are null if given out of the true church, and mentions the exorcisms¹³ used in baptism to expel the unclean spirit, (in which sacrament they are still used;) as do also St. Cyril of Jerusalem,¹⁴ St. Austin,¹⁵ Tertullian, &c. St. Optatus speaks often of the holy oil and chrism, and relates that "certain Donatists also caused a bottle full of holy oil to be thrown out of a window on purpose to break it; but though it was cast down from a very high place, yet being supported by angels it fell upon the stones without breaking."¹⁶ He says, "that the furious Donatist mob broke down the altars, which the Catholics had made use of;" on which he writes as follows: "What hath Jesus Christ done to you," says he to the Donatists, "that you should destroy the altars on which he rests at certain times? Why do ye break the sacred tables where Jesus Christ makes his abode? Ye have imitated the crime of the Jews; for as they put Jesus Christ to death upon the cross, so ye have beaten him upon these altars." He then humorously objects their ridiculous inconsistency: "All the faithful know," says he, "that linen cloths are laid upon the altars for the celebration of the holy mysteries. The eucharist does not touch the wood of the altars, but only the linen cloths. Why then do you break, why do you scrape, why do you burn the wood of the altar? If the impurity can pass through the linen, why cannot it penetrate the wood, nay, and the ground also? If therefore ye scrape off something from the altars because they are impure, I advise you to dig into the ground, and there to make a great ditch, that ye may offer in a most pure place. But take care you do not dig down into hell, where you will find your masters Core, Dathan, and Abiron." From this raillery he passes to other accusations still more grievous, and says: "You have also redoubled your sacrileges in breaking the chalices which carried the blood of Jesus Christ;* you have melted them down to make

¹² L. 2, p. 28.¹³ Ib. 4, pp. 73, 74.¹⁴ Procateches, p. 7.¹⁵ L. 2, De Nupt. et Concep. c. 29, et l. 5, Op. Impers. c. ult.¹⁶ L. 2, p. 39.

* Calices sanguinis Christi portitores. O scelus nefandum! facinus inauditam! l. 6, n. 2, p. 33.

ingots of gold and silver, which you have sold in the markets indifferently to every one that offered to buy them. O enormous crime! O unheard of impiety!" The holy eucharist itself they threw to beasts, "than which," says he, "what could be more impious?"¹⁷ Your bishops commanded the eucharist to be thrown to the dogs; but presently visible tokens of the divine anger appeared; for the same dogs, being enraged, turned upon their masters, and with their avenging teeth, bit and tore those who were guilty of profaning the holy body?"¹⁸ From these and many other instances, it is clear that the holy eucharist was then kept in churches after the sacrifice, no less than at present. The saint mentions that the altars were then usually of wood, and for greater respect, covered with a linen cloth.¹⁹ He reproaches the schismatics with having washed the palls and sacred linen cloths, and pretended by washing, to purify the walls of the churches which the Catholics had used.¹⁹ Also with having compelled their sacred virgins to lay aside the veils which they wore, and the little mitres which they put upon their heads as signs or marks of their profession, and to wear mitres of another color, and another sort of linen.²⁰ Du Pin writes of this father: "He teaches that we are all born in sin, and that baptism is necessary to the remission of it. He mentions exorcism as a necessary ceremony at baptism. He speaks of chrism as a holy thing, and of the unction that was used at baptism. He expresses himself in so plain terms about the real presence of the body and blood of Christ in the eucharist, and about the adoration that is due to this holy sacrament, that nothing can be desired more express. He observes many ceremonies at the celebration of the eucharist, to which he gives the name of sacrifice." The Donatists used and revered the holy oblation or mass, and all the sacraments; but pretended those administered by persons who were not of their own sect to be void and null: and that they were only holy among themselves who were pure. St. Optatus writes, "that the church has judges," says Du Pin, "that she punishes crimes, that she exacts penances of those that confess their sins or are convicted of them. He observes that a vow of virginity was solemnly made by those who dedicated themselves to God, and that they carried a small covering upon their heads, which was the sign of the vow they had made. He testifies the respect that in his time was paid to the relics of the saints, when he speaks of the sepulchre of SS. Peter and Paul; and speaking of Lucilla, he blames those that honored the relics of false martyrs not owned by the church." St. Optatus survived the year 384; but the time of his death is not known. His name occurs in the Roman Martyrology on the 4th of June. St. Optatus makes schism a more grievous crime than murder.²¹ Saint Austin asks: What will a sound faith profit a man, when the soundness of his charity is destroyed by the fatal wound of schism? He often repeats with St. Cyprian, that even martyrdom is not available to the salvation of a wilful heretic or schismatic. St. Vincent of Lerins makes no scruple to affirm, that Donatus and his followers, who did not expiate their crime by repentance, have their portion with the apostate angels.²² Hence, the ancient fathers charge us not to make shipwreck of our faith, as we value our everlasting happiness, and they took so much pains to point to the rocks upon which so many have split, and to show the highway which Christ himself has chalked out; which is his true Church.†

¹⁷ L. 2, p. 43.¹⁸ Ib. 6, p. 93.¹⁹ Ib. 6, n. 6.²⁰ Ib. 6, n. 4.²¹ L. 1.²² Comment

* Sancti corporis reos, dente vindicæ, tanquam ignotos et inimicos famaverunt, l. 2, c. 39.

† The ancient editions of the works of St. Optatus are very faulty, not excepting even that of Paris in 1631, with notes, observations, and dissertations, by Aubespine, bishop of Orleans. The best and most exact of all, is that of Dupin, printed at Paris in 1700, at Amsterdam in 1701, and at Antwerp in 1702 in 8vo. See Oudin, de Script. Eccles. t. 1, p. 579.

ST. WALTER, ABBOT.

HE was a native of Rome, and in his youth withdrew himself from the tumult of the world to make the study of God and himself his only employment. By the exercises of self-denial and holy contemplation, he had already made great progress in an interior life, when, out of a desire of following perfectly the sweet call of divine grace, he retired to San-Serviliano, a town in the diocese of Fermo, in the Marche of Ancona, where he some time after built a monastery, of which he was chosen the first abbot. Though endowed with an eminent spirit of all Christian virtues, and a sublime gift of heavenly contemplation, he was most remarkable for his tender and extraordinary devotion to the cross and sacred passion of Christ. He flourished in the thirteenth century. His body is enshrined on the right side of the high altar in the parish church of St. Mark at San-Serviliano; and several churches in that country keep his festival on the 4th of June. See his life, written in the fifteenth century, with the notes of Papebroke, t. 1, Junii, p. 405.

Another saint of the same name, an Englishman by birth, was the thirty-fourth abbot of Fontenelle, or St. Vandrille's, and the fortieth saint of that house. Pope Innocent II. commended his humility and piety, and his extraordinary zeal for regular observance. He died in 1150. See the particular lessons for his office, and Chatelain.

SAINT PETROC, IN FRENCH PERREUSE, ABBOT, CONFESSOR.

HAVING laid the foundation of a virtuous education in Wales, his native country, he passed into Ireland, and there spent twenty years in sacred studies, and in the most fervent exercises of devotion and penance. For his further improvement he made a pilgrimage to Rome, and returning into Cornwall, shut himself up in a monastery of which he was himself the founder, at a place since called from him Petros-Stow, now Padstow, which stands at the mouth of the river Alan, or Camel, on the Bristol channel: it is a good sea-port, much frequented by Irish, who make up a considerable part of the inhabitants.

Bodmin, a flourishing town almost in the centre of Cornwall, about twelve miles from each of the two seas, was also illustrious for having been some time the dwelling-place of St. Petroc, whom some distinguish from St. Petroc of Padstow, because Dugdale calls him a bishop. But it was not uncommon in Ireland at that time, for eminent abbots to be raised to the episcopal dignity in their own monasteries by the neighboring bishops. And Sir James Ware and Mr. Harris find, in some Irish legends, the title of Bishop promiscuously used for that of Abbot. At least, neither in the registers or archives of Exeter, nor in Godwin, Le Neve, or any others is his name found in the list of the bishops of Cornwall.* And all accounts, in

* Devonshire and Cornwall, being part of Wessex, were long subject to the bishop of that kingdom, who resided first at Dorchester, and after 660 at Winchester. A bishopric being erected at Shirburne in 705, (which was removed to Sarum in the eleventh century,) these counties belonged to it, till at the request of king Ina, a bishop was placed at Bodmin for Cornwall, about the year 720, whose name was Conan, whose ten successors are enumerated by Godwin and Le Neve. In 905 Werstan, called also Adulph, was consecrated bishop for Devonshire, and resided at Bishop's Tawton in that county: but Eadulph the third from him removed his see to Crediton, or Kilton, seven miles from Exeter. His eleventh successor Leofric was also bishop of Cornwall, and in 1050 removed both these sees to Exeter.

That of Cornwall had been translated in the reign of king Athelstan by bishop Sydenham, the seventh

Leland and others, suppose the same St. Petroc to have retired from Padstow to Bodmin, and there founded a second monastery and a great church which king Athelstan afterwards favored with great benefactions and singular privileges. In this place, St. Petroc ended his mortal course about the year 564, on the 4th of June. His shrine and tomb in Leland's time, in the reign of Henry VIII., remained in the eastern part of the church of Bodmin not far from the high altar. At Padstow he had, among others, three eminent holy disciples, Credan, Medan, and Dachan. From his numerous monastery at Bodmin, that place was anciently called Bosmana, or Bodmanachie, that is, The Mansion of Monks. This great church was originally served by monks: after king Athelstan's munificent benefactions by secular clergy, and in the reign of Henry I., it became a flourishing monastery of regular canons of St. Austin. The relics of St. Petroc were carried privately to St. Meen's monastery in Brittany in 1178; but upon the complaint of Roger, prior of the regular canons at Bodmin, the king of England procured them to be brought back and restored to the great church of Bodmin the year following, where it was still standing in Leland's time.

St. Petroc is titular saint of a church in Nivernois, in France, Bodmin, and several other churches and chapels in Cornwall and Devonshire, &c. In the calendars of some churches and monasteries of Brittany the feast of St. Petroc is ordered to be kept of the first class with an octave. See Lobineau, p. 1, &c. On St. Petroc, see Leland in his Itinerary, second edition, vol. 8, p. 52, vol. 3, p. 2, vol. 2, p. 84: in his Collectanea, vol. 1, p. 75, vol. 3, pp. 188 and 209; Capgrave, Chatelain, Colgan in MSS. ad 4 Junii, and Borlase, Antiquities of Cornwall.

ST. BREACA, NOW BREAGUE, V.

SHE was a disciple of St. Patrick, and coming from Ireland into Cornwall, landed at Reyver on the eastern bank of the river Hayle, now called Alin, in the hundredth of Penrith, and led there a solitary life in great sanctity. She was honored there with a church famous for pilgrimages and miracles. See Borlase, Antiq. of Cornwall, and Leland.

ST. BURIAN, AN IRISH WOMAN;

To honor whose relics, king Athelstan built a college within sight of the Scilly rocks, with a church, which enjoyed the privilege of a sanctuary. See Borlase, ib. p. 349, Leland, Camden, &c.

ST. NENOOC, OR NENNOCA. V.

SHE served God first in Britain, her native country, and is said to have gone with St. Germanus of Auxerre into France. At least she retired into Armorica, and there became a directress of many holy virgins in the paths of perfect virtue. She is said to have died in 467. Many miracles are ascribed to her in her legend in the monastery of the Cross of Quimperlé in the diocese of Quimper, in Brittany. See Colgan in MSS., and Chatelain ad 4 Junii

from Werstan, from Bodmin to the town of St. German's, the cathedral of St. Petroc's and the bishop's palace with the greatest part of the town having been burnt down by the Danes when they plundered the countries of Devonshire and Cornwall. Three bishops of Cornwall resided at St. German's till the union of these sees at Exeter. See Leland's Collectanea, t. 1, p. 75, Le Neve, Fasti, &c.

JUNE V.

SAINT BONIFACE,

ARCHBISHOP OF MENTZ, APOSTLE OF GERMANY, AND MARTYR.

From his life, carefully written by St. Willibald, his disciple and first bishop of Achstat; and again in two books, by Othlo, a monk of the twelfth age; also from his epistles. See Mabillon, t. 3; Annal. p. 447 Fleury, t. 9; Ceillier, t. 18. p. 74; Schannat, Historia Fuldensis, anno 1729, and Serarius, Rerum Mogontiacarum cum Annotat. et Supplemento a Georgio Christiano Joannis, Francofurti ad Mœnum, 1722, 1 3 app. 251, ad 370.

A. D. 755.

ST. BONIFACE was born at Crediton, or Kirton, in Devonshire, about the year 680, and at his baptism named Winfrid. When he was but five years old, his chief delight was to hear holy men converse about God and heavenly things. The edifying deportment and holy instructions of certain pious monks, who, being employed in preaching in that country, happened to come to his father's house, gave him a strong desire to devote himself to God in a religious state; and though he was then only a child, the deep impressions which their words left upon his heart were never after effaced. His father exerted his whole authority to divert him from his inclination to a monastic life; till being visited by a dangerous sickness, he acknowledged in it the hand of God, chastising him for opposing his son's vocation, which he from that time gave him free leave to pursue. Winfrid was educated from thirteen years of age in the monastery of Escancester, or Exeter, under the holy abbot Wolphard. With the study of grammar he joined assiduous, devout meditation, and the most rigorous observance of monastic discipline, even before he had professed that state; which he embraced before he left the aforesaid monastery. After he had spent there some years, the reputation of the schools and discipline of the monastery of Nutcell,* in the diocese of Winchester, under the learned abbot Winbert, drew him to that house. He made an extraordinary progress in poesy, rhetoric, history, and in the knowledge of the scriptures; and was afterwards appointed by his abbot to teach the same sciences: of which duty he acquitted himself with great fruit to others, at the same time improving himself in the sciences with that redoubted advantage which maturity of years and judgment, and a diligent review of a well-digested course of former studies, give to masters of an elevated genius. At thirty years of age he was promoted to the order of priesthood; and from that time was chiefly employed in preaching the word of God to the people, and in the care of souls. Such was his reputation, that he was intrusted by his superiors with an important commission to Brithwald, archbishop of Canterbury; by which means that prelate and the religious king Ina became acquainted with his extraordinary merit; and the bishops of the province from that time invited him to their synods, that they might be assisted by his learning and advice in their deliberations.

The servant of God, burning with zeal for the divine honor and the salvation of souls, never ceased to bewail, night and day, the misfortune of those nations which lay benighted in the shades of idolatry. In these holy dispositions, after having long implored the light and blessing of heaven, he, with the leave of his abbot, passed over into Friesland to preach the gospel

* This monastery was afterwards destroyed by the Danes, and never rebuilt.

to the infidels in 716. But for the trial of his virtue, a war breaking out between Charles Martel, mayor of the French palace, and Radbod, king of Friesland, threw insuperable difficulties in his way. However, he advanced as far as Utrecht, then the capital city of that country, and addressed himself to king Radbod, but without success; and he was obliged to return to his monastery in England. Winbert dying soon after, Winfrid was unanimously chosen abbot. He did all that in his power lay to decline this promotion, alleging that he was called to the conversion of infidels. Though he was not able then to prevail, he shortly after urged the same motive with such success, as to engage Daniel, the learned and pious bishop of Winchester, to procure that his demission should be accepted, and another nominated abbot in his place.

After having stayed two years in England, he set out for Rome in 719, and presented himself to pope Gregory II., begging his apostolic blessing, and authority that he might preach the faith to infidels. The pope, fixing his eyes upon him, asked him if he brought with him commendatory letters from his diocesan. Hereupon Winfrid delivered into his hands letters from the aforesaid bishop Daniel, by which he was strongly recommended to his holiness. Gregory having read them, and conversed some time with the saint, began to treat him with extraordinary marks of kindness and esteem, and gave him an ample commission to preach the faith to all the infidel nations of Germany. He bestowed on him many holy relics, and dismissed him with his blessing, and letters of recommendation to all Christian princes in his way. The holy missionary lost no time, but taking the road of Germany, crossed the Lower Alps, and travelling through Bavaria into Thuringia, there began his apostolical functions. He not only baptized great numbers of infidels, but also brought the Christians he found already established in Bavaria, and in the provinces adjoining to France, (especially the priests and bishops,) to reform many irregularities, and to live in a manner agreeable to the precepts of the gospel, and to the holy canons of the church; for the commerce of the heathens had almost extinguished in them the sense of the pure maxims of their faith. Winfrid hearing soon after, that, by the death of Radbod, Charles Martel was become master of Friesland, and that a door was there opened for the preaching of the gospel, he hastened thither, and during three years joined his labors with St. Willebrord to the great increase of the faith; till, understanding that St. Willebrord intended to make him his successor in the episcopal charge, he was alarmed, and left that mission. For his excuse he alleged that the pope had enjoined him a commission to preach the gospel to the heathens in Germany. From Friesland he went into Hesse and part of Saxony; and wherever he came, baptized many thousands of idolaters, destroyed temples, and built churches. He acquainted pope Gregory with this wonderful success, by a letter which he sent by one of his fellow-laborers, and, at the same time, consulted his holiness upon several difficulties that occurred in his ministry. The pope gave glory to God, and congratulated him by a letter, in which he commanded him to repair to Rome. Winfrid immediately obeyed the order, and arrived there in 723. Gregory required of him a confession of his faith, as is usual with regard to bishops elect before their consecration. He likewise put him several questions concerning his missions and converted countries, and after a few days ordained him bishop. Willibald says, that on this occasion the pope changed his rugged northern name of Winfrid into that of Boniface: but he could only confirm that change; for we find by the saint's letters, that he then bore the name of Boniface, joining with it that of Winfrid. The saint took an oath to maintain the purity of faith, and the unity of the church; a copy of which writ

en with his own hand, he laid upon the tomb of St. Peter. Pope Gregory gave him a book of select canons of the church, to serve him for a rule in his conduct, and by letters recommended him to Charles Martel, and to all bishops and princes wherever he should have occasion to travel.

The saint returning to his mission in Hesse, continued his spiritual conquests, and cut down a tall oak consecrated to Jupiter, the timber of which he employed in building a chapel in honor of the prince of the apostles. He founded many churches, and a monastery at Orford. The harvest growing daily upon his hands, he procured a new supply of laborers from England, whom he stationed in Hesse and Thuringia. In 732, Gregory III. succeeding in the pontificate, St. Boniface sent messengers to Rome, to consult him upon several difficulties. Gregory showed these deputies great respect, and sent by them a pall for St. Boniface, to be used by him only when he celebrated the divine mysteries, or consecrated bishops. He at that time constituted him archbishop and primate of all Germany, with power to erect new bishoprics where he should see it expedient. The saint went himself to Rome for the third time in 738 to visit the tombs of the apostles, and to confer with his holiness about the churches he had founded. The pope received him as a living saint, and appointed him legate of the apostolic see in Germany. Boniface on his return to that country was called into Bavaria by the duke Odilo, to reform several abuses. Finding only one bishopric in that country, namely, Passau, he established three others, Saltzburg,* Freisingen, and Ratisbon, which division the pope confirmed in 739. The holy primate soon after established three new bishoprics, at Erford for Thuringia, at Baraburg for Hesse, since translated to Paderborn, and at Wurtzbourg for Franconia: he added a fourth at Achstat in the palatinate of Bavaria.

Gregory III. dying in November, 741, his successor Zachary, upon application made to him by St. Boniface, again confirmed all he had done in settling the church of Germany. At that time happened a memorable revolution in France, in which that crown was transferred into a new family, fruitful in great princes and valiant heroes. Charles Martel, mayor of the palace, having governed France twenty-six years with great valor and prudence, having conquered Burgundy and Aquitaine, humbled the Saxons, and often defeated the Saracens, who made formidable invasions from their late settlements in Spain, died in 741, being fifty or fifty-five years old. Since

* The conversion of the Bojaril, or Bavarians, is recorded by the author of the short history of that event, entitled *Quomodo Bojaril facti sunt Christiani*, written in 858, published by Canisius, (t. 2, Lect. Antiqu.) by Du Chesne, (t. 2, Franc. Script.) by Dubravius, bishop of Olmutz, (in Collect. Scriptor. Hist. Boëmice, p. 15,) and by Hansiz, (*Germania Sacra*, t. 2, p. 35.) We have also a history of it in the lives of Rupert, St. Virgilius, and other eminent bishops of Saltzburg, published by Canisius, (Ant. Lect. t. 3, part 2, p. 282.) St. Rupert, or Rodbert, pronounced Robert, was of the blood-royal of France, and the zealous and holy bishop of Worms, who, in 699, preached the faith in Bavaria, and built at Juvavia, or Juvava, now Saltzburg, a stately cathedral, an abbey for monks, and a nunnery, called Nonberg, in which he appointed Edintra first abbess, a holy virgin whom he sent for from his own diocese, and whose name seems English. St. Robert, in the decline of his health, appointed Vitalis bishop of Saltzburg, and returning to Worms, there died soon after in 718, on Easter-day, the 27th of March. Many miracles honored his tomb. Aventinus places the mission of St. Rupert in 570: Mezgerus in 580, conformably to the popular tradition of the church of Saltzburg. But Mabillon, Valois, Hansiz, and Pickius produce strong proofs for deferring it to 696. Bernard Pez, in a letter prefixed to his edition of the Acts of St. Trudert the martyr, endeavored to confirm the date of Mezgerus; and was supported by Palignese the historian of Saltzburg, and by Meichelbeck, Hist. Frising. t. 2, diss. 1. Hansiz made a solid reply, *Respons ad epistolam Pezii*, p. 7 and is followed by the most judicious critics.

This see of Saltzburg had been long vacant, when St. Boniface ordained one John bishop thereof in 733. St. Virgilius, an Irishman, coming through France, brought from king Pepin recommendatory letters to Odilo, duke of Bavaria, and was by his means made bishop of Saltzburg in 746, according to Pagi, or rather in 766. He planted the faith in Carinthia, and appointed Modestus first bishop of that country. St. Virgilius died in 784. Hansiz shows against Pagi, that there were no two in Germany of this name, and that this Virgilius is the same whose opinion about the Antipodes Saint Boniface mistook as if he had taught another sun and moon, and another race of men who descended not from Adam, and were not redeemed by Christ; which would have been heresy. (*Ger. Sac.* t. 2, p. 84.) Thus we understand in what sense St. Boniface is said to have established or restored the bishopric of Saltzburg. That city rose from the ruins of Juvava, which was destroyed by Attila. In honor of St. Rupert, the archiepiscopal see was afterwards transferred thither from Lorch, or Laureacum, the ancient capital of Noricum.

the dignity of mayor of the palace was become hereditary, the title of duke and prince of France had been added to it. By the death of Charles, his eldest son Carloman became mayor and prince of Austrasia, or Lorraine, and that part of Germany which was then subject to France. He subdued Odilo and Thierry, the former duke of Bavaria, and the latter of Saxony, and made them tributary; but it was his chief aim to consult by peace the happiness of his people, to protect religion, and to cultivate the useful arts. He bent his whole authority to second the zeal of our saint in all his undertakings. Two impostors were stirred up by the devil to disturb the infant church of Germany. The one, Adalbert, a Frenchman, pretended to know the secrets of hearts, gave his own hair and the parings of his nails as relics, and wrote his own life, filled with absurd pretended miracles, enthusiasm, and pride. The other, called Clement, a Scotsman, rejected the canons or the ecclesiastical laws, taught that Christ in his descent into hell delivered all the souls of the damned: he also held heterodox opinions concerning predestination. Saint Boniface, in a council in Germany, condemned them both in 742; Carloman caused them to be confined in close prison, and the sentence of our saint and his council was afterwards confirmed by the pope in a synod at Rome in 745.¹ St. Boniface held another council in 743 at Leptines, now Lessines, a palace of the kings of Austrasia, near Ath, in the diocese of Cambrai. Prince Carloman finding him a man full of the science of the saints, and of the Spirit of God, listened to his advice in all things relating to the salvation of his soul. By the saint's pious discourses, his heart was daily more and more inflamed with divine love, till despising the world in the height of its glory, he recommended his estates and his son Drogo to Pepin the Short, his younger brother, and disengaged himself from all the ties of the world. He then went to Rome with a splendid retinue, and having visited the tombs of the apostles and other holy places of that city, and dismissed his attendants, he received from the hands of pope Zachary the monastic habit, and retiring to mount Soracte, built there a monastery called St. Sylvester's. The neighborhood of Rome drew thither so many visitants, especially among the French lords who lived in that city, that to avoid this distraction, by the advice of the pope, he withdrew to mount Cassino, where he lived several years with great fervor and humility, as the author of the Chronicle of Mount Cassino, Eginhard in his Annals, and other historians of that age testify. He chose and discharged with great cheerfulness the meanest offices, often served in the kitchen, kept the sheep of the monastery, and worked like a day-laborer in the garden. In this he had before his eyes the example of many English-Saxon kings who had done the same. Ceolwulph, king of the Northumbers, to whom Bede dedicated his History, was the eighth among them who had then exchanged his regal crown for the cowl of a monk, taking the habit at Lindisfarne in 737, as Hoveden, Simeon of Durham, and Matthew of Westminster relate. In the same year Frisigithe, queen of the West-Saxons, going to Rome, there took the religious veil. Carloman was doubtless encouraged by these heroic examples. Being sent into France for certain affairs of his order, he died holily at Vienne in 755. His brother, Pepin the Short, became mayor of the palace for the whole kingdom, till, in 752, he was chosen king by the unanimous consent of the whole nation, when the removal of Childeric III. put an end to the Merovingian line of kings.* St. Boniface, as appears by his letters

¹ Conc. t. 6 no. 14, 15, and St. Bonif. ep. 138.

* The Merovingian race, so called from king Meroveus, in whom the French crown was first made hereditary, filled the throne three hundred and thirty-five years, under twenty-two successive reigns of kings in Paris. The Carolingian line, so called from Charles Martel, possessed the crown during fourteen reigns and terminated in Lewis V. in 987, who died without issue. The nobility passing by his uncle

and various consultations, was timorous in decisions, nor did he appear as an actor in this delicate affair. Pope Zachary, as Eginhard, Otto, and others relate, upon the application of the states of the realm, answered, that it was better he should be king, in whom the whole supreme power and authority were lodged,* and in this decision all parties peaceably acquiesced; judging that the state could not have two kings at the same time. All writers conspire in giving the highest commendations to the princely virtues of Pepin, whose zeal for religion, and love of the church and of holy men, could only be rivalled by his consummate experience, wisdom, and valor, by which he laid the foundation of that high pitch of power and glory to which his son carried the French empire. The new king, desiring to be crowned by the most holy prelate in his dominions, insisted upon the ceremony being performed by St. Boniface. This was done at Soissons, where our saint presided in a synod of bishops, and all the states of the French kingdom assisted at the coronation. St. Boniface, in his first council in Germany, is styled legate of St. Peter. From the councils of Lessines and Soissons, he appears to have been legate of the apostolic see in France no less than in Germany. In 746, he entreated pope Zachary to send a bishop legate into France, that he might be eased of that burden. The pope refused to grant this request; but allowed him, by a singular privilege, to choose whom he thought best qualified to be his successor in Germany after his death. The saint had been some years archbishop of Germany before he fixed his metropolitan see in any particular city. Cologne was at first judged the most proper, it being then the metropolis; but Gervilio, the bishop of Mentz, having been deposed in a council, that city was pitched upon in 745. Pope Zachary subjected to this new metropolitan church the bishoprics of Tongres, Cologne, Worms, Spire, Utrecht; also all those which St. Boniface had erected, and those which before were subject to the see of Worms,

Charles duke of Lorraine, chose Hugh Capet, son of Hugh the Great, the powerful count of Paris, who defeated Charles, and imprisoned him for life. The Capetian race of French kings reigns to this day, but was subdivided into two younger branches; the Valesian which begun in Philip VI. of Valois in 1328; and that of Bourbon, which was called to the throne in Henry IV. in 1587, and was descended from Robert, fourth son of St. Lewis, count of Clermont, who marrying Beatrix of Bourbon, his posterity took that title.

* The kings of France of the first race, from Clovis II., son of Dagobert I., in 643, to Childeric III. in 752, during ten reigns successively through a whole century, had given themselves up to an inactive life, and were sunk in indolence, never concerning themselves with the state, in which the supreme authority was intrusted to the mayor of the palace; and this magistracy was often the cause of wars, and became at length hereditary. Thus, the kings were merely titular. This form of government was a source of continual factions, and other disorders, very prejudicial to the public weal. The crown, in all the barbarous nations which came from the North, was originally elective, as Robertson shows in his learned preliminary discourse to his History of Scotland; but among the French and most others it soon became hereditary. The constitution of the French government being become inconsistent with itself, on this occasion, it was judged necessary to restore the original form, and for this purpose to transfer the crown upon him whom the laws of the state had already vested with the whole regal power and authority. Childeric III., surnamed the Stupid, having been titular king nine years, was shaved a monk at Sithiu, or St. Bertin's, in 752, and died there in 755. On the answers of the two popes Zachary and Stephen III., see Eginhard, (in Vita Caroli M.) Otto, bishop of Frisingen, (in Chron.) Annales Laiselliani, Fuldenses et Bertiniani; Lambertus Schafnaburgensis, Ado. &c. Also Natalis Alexander, (Sec. 8, diss. 2, p. 485;) Spelman, (in Glossar;) F. Daniel, t. 1; Mezeray; Dom. Maur, Chronologie Univ., &c. Afterwards Pepin professed himself penitent, and begged absolution of pope Stephen III. if in this transaction he had sinned by secret ambition, or otherwise. See Mém. de l'Acad. t. 6, and Abrégé Chronol. de l'Histoire de France, par M. Hénault.

How difficult soever it may be to excuse Pepin from taking ambitious steps to prepare the way for this revolution, as F. Longueval takes notice, (Hist. de l'Eglise de France, t. 4, l. 12, p. 352.) the case is very different as to the persons who only acquiesced in a unanimous resolution taken by those who were best acquainted with right and law in a succession, which till then seemed only hereditary under certain restrictions, as frequent examples in the French, English, and other new kingdoms, of the same original, from the northern transmigrations, show. Pope Zachary's answer is said to have been, "Melius esse illum vocari regem, apud quem summa potestas consisteret." (Annales Bertiniani ad an. 749. Eginhard, &c.) See Spelman in Glossar. The circumstances of the dethroning of Childeric, and of Pepin's election, are related so differently, and the true history is so obscure, that it is easy for every writer to give it his own gloss. Eckhard (Comment. de rebus Franciæ Orientalis et Episcopatus Wirceburgensis, t. 2, Wirceburgi, 1729) shows that St. Boniface had no share in this revolution, nor even was pleased with it. Otherwise, he would rather have been sent on the embassy to pope Zachary than Burchard, bishop of Wurzburg, and Fulrad, abbot of St. Denis. Nor would the authors of St. Boniface's life have passed over such an occurrence under Pepin's successors, or the saint being silent in his writings. Mabillon and Pagi place this revolution in 751; but Von Eckhard, more probably, in 752, in which the chronicle of Fontanelle (apud Du Chesne, t. 3, p. 386.) mentions the retreat of Theodorice, son of Childeric, who was sent at the same time to the abbey of Fontanelle in Normandy. That the election of Pepin was unanimous, and a transaction of the whole nation, and of all the powers that could be consulted in it, is proved in

note 43 on Serarius *Recur Moganticæ*, by Georgius Christianus Joannis; Francof. 1723, p. 332.

namely, Strasburg, Augsburg, Constance, and Coire. Thus was Mentz made the metropolitan church of all Germany; for Triers was then comprised in France. Shortly after Cologne, and in process of time many other churches were raised to the dignity of archbishoprics, though in honor of St. Boniface, Mentz has always retained the primacy.

To assist him in planting the spirit of meekness and Christian piety in a fierce and uncivilized nation, St. Boniface invited over from England many holy men and religious women. Among these were St. Wigbert, St. Burchard, bishop of Wurtzbourg; St. Willibald, bishop of Eichstad, and St. Lullus: and among the holy virgins, were St. Lioba, our saint's cousin; St. Thecla, St. Walburge, Bertigita, and Contrada, to whom he committed the direction of several nunneries which he erected in Thuringia, Bavaria, and other places. In 746 he laid the foundation of the great abbey of Fulda, or Fulden, which continued long the most renowned seminary of piety and learning in all that part of the world. The abbot is now a prince of the empire, lord of a very extensive territory, and is styled primate of all the abbots in Germany, and chancellor to the empress. St. Boniface had several years before founded a monastery at Fridislar in honor of Saint Peter; another at Hamenburgh in honor of St. Michael: and one at Ordorfe in honor of the same archangel, in all which the monks gained their livelihood by the labor of their hands. The pastoral care of so many churches did not hinder this holy man from extending his zeal to remote countries, especially to that which gave him birth. Ethelbald, king of Mercia, was a lover of justice, and liberal to the poor; but sullied these virtues by abominable lusts, abstaining from matrimony that he might wallow in filthy incontinency: and his scandalous example was imitated by many of his courtiers. St. Boniface, touched to the quick at the news of such scandals, in 745 wrote to this prince a strong remonstrance and exhortation to penance, putting him in mind how base it was for him to be the slave of lust to the injury of God by whose benefit he ruled so great a nation: and how heinous a crime it was to set such an example to his subjects.* He tells him that chastity is so highly prized among the pagan inhabitants of old Saxony, that if a married woman was convicted of adultery, or a virgin of fornication, she was strangled, and her body burned; and he who had dishonored her was hanged over her grave; or she was scourged on her back by women, and stabbed with knives, first in one village, then in the next, and so round the country, till she expired under her torments. "If Gentiles, who know not God," says the saint, "have so great a zeal for chastity, what ought to be your sentiments who are a Christian and a king!" He puts him in mind of the unhappy end of his predecessor, Coelred, and of Osred, king of the Northumbrians, both addicted to this shameful vice, and both snatched away by sudden death in the midst of their evil courses. From the gift of Croiland, mentioned by Ingulphus, and from the laws of this king in favor of the church, and of the abbey of Ripendune, Natalis Alexander, and some others, think he became a sincere penitent. He was slain soon after, in 755, by Beornred, a rebel, who usurped his throne.†

* *Parce ergo anime tue, filii charissime, parce multitudini populi, tuo preuentis exemplo, de quorum animabus redidurus es rationem.* St. Bonifac., ep. 19, p. 76, et apud Gulielm. Malinesb., l. 1, de Gestis Angli. Regum.

† A collection of St. Boniface's letters was published by Serrarius in 1605; but out of the hundred and fifty-two of which it consists, only thirty-nine were written by the saint, the rest being letters addressed to him by popes, princes, bishops, and others. By his epistles it appears, that in all his designs and actions he had nothing in view but piety in the service of God. Dom. Martenne and Dom. Durand have given us a great number of other curious letters of St. Boniface, (*Thesaur. Anecdot.* t. 9.) also nineteen homilies. In the fourth, St. Boniface speaking of the necessity of confession, says: "If we should conceal our sins, God will discover them publicly in spite of us. And it is better to confess them to one man than to be publicly exposed, and covered with confusion for them in the sight of all the inhabitants of heaven, earth, and hell." (*Hom.* 4, p. 195.) We have in D'Acheri's *Spicilegium*, t. 9, a collection of canons drawn up by St. Boniface for the direction of the clergy; also his sermon On the Baptismal Renunciation, published in *Thesaurus Anecdotorum Novissimus*, auctore D. Bern. Pez, Bened. abbate Mellicensi, Augustæ Vinde-

St. Boniface wrote a circular letter to all the bishops, priests, deacons, canons, monks, nuns, and all the people of England, conjuring them earnestly to join in holy prayer, to beg of God, who desires that all may be saved, that he would vouchsafe, in his infinite mercy, to snow down his blessing upon the labors of all those who are employed in endeavoring to bring souls to his saving knowledge and holy love. He often desired books to be sent him from England, especially the works of Bede, whom he calls a lamp of the church.² He entreated the abbess Edburge³ to send him the epistles of St. Peter written in letters of gold to inspire carnal men with the greater respect, and to satisfy his devotion to that apostle, whom he calls the patron of his mission. Writing to the abbot Aldherius,⁴ he begs that he would cause the sacrifice of the mass to be offered for the souls of those missionaries who were lately deceased. In several other epistles he mentions the mutual contract of charity between the missionaries abroad and the priests and monks in England, that they should reciprocally pray for their deceased brethren. In a letter to a nun,⁵ he mentions how much he had to suffer in his mission from the pagans, from false Christians, and even from ecclesiastics of debauched morals. Yet the ardor of his charity made him continually to thirst after greater sufferings, and especially after the honor of laying down his life for the love of him who died for us. In a letter to Cuthbert, archbishop of Canterbury,⁶ treating of the duties of pastors, he says, "Let us fight for the Lord in these days of bitterness and affliction. If this be the will of God, let us die for the holy laws of our fathers, that we may arrive with them at the eternal inheritance. Let us not be dumb dogs, sleeping sentinels, hirelings that fly at the sight of the wolf: but watchful and diligent pastors; preaching to the great and small, to the rich and poor, to every age and condition, being instant in season and out of season." St. Boniface, in his homilies, most frequently inculcates the obligation and sanctity of the baptismal vows.

This apostle of so many nations thought he had yet done nothing, so long as he had not spilled his blood for Christ, and earnestly desired to attain to that happiness. Making use of the privilege which pope Zachary had granted him of choosing his successor, he consecrated St. Lullus, an Englishman, formerly monk of Malmesbury, archbishop of Mentz, in 754, leaving him to finish the churches which he had begun in Thuringia, and that of Fuld, and conjuring him to apply himself strenuously to the conversion of the remaining idolaters. He wrote a letter to Fulrad,* abbot of St. Denys, beg-

² Ep. p. 73.

³ Ib. 28.

⁴ Ib. 26.

⁵ Ib. 16. p. 75.

⁶ Ib. 105.

i. corum., An. 1729, t. 3, parte 2, col. 3. The style of this saint's writings is clear, grave, and simple. He everywhere in them breathes an apostolical spirit, and his thoughts are just and solid. The saint's letters are all written in Latin, though, as Verstezan, our most learned antiquarian, takes notice, the language of the English Saxons, and of most parts of Germany, was then so nearly the same, that these missionaries seem not to have stood in need of interpreters. Saint Boniface held at least eight councils in Bavaria, Thuringia, Austrasia, and Neustria: on which see *Concilia Germaniæ*, edita a D. Joan. Fred. Schannat et P. Jos. Hartzlein, S. J. t. 1, sac. 8, Colonia, 1759.

* Pope Stephen II. was at that time come into France in 753, to implore the protection of king Pepin against Aistulphus, king of the Lombards, who threatened Rome itself. Pepin received him at Pont-yon, a royal palace near Langres, with the greatest marks of honor, met him three miles from his castle, prostrated before him, and without suffering him to alight, attended him on foot. The pope passed the winter in the monastery of St. Denys, where he fell so dangerously sick, that he was given over by the physicians; but was miraculously cured in the manner following. After prayers for his health, while he was alone in the church belonging to that monastery, he was favored with a vision of SS. Peter, Paul, and Dionysius. This last told him he was restored to his health, and that he should return prosperously to his see, and bade him consecrate in that church an altar to God, in memory of the two apostles whom he there saw present. "I arose," says the pope, "and finding myself perfectly restored to my health and strength, was for consecrating the altar that moment. But they that attended me thought I raved, and would not suffer me to do it, till I had related to them, and likewise to the king, what had happened." This the pope attested in a letter still extant. (*Conc. t. 6, p. 1648, et apud Hilduin. in Areopageticis. See Anastasius, p. 1628. Mabillon, t. 4, Act. Ord. S. Bened. p. 304. Nat. Alex. Sac. viii. Art. 6.*) He granted many privileges to the abbey, and consecrated the altar, and left on it the pall which he then wore, to perpetuate the memory of his miraculous recovery. It is there shown to this day. This pope is highly recommended for his piety and great alms-deeds, and cannot be suspected of a forgery. He is by some called Stephen III., because one of the same name was elected before him, but did not live to receive episcopal

ging him to make this choice of St. Lullus agreeable to king Pepin, and as his infirmities admonished him that he had not long to remain in this world, he conjured that prince to take into his favor and protection his disciples, who were almost all strangers, either priests dispersed in many places for the service of the church, or monks assembled in his little monastery, where they were employed in instructing children. He says, that the priests lived on the frontiers of the pagans, very poor and destitute, and that they were able to get their bread, but not clothing, unless they were assisted. Pepin granted his request, and pope Stephen III. confirmed his nomination of Lullus and his resignation of the see of Mentz, in order that he might go and preach the gospel to those nations which still remained unconverted.

The saint, looking upon himself as devoted to labor in the conversion of infidels, and being at liberty to follow the call of heaven, would not allow himself any repose, so long as he saw souls perishing in the shades of darkness, and his extreme desire of martyrdom seemed to give him a foresight of his approaching death. Having therefore settled his church and put all things in the best order possible, he set out with certain zealous companions to preach to the savage infidel inhabitants of the northern parts of East-Friesland. Having converted and baptized some thousands among them, he appointed the eve of Whitsunday to administer to the neophytes the sacrament of confirmation in the open fields in the plains of Dockum, near the banks of the little rivulet Bordne. He pitched there a tent, and was waiting in prayer the arrival of the new converts, when, behold, instead of friends, a band of enraged infidels appeared on the plain all in arms, and coming up, rushed into his tent. The servants that were with the holy martyr were for defending his life by fighting; but he would not suffer it, declaring that the day he had long waited for was come, which was to bring him to the eternal joys of the Lord. He encouraged the rest to meet, with cheerfulness and constancy, a death which was to them the gate of everlasting life. While he was thus employed, the pagans attacked them sword in hand, and put them all to death. St. Boniface suffered in the seventy-fifth year of his age, on the fifth of June, in the year of Christ 755. With him were martyred fifty-two companions, of whom the principal persons were Eoban, bishop; Wintrung, Walter, and Adelhere, priests; Hamund, Strichald, and Bosa, deacons; Waccar, Gunderhar, Williker, and Hadulph, monks; the rest were laymen. The barbarians expected to have a great booty of gold and silver in the baggage of the holy martyrs, but found nothing in their trunks but relics and books, which they scattered about the fields, or hid in ditches and marshes. Some of these things were afterwards found, and of them three books are still preserved in the monastery of Fuld, or Fulden: namely, a book of the gospels, written in St. Boniface's own hand; a copy of a Harmony, or canons of the New Testament; and a third book, which is stained with the martyr's blood, and contains the letter of St. Leo to Theodorus, bishop of Frejus, and the discourse of St. Ambrose on the Holy Ghost, with his treatise, *De bono Mortis*—or, On the advantage of Death. The body of St. Boniface was first carried to Utrecht, thence to Mentz, and lastly to Fuld, where it was deposited by St. Lullus, as the saint himself had desired.* It is to this day regarded as the greatest treasure of that monastery. The continuators of Bollandus have given us, under the title of *Analecta Bonifaciana*, a long history of an incredible number of miracles down to this present time, which have been wrought by God at the relics, and through the intercession of St. Boniface.

* The history of the dedication of the church of Fulda, and of the translation of the relics of St. Boniface, with the life of St. Eigil, the abbot who succeeded St. Sturmus in 818, and whose name occurs in the calendars on the 17th of December, is extant, very well written by Candidus, an eye-witness, and monk of that house.

He who sincerely loves God, rejoices with this martyr to sacrifice to his honor his life, and whatever he has received of his bounty. With his whole strength he consecrates all his faculties eternally to the glorious and holy functions of divine love. He prays and labors without intermission that God alone may reign in his own soul, and ardently desires that all tongues may never cease to sound forth his praises, and that all creatures may have but one heart, always to be employed with the angels and blessed spirits, in doing his will, in loving him, and in glorifying his adorable name. There is no danger to which such a one would not with joy expose himself; nothing so difficult that he would not undertake, that one soul might be converted to God. He would rejoice to lay down his life a thousand times, were it possible, to hinder one offence against the divine majesty. Baronius' pathetically exhorts the Germans to consider what men their apostles were, and what were the maxims of the gospel they received from them; for with these their holy pastors and teachers, who will sit with the supreme Judge at the last day, they will be confronted and judged by them.

ST. DOROTHEUS OF TYRE, M.

HE was a priest, some say bishop, of Tyre in Phœnicia, and suffered much for the faith under Dioclesian, as the ancient Martyrologies testify. He is said to have survived his torments, and to have reached the times of Julian the Apostate.

St. Theophanes, Anastasius the librarian, and the modern Greeks tell us, that he completed his martyrdom at Odysopolis in Thrace.* Another Dorotheus, a martyr, chamberlain of Dioclesian, is mentioned by Eusebius, and honored with St. Gorgonius: see the 9th of September. The same historian speaks of a third Dorotheus, a priest of Antioch in the same age a most holy man, and perfectly skilled in the scriptures and in the Hebrew tongue.†

ST. DOROTHEUS, ABBOT.

HE was surnamed the Theban, because a native of Thebes in Egypt. He retired first into a monastery, but after having learned for some time the exercises of an ascetic life under the most experienced masters, he shut himself up in a cavern in a wilderness, nine miles from Alexandria, on the road to Nitria. Here he lived in most austere abstinence and labor. During the greatest part of the day, even in the most scorching heat of the sun, he picked up and carried stones, and built cells for other hermits: at night he made cords and baskets of palm-tree leaves, by which he earned six ounces of bread a day, with a handful of herbs, which was his whole subsistence. His watchings were incredible; nor would he allow himself any indulgence in his old age. When his disciples entreated him to afford a little more rest to his enfeebled body, his answer was, "This enemy would destroy me; therefore I am resolved to be beforehand with it, and keep it in subjection." It happened that his disciple, Palladius, spying an aspic in

† Baron. ad Ann. 723, n. 16, et ad Ann. 775, n. 30, t. 9.

‡ L. 8, Hist. c. 1, et 6.

§ Ib. l. 7, c. 32, et Nicephor. Callixt. l. 6, c. 35

* The Synopsis of the Lives of the Prophets, Apostles, and Disciples, which bears the name of Dorotheus of Tyre, is the work of a modern Greek of no account, stuffed with fables, of which it was a fruitful source to Nicephorus Calixtus, a credulous and injudicious Greek, compiler of ecclesiastical history in the Courteen's century. See Bellarmin, de Scriptor. Tillemont, &c

the well, Jursu not drink of the water. But the holy abbot, making the sign of the cross upon the cup, drank and said, "In the presence of the cross of Christ the devil loseth his power." This Palladius, upon his coming into the wilderness, chose St. Dorotheus, who had then lived an anchorite in the same austere manner sixty years, for his first master. The saint died towards the end of the fourth century, and is honored in the Greek Menæa.

Palladius gives us the foregoing account of his life in the second chapter of the Lausiac history; and Sozomen, l. 6, c. 29. He mentions another Dorotheus, who also lived in the fourth age, and was the spiritual director of a monastery of three hundred nuns. Ibid, c. 36.* And a third, an eminent anchorite at the same time near Antinoïs, c. 97. Another Dorotheus, surnamed the Archimandrite, whom many have confounded with the Theban, flourished two hundred years later near Gaza, was author of twenty-four Ascetic Doctrines, and in his monastery lived Saint Dositheus.†

ST. ILLIDIUS, B. C

ILLIDIUS, called the French Allyre, was the fourth bishop of Clermont in Auvergne, from St. Austremonius, and flourished in the fourth century. His great sanctity is extolled by St. Gregory of Tours. He died about the year 385, on the 5th of June, on which his festival is kept in his diocese and titular abbey, though his name occurs in the Roman Martyrology on the 7th of July. His relics are kept with singular veneration in the ancient Benedictin abbey in the suburb of Clermont,‡ which bears his name, is of the congregation of St. Maur, and enjoys the privilege of having a regular abbot. See St. Gregory of Tours, l. 1, c. 40; Branche, Vies des SS. d'Auvergne, l. 2; Savaron, Origin., Clarom., &c.

* These Dorotheuses were superiors of hermits who lived in separate cells; consequently neither could be the Dorotheus who wrote twenty-four doctrines, or discourses, extant, who speaks of the office of a cellarer, (Doctr. 18.) and in other passages discovers himself to have been an abbot of Cenobites, who lived together in a monastery. We have also eight letters of spiritual advice addressed to monks, by the same hand: in the last of which, mention is made of the tyranny of the Saracens, who date their Hegira, or commencement under Mahomet, in 622, and who conquered Damascus and Phœnicia in 635, and Palestine two years after.

† In the life of St. Dositheus it is related that Dorotheus, the Archimandrite, retired to the monastery of abbot Seridus, near Gaza, and found there two excellent old men, Barsanuphius and abbot John the prophet. From Eragrins, l. 4, c. 33, it is clear that St. Barsanuphius, an Egyptian, was born in the close of the fifth century, came to this monastery near Gaza, and there shut himself up in a cell in 540, and had lived a recluse above fifty years, famous for many miracles when Evagrus wrote his history, in 594, in the twelfth year of Tiberius. Dorotheus made his profession in this house when Barsanuphius was an old man; consequently he flourished in this house when Barsanuphius was a preface to his Doctrines, assures us that he zealously opposed the heresy of Severus the Eutychian, which was espoused by another Dorotheus and a Barsanuphius, very different from the saint above mentioned; and he exceedingly extols this St. Dorotheus's spirit of prayer, humility, meekness, and self-denial, which also appears from his works, and the life of St. Dositheus, from which P. Janning has collected his most instructive and edifying methods of forming his disciples to obedience, humility, prayer, and every perfect virtue, (Junii, t. 1, p. 597.) St. Dorotheus has gathered together in his Doctrines, or Ascetic Discourses, excellent precepts and maxims of an interior life, gleaned from the instructions of the most experienced directors among the ancient hermits. Abbot John de Rance, the reformer of La Trappe, judged this work so profitable, that he translated it into French for the use of his monks, prefixing a life of the author, compiled from several circumstances mentioned in the book itself. This Dorotheus informs us, that in his childhood he had such an aversion to learning, that he took up his book with as great repugnance as if it had been a serpent: but having overcome this obstacle by application, his passion for reading became so strong, that the pleasure he found in reading made him often forget to eat, drink, and sleep. (Doctr. 10.) At his meals, he kept a book open by him, to cast his eye on it while he ate; and he had one on his pillow in the night in which he often read till midnight, and again as often as he awaked. Having afterwards renounced the world, he became a disciple of John, the famous monk of Palestine, who was surnamed the Prophet, and lived some time in the monastery of the Abbot Seridus, but afterwards governed a great monastery between Gaza and Majuma. He intermingles instructive examples with his precepts, and principally inculcates self-denial, humility, meekness, obedience, and assiduous prayer.

‡ Stilling adds the life of his third abbot of the same name, called the Younger who flourished in the eleventh century in Pontus, near the Euxine sea. He takes notice that he could not find the name of any of these three abbots called Dorotheus in any public calendar; though he doubts not but they were honored among the saints in some of the oriental provinces; for all writers honor them with that title. See P. Janningi, Dissertation de tribus SS. Dorotheis præter S. Dorotheum, Ep. et Mart. &c. t. 1, Junii, p. 591.

† Only seven Benedictin abbeys of the congregation of St. Maur are allowed to have regular abbots, viz., St. Maur, or Glanfeuil, in Anjou, Chezal Benoit in the diocese of Bourges, St. Sulpicius's at Bourges, St. Vincent's at Mans, St. Martin's at Sez, St. Austin's at Limoges, and St. Allyre's at Clermont. These abbots are elective and triennial. The other abbeys of this congregation are in the hands of commendatory abbots, and are governed by claustral priors.

JUNE VI.

ST. NORBERT, C.

ARCHBISHOP OF MAGDEBOURG, FOUNDER OF THE PREMONSTRATIENSIA.
ORDER

From his life, faithfully written by Hugh, his first disciple, and successor in the government of his order, abridged by Helyot, *Hist. des Ordres Relig.* t. 2, p. 164; Fleury, *Papebroke*, t. 1, Junii, p. 808, and several works of F. Charles Lewis Hugo, abbot of Etival, in Lorraine, of this order, and bishop of Ptolemais, in partibus Infidelium, who died at Etival in 1739. See especially his life of St. Norbert, with curious notes, in 4to., printed at Luxembourg, 1704. His letters to the abbé de Lorkot, in defence of this life, at Nancy, 1705, and his *Annales Ordinis Præmonstratensis*, in fol. t. 2, at Nancy, 1736.

A. D. 1134.

ST. NORBERT was born at Santen, in the duchy of Cleves, in 1080. His father, Heribert, count of Gennep, was related to the emperor, and his mother derived her pedigree from the house of Lorraine. The rank which his birth gave him was rendered more illustrious by the excellent qualifications of his mind and body. His application to his studies was equal to the quickness of his parts, and he went through his academical exercises with extraordinary applause. But being at first blinded by the flattery of the world, he suffered himself to be carried away by its pleasures and pastimes, and had no higher thoughts than how he might live in honor and at his ease. He even received the ecclesiastical tonsure with a worldly spirit; and though he was instituted to a canonry at Santen, and ordained subdeacon, he neither changed his spirit nor his conduct. Being naturally inclined to mirth and gayety, he was the soul of all parties of pleasure, and by living in a circle of diversions, he drowned his soul in a round of vanities and trifling amusements, and was a stranger to serious reflection on himself, which would have opened his eyes. He would not be prevailed on to receive any higher orders for fear of a greater restraint on his conduct; and he led the same manner of life in the court of his cousin, the emperor Henry IV., who appointed him his almoner. God beheld with compassion the heart of this young nobleman enslaved to the world, in which he in vain sought that contentment and quiet of mind which no earthly advantages can afford, and which it is in the power of virtue alone to give. But to break his secret chains an extraordinary grace was necessary; and God awakened him from his spiritual lethargy by an alarming accident. Norbert was riding to a village in Westphalia, called Freten, in pursuit of his pleasures, mounted on a horse richly caparisoned, and attended by only one servant, when, in the midst of a pleasant meadow, he was overtaken by a violent storm, accompanied with dreadful thunder and lightning. Finding himself at a great distance from any shelter, he was overwhelmed with perplexity and tear; and while he was going on briskly, having set spurs to his horse, a ball of fire, or lightning, with a loud clap of thunder, fell just before his horse's feet, burned the grass, and cleft the earth. The poor beast, thus affrighted, threw his rider, who lay like one dead for near an hour. At last coming to himself, like another Saul, he cried out to God, in the bitter compunction of his heart, "Lord, what wouldst thou have me to do?" To which the divine grace interiorly suggested this reply, "Turn away from evil, and do good: seek after peace, and pursue it." Being thus humbled in the full career of his passions, he became upon the spot a sincere penitent. Returning no more to the court, he withdrew to his canonry at Santen, there led a life of

silence and retirement, wore a hair shirt next his skin, and spent his time in tears, holy prayer, and meditation. Now taking a serious review of himself and the world, he detested his past ingratitude to God, and his folly in serving a deceitful world which mingles in all its delights much gall and bitterness, far outweighing the false and momentary pleasure. The remembrance of the divine mercy which had spared him, while many others had been cut off in their sins, and in a moment been buried in hell, pierced his heart to the quick, and drew daily from his eyes streams of tears, by which he endeavored to wash away the stains of his soul. The fire of divine love thus kindled in his heart, gained strength every day by his fidelity, and by fresh supplies of grace. But his conversion was completed by a retreat which he made in St. Sigebert's monastery near Cologne, and by the pious exhortations of Conon, the holy abbot of that house, who was made soon after bishop of Ratisbon. Norbert was at this time in the thirtieth year of his age.

After his conversion, he employed two years in preparing himself for the priesthood, which he received from the hands of the archbishop of Cologne, together with the order of deacon, his fervor seeming a sufficient cause for such a dispensation. At the time of his ordination, he appeared in a lamb-skin cassock tied with a cord, and thus published to the world, that from that moment he renounced all its vanities. After his ordination, he returned to Conon, and made, under his direction, a severe retreat of forty days to dispose himself by tears, prayer, and fasting to say his first mass, which he came back to Santen to celebrate with his chapter. After the gospel was sung at high mass, he mounted the pulpit, and made a most pathetic sermon on the vanity of the world, the shortness of human life, and the insufficiency of all created beings to satisfy the heart of man; and he indirectly inveighed against the disorders of his colleagues. In a chapter which was held the next day, he pointed them out more distinctly, and pressed a reformation so vigorously, that several of them became perfect converts, and loudly condemned their past irregularities. But others, who could not bear that their sores should be touched to the quick, burst out into intemperate rage against him, and not content with ill-usage, they accused him to the pope's legate as an innovator, a hypocrite, and one who covered pernicious designs under the specious pretence of zeal for a reformation of manners. The saint, having before his eyes the sins of his past life, confessed that he deserved all manner of contempt and ill treatment, and rejoiced under injuries and afflictions. Nevertheless, reflecting on what he owed to God's honor, he purged himself before the legate, in a council held at Fritzlar, in 1118. Soon after, inflamed with an ardent zeal to live to God alone, he resigned all his ecclesiastical preferments into the hands of the archbishop of Cologne, and sold his own estate, giving the money to the poor, reserving only to himself ten marks of silver, a mule, and sacred vestments and ornaments for the altar. Thus divested of all that could engage his stay in his own country, he traveled barefoot to St. Giles's in Languedoc, where pope Gelasius II. was at that time. He threw himself at his holiness's feet, and with extraordinary compunction, made to him a general confession of his whole life, begging absolution of all his past disorders, especially of the irregularity committed in his receiving the holy orders of deacon and priest at the same time, without observing the interstices prescribed by the canons, though it had been done by the dispensation of his diocesan; and cheerfully offered himself to make any satisfaction. He obtained of the pope faculties to preach the gospel where he judged proper. It was then the depth of winter. Yet he walked barefoot through the snow, and, inflamed with an ardent love of God, and desire of promoting his glory, seemed insensible to the rigors of the season. His whole life was a perpetual lent, and he never took his meal till

evening, except on Sundays. He preached penance with incredible fruit over the provinces of Languedoc, Guienne, Poitou, and Orleans. Till he came to Orleans, he had been accompanied only by two laymen; but, passing through that city, was joined by a subdeacon, who desired to assist him in his mission. His three disciples all fell sick, and died at Valenciennes, in Hainault, in 1119. In that city Burchard, bishop of Cambay, who had been acquainted with the saint in the emperor's court, meeting him, was extremely edified with his humility, penance, and zeal; and Hugh, his chaplain, quitting his hopes and prospects in the world, resolved to accompany Norbert in his apostolical labors: this great man afterwards succeeded him in the government of his order. With this companion, the saint preached penance through all Hainault, Brabant, and the territory of Liege. The people crowded to hear him wherever he came, and his sermons, enforced and illustrated by an evangelical life, procured the conversion of great numbers, reconciled those that were at variance, and engaged usurers and others to make restitution of their ill-gotten goods.

Pope Calixtus II. having succeeded Gelasius II. in 1119, Norbert went to Rheims, where his Holiness held a council soon after his exaltation. The prelates of that assembly were no less charmed with the eloquence, wisdom, and piety of this great servant of God, than amazed at the austerity of his penance, which some advised him in vain to moderate. He was introduced to the pope, who was one of the greatest men that had filled the apostolic chair, by Bartholomew bishop of Laon, and obtained a fresh grant of the privileges and faculties he had received from his predecessor. That prelate earnestly requested that his Holiness would allow him to fix the holy man in his diocese, that he might employ him in reforming the regular canons of St. Martin's church at Laon. The pope readily consented, but these canons could not be induced to submit to his severe regulations. Wherefore the zealous bishop gave the holy man the choice of several places to build a house. The saint pitched upon a lonesome valley called Premontre, in the forest of Coucy, where he found the remains of a small chapel, which bore the name of St. John, but stood in so barren a soil that the monks of St. Vincent at Laon, the proprietors of it, had abandoned it. The bishop bought of them this desert piece of land, and there built a monastery for the saint, who assembled out of Brabant thirteen brethren, desirous to serve God under his direction. Their number soon increased to forty, who made their profession on Christmas-day, 1121. The saint gave them the rule of St. Austin, with a white habit, destining them, in imitation of the angels in heaven, to sing the divine praises on earth. Their manner of living was very austere; but their order is no other than a reformation of regular canons. It was soon spread over several parts of Europe. Among the foundations made by our saint, that of St. Michael's at Antwerp was attended with circumstances which were illustrious proofs of his zeal. That town was then in the diocese of Cambay, and consisted at that time but of one parish, which fell into the hands of an unworthy pastor, by whose sloth and irregular conduct the flock was sunk into great disorders. Tankelin, a bold and eloquent heretic, took his advantage of this unhappy state of the church at Antwerp, and openly asserted that the institution of the priesthood is a fiction, and that the eucharist and other sacraments are of no service to salvation. He drew after him three thousand persons, who believed him a great prophet, and were ready to commit any outrages to support his impious extravagances. After he had spread his errors in the dioceses of Utrecht, Cambay, and the adjacent churches, luring the people with magnificent banquets, and practising the most filthy abominations of the Gnostics, he was slain in 1115, in those tumults which himself had raised, meeting with

the usual fate of the authors of seditions and disturbers of the public peace.

The combustion, however, continued still to rage with no less fury than ever, and to fill the whole country with desolation. The reputation of the sanctity and erudition of Norbert attracted the eyes of all Europe; and the canons of Antwerp, in this distress of their church, being joined by Burchard their bishop, who resided at Cambrai, implored his charitable assistance. The saint lost no time, and arrived at Antwerp with a select number of his canons who labored under his direction. Such was the success of this mission, that in a short time the people were undeceived, the heretics converted, abuses reformed, and the city restored to its former tranquillity and lustre. The clergy of Antwerp settled St. Michael's church on the saint and his order; and removed the ancient college of secular canons to our Lady's, which in 1559 was erected by pope Paul IV. into a cathedral, when Antwerp was made a bishop's see. The bishop of Cambrai confirmed the donation of St. Michael's to the saint in 1124. St. Norbert revived the devotion of the people to the holy sacrament of the altar, and its frequent use, which heresy had interrupted, and had the comfort to see this church flourish in piety before he returned to his first settlement. His order was then much increased, and contained ten abbeys and eight hundred religious men. Among others who embraced his rule, count Godfrey, a nobleman of high renown in the empire, put on the habit at Floreff near Namur, and led an exemplary life in that convent, serving God in the humble quality of a lay-brother. Several other persons of distinction fled from the corruption of the world to the sanctuaries established by this great director in the paths of salvation. His institute had been approved by the legates of Calixtus II., but a more solemn confirmation being judged necessary, St. Norbert undertook a journey to Rome in 1125. Pope Honorius II., who had succeeded Calixtus II. in the close of the foregoing year, and was a great encourager of learning and of good men, received him with all possible marks of respect and affection, and granted all he desired, as appears by his bull, dated in the February following. The saint at his return to Premontré, put the abbey of St. Martin's at Laon under his rule, which the canons then demanded, though they had rejected it six or seven years before. The abbey of Viviers in the diocese of Soissons made the same step. Theobald, a prime nobleman of France, desired to embrace his order; but the saint diverted him from that design, showing him that God, by the situation in which he had placed him in the world, pointed out what he required at his hands; he made him sensible that his obligations to his family and bleeding country were ties in conscience, and that by faithfully acquitting himself of them, he would most effectually labor to advance the honor, and accomplish the will of God.

Norbert having completed the great work of the establishment of his order, was obliged to quit his monastery, to be placed in a more exalted station for the benefit of many. The count of Champagne, who did nothing of importance without the advice and direction of our saint, took him into Germany, whither he was going to conclude a treaty of marriage between himself and Maud, a niece to the bishop of Ratisbon. After the death of the unhappy emperor Henry V., Lothaire II., duke of Saxony, was chosen king of the Romans in 1125, though he was only crowned emperor at Rome in 1132, by pope Innocent II. This excellent prince, whose reign was equally glorious and religious, was holding a diet at Spire when the count and St. Norbert arrived at that city. Deputies from the city of Magdeburg were come to the same place to solicit Lothaire for an archbishop in the room of Roger, who died the year before. Two persons were proposed for

that dignity ; but Lothaire preferred Norbert to them both. At his name the deputies rejoiced exceedingly ; and, indeed, the saint was the only person not pleased with the nomination. The pope's legate, cardinal Gerard, who afterwards sat in St. Peter's chair under the name of Lucius II., made use of his authority to oblige him to comply. The deputies of Magdeburg took him with them to that city, where he was met at a distance by the principal persons, and by his clergy. He followed the procession barefoot, and was conducted to the church, and thence to his palace. But his dress was so mean and poor, that the porter shut the door against him, saying : " Why will you go in to disturb my lords ? " Those that followed cried out : " He is our bishop. " The saint said to the porter : " Brother, you know me better than they do who have raised such a one to this dignity. " In this high station the austerity of his life was the same he had practised in a cloister, only his humility was more conspicuous. By the joint weight of his authority, eloquence, and example, he made a great reformation both in the clergy and laity of his diocese ; and by his strenuous and undaunted resolution, he recovered a considerable part of the lands of his church which had fallen into the hands of certain powerful secular princes. But his zeal made those his enemies whom his charity could not gain to his duty. They loaded him with injuries, decried him among themselves, and encouraged one another in their disobedience and contempt of his person, calling him a stranger, whose manners were opposite to theirs. To such an excess did their rage carry them, that some even made attempts upon his life. One who saw himself obliged by the saint to renounce his licentious manner of life, hired a villain to assassinate him under pretence of going to confession on Maundy-Thursday. The saint was apprized of his design, as some authors affirm, by revelation, and he caused him to be searched as he came in, and a dagger was found upon him. Another shot an arrow at the saint, which only missed him to wound another that was near him. Of these villainies Norbert only said, without the least emotion : " Can you be surprised that the devil, after having offered violence to our divine Head, should assault his members ? " He always pardoned the assassins, and showed himself ever ready to lay down his life in the defence of truth and justice. By this patience and unshaken courage, he in three years broke through the chief difficulties which obstructed the reformation of manners he labored to introduce, and from that time he carried on the work, and performed the visitation of his diocese with ease and incredible success. He continued still to superintend the observance of discipline in his order, though upon his episcopal consecration he had left the government thereof to his first disciple Hugh. The fourth general chapter consisted of eighteen abbots.

After the death of pope Honorius II. an unhappy schism divided the church. Innocent II. was duly chosen on the 14th of February, 1130 : notwithstanding which, Peter, the son of Leo, under the name of Anacletus II., was acknowledged at Rome, and by Roger duke of Sicily. The true pope was obliged to fly into France, where he held councils at Clermont, Rheims, and Puy in Velay. St. Bernard and St. Norbert labored vigorously to prevent or remedy the disorders which the schism brought into many places. St. Norbert assisted for this purpose at the council which the pope assembled at Rheims in 1131. Upon his return home, the emperor Lothaire, who resolved to march with an army to Rome to put Innocent II. in possession of the Lateran church in 1132, carried our holy bishop with him in that expedition, trusting that his piety, prayers, and zealous exhortations, would contribute very much to the success of his undertaking ; and the event answered his expectations. The saint returned to Magdeburg, where he fell

ill, and after four months' tedious sickness, died the death of the just on the 6th of June, in the eighth year of his episcopal dignity, the fifty-third of his age, of our redemption 1134. He was canonized by Gregory XIII. in 1582. Pope Urban VIII. appointed his festival to be kept on the 10th of June.¹ His body remained at Magdeburg till that city embraced the Lutheran doctrine and revolted. The emperor Charles V. laid siege to it; but was prevailed upon to withdraw his army for a great sum of money. In the reign of Ferdinand II. the Lutheran magistrates, at the request of the Norbertine order, and of many princes, consented that the body of St. Norbert should be removed out of their city. The emperor ordered that it should be translated to Prague; which was done with great pomp in 1627. The sacred treasure was carried into that city by fourteen abbots with their mitres on, and laid in the church called of Mount Sion, all the orders of the city attending the ceremony in the most solemn and magnificent procession.*

St. Norbert is usually painted holding a ciborium in his hand. He is distinguished by this symbol on account of his extraordinary devotion to the blessed sacrament. He inculcated in all his sermons the frequent use of this divine food, being sensible from daily experience, and from the words of truth itself, that a neglect, and much more a distaste or loathing of the holy communion, is a deplorable symptom of a most dangerous state in a spiritual life. A short interval in order to a better preparation is often a wholesome counsel, and sometimes a necessary duty. But "he who seldom approaches, because he is tepid and cold, is like one who should say, I never approach the fire, because I am cold: I have not recourse to the physician, because I am sick," as the devout Gerson writes.² This divine sacrament is the most powerful strengthener of our weakness, the sovereign remedy of our spiritual miseries, and the source of heavenly comfort to alleviate the labors and sorrows of our mortal pilgrimage. The deeper sense we have of our spiritual indigence, with so much the greater eagerness ought we continually to cry out: *If I shall but touch the hem of his garment, I shall be saved.*³ Can we slight the most tender invitations of our divine Redeemer? Can we disobey his repeated commands, and contemn his threats?⁴ Above all, can we be insensible to that excess of infinite love by which he has wrought so many wonders, that he might here abide in us by the strongest alliance?⁵ That person cannot love Jesus who is not solicitous to unite himself often with him in this sacrament of love. The devil employs all his artifices to deprive us of this seed of immortality, as the fathers style it. Holofernes, when he besieged Bethulia, seeing the place impregnable, attempted to take it by stopping the pipes which conveyed water to the city, being sure by this stratagem to reduce it. In like manner the devil seeks to draw a soul from this banquet, that when she has lost her strength he may make her an easy prey. St. Ambrose† applies to this spiritual food that passage of the psalmist: *They that go far from thee, shall perish.*⁶

¹ Urban VIII., Anno 1643; Bullar. Romæn., t. 5, p. 421.

² Matt. ix.

³ John iv., 52, 54.

⁴ Gerson, l. de Præpar. Missæ.

⁵ John vi., 57.

⁶ Psalm lxxii., 27.

* The order of the Premonstratensians, or Norbertins, according to Helyot, is divided into thirty provinces, and contains one thousand three hundred monasteries of men, and four hundred of women. In its primitive institution it was very austere. The religious never wore linen, and observed a perpetual abstinence from flesh, and a yearly rigorous fast of many months. For Hubert de Ronanis, the disciple of St. Dominic, and general of his order, writes that this holy founder borrowed these observances from the Premonstratensian rule. But several mitigations were introduced into it; which gave occasion to various reformations, approved by Gregory IX. and Eugenius IV., and one in Spain, of all others the most rigorous, confirmed by Gregory XIII. The Premonstratensians were called by our ancestors White Canons, and had in England thirty-five houses, according to bishop Tanner. Not. Monast. Pref.

† St. Ambr. in Psalm cxviii. Domine, de hoc pane scriptum est, &c.

ST. PHILIP THE DEACON.

So much was the number of the faithful increased after the first sermons of St. Peter, that the apostles being entirely taken up in the ministry of the word, it was judged proper to choose seven men, full of the Spirit of God and wisdom, to have care of the poor, under the name of deacons or ministers. St. Philip is named the second in this catalogue,¹ who, according to St. Isidore of Pelusium, was a native of Cæsarea in Palestine. The deacons were not confined to what seemed to give birth to the institution; for at that time the divine mysteries were sometimes administered to the faithful at a supper, as appears from St. Paul,² though afterwards the apostles ordered that the blessed eucharist should only be received by persons fasting, as St. Austin observes, and is clear from Tertullian and others. Only the priests could consecrate the holy mysteries; but deacons often delivered the cup.* That the deacons were appointed to minister in the holy mysteries, (and this probably by an express order of Christ,) is manifest from the holy scriptures, and from the writings of the disciples of the apostles. In their first institution they were ordained by an imposition of hands with prayer.³ St. Paul requires almost the same conditions in the deacons as in bishops or priests, and that they be tried before they be admitted into the ministry.⁴ St. Ignatius, writing to the Trallians,⁵ calls the deacons "the ministers of the mysteries of Jesus Christ." And to the Smyrnæans he says: "Reverence the deacons as the precept of the Lord."⁶ In his other epistles, he usually joins the deacons with the priests and bishops as sacred ministers in the church. St. Cyprian calls deacons the ministers of the episcopacy, and of the church. The sacred functions in which deacons were employed, were, first, To minister to the priest at the sacrifice of the eucharist, as St. Laurence testifies in his famous words to pope Sixtus, recorded by St. Ambrose.⁷ Secondly To baptize in the absence of the priest. Thirdly, To preach the divine word. The holy deacon St. Philip excelled so much in preaching the gospel, that he acquired the name of Evangelist, by which he is distinguished in the Acts of the Apostles.⁸ After the martyrdom of St. Stephen, the disciples being dispersed into several places, St. Philip first carried the light of the gospel into Samaria. The people of that country listened with one accord to his discourses, and by seeing the miracles which he wrought in confirmation of the doctrine he delivered, great numbers were converted to the faith. For many who were possessed by unclean spirits were delivered, and others afflicted with palsies or lamenesses were healed.¹⁰

At that time one Simon, surnamed the Magician, made a great figure in Samaria. He was a native of Gitton in that country, and before the arrival of St. Philip, had acquired a great reputation in the city of Samaria, seducing the people, whom he had for a long time bewitched with his magical practices, as St. Luke testifies,¹¹ who adds: *That they all gave ear to him from the least to the greatest, saying: This man is the power of God, which is called great.* The infernal spirit sought to oppose these illusions and artifices to the true miracles of Christ; as he was suffered to assist the magicians of Pharaoh against Moses. But God, when he permits the devil to exert in such an extraordinary manner his natural strength and powers, always fur-

¹ Acts vi., 5.² 1 Cor. xi.³ Acts vi., 6.⁴ 1 Tim. iii., 8.⁵ Ep. ad Trallian., n. 2, p. 62⁶ Ep. ad Smyrn., n. 7, p. 37.⁷ S. Cypr., ep. 65, ed. Pam.⁸ L. I. Offic., c. 41.⁹ Acts xxi., 8; see Grotius, lb.¹⁰ Acts viii., 8.¹¹ Acts viii., 11

nishes his servants with means of discerning and confounding the imposture. Accordingly the clear miracles wrought by Philip put the magician quite out of countenance. Being himself witness to them, and seeing the people run to Philip to be baptized by him, he also believed or pretended to believe; and being baptized, stuck close to Philip, hoping to attain to the power of effecting miracles like those which he saw him perform. The apostles at Jerusalem, hearing of the conversion of Samaria, sent thither SS. Peter and John to confirm the converts by the imposition of hands, which sacrament only bishops could confer. With the grace of this sacrament, at that time were usually conferred certain external gifts of the miraculous powers. Simon seeing these communicated to the laity by the imposition of the hands of the apostles, offered them money, saying: "Give me also this power, that on whomsoever I shall lay my hands he may receive the Holy Ghost." But St. Peter said to him: "Keep thy money to thyself to perish with thee, because thou hast thought that the gift of God may be purchased with money. Do penance for this thy wickedness; and pray to God, if perhaps this thought of thy heart may be forgiven thee. For I see thou art in the gall of bitterness, and engaged in the bonds of iniquity." Simon being in that evil disposition, was incapable of receiving the gifts of the Holy Ghost, at least interior sanctifying grace. Nor did he sincerely seek this. However, fearing the threat of temporal evils, he answered: "Pray you for me to the Lord, that none of these things may come upon me." From this crime of Simon, the sin of selling any spiritual thing for a temporal price, which both the law of nature and the positive divine law most severely condemn, is called *simony*; and to maintain that practice lawful is usually termed in the canon law the heresy of Simon Magus. We have no further account of this impostor in the holy scriptures, except that he and his disciples seemed marked out by St. Paul and St. Jude;¹² and St. James proved against them¹³ the necessity of good works to salvation. St. Peter also draws their portrait in the most frightful colors.¹⁴ The fathers generally look upon the conversion of Simon to the faith as an act of hypocrisy, founded only in ambition and temporal views, and in the hope of purchasing the gifts of the Holy Ghost, which he ascribed to a superior art, magic. We learn from St. Epiphanius,¹⁵ St. Irenæus,¹⁶ Tertullian,¹⁷ Theodoret,¹⁸ and other fathers, that he afterwards pretended to be the Messiah, and called himself the power of God, who was descended on earth to save men, and to re-establish the order of the universe, which he affirmed had been disturbed by the ambition of the angels striving which should be the first, and enslaving men under their government of the world. He said that, to hold man in their captivity, they had invented the law of good works, whereas he taught that faith alone sufficeth to salvation. He pretended that the world was created by angels, who afterwards revolted from God, and usurped an undue power in it. Yet he ordered them to be honored, and sacrifices to be offered to the Father by the mediation of these powers, not to beg their succor, but to appease them that they might not obstruct our designs on earth, nor hurt us after our death. This superstitious worship of the angels was a downright idolatry, and was condemned by St. Paul.* See on it Tertullian, St. Epiphanius, and Theodoret. Simon rejected the Old Testament, saying it was framed by the angels, and that he was come to abolish it. Having purchased a beautiful prostitute at Tyre, he called her Helena, and said she was the first intelli-

¹² 2 Tim. iii., 1, 2, 3, 8, 13; Jude 4.

¹⁵ St. Epiph. Hæret., 21. ¹⁶ St. Irenæus, l. 1, c. 20.

¹³ Jac. ii., 14.

¹⁷ Præscr., c. 33.

¹⁴ 2 Pet. ii., 1, 2, 3, 13.

¹⁸ Hæret. tabul., c. 1, 5, 9.

* Coloss. ii., 18. Theodoret says that this superstitious worship of angels continued long in Phrygia and Pisidia, and that some of their oratories were standing in his time. Comm. in Coloss. ii., p. 355. The council of Laodicea in those parts had condemned it. Can. 35, ed. Bevereg., t. 1, p. 468. On which read the comments of Balsamon, Zonaras, and Aristenus. Ibid

gence, and that the Father through her had created the angels. He often called himself the Holy Ghost; which name he sometimes gave also to Helena. He required divine honors to be paid to himself under the figure of Jupiter, and to Helena under that of Minerva. He denied free-will, and sowed the seeds of the abominations afterwards propagated by the Gnostics. His extravagant system was a medley formed from paganism, and the Christian, Jewish, and Samaritan doctrines. He strove in all things to rival Christ. His journey to Rome will be mentioned in the life of St. Peter. St. Philip had the affliction, amidst the spiritual success of his ministry to see the hypocrisy of this monster, and the havoc of souls made by his impiety and blasphemies. Christ himself was pleased to suffer much contradiction in his doctrine, to teach his disciples patience and meekness under the like trials from the obstinacy of impenitent sinners. If their labors were always successful, where would be the crown of their patience?

St. Philip was probably still at Samaria, when an angel appearing to him, ordered him to go southward to a road that led from Jerusalem to Gaza. There he found an Ethiopian eunuch, one of the principal officers in the court of queen Candace, and her high treasurer, who, being a Jew, had made a religious visit to the temple, and was then on his road homeward.* Such was his affection to the sacred writings, that he was reading the prophecy of Isaiah as he was travelling in his chariot. The passage on which he was meditating happened to be that¹⁹ in which the prophet, speaking of the passion of Christ, says he was led like a sheep to the slaughter; that his humiliation was crowned, his ignominious condemnation being taken away by the glory of his resurrection; for who can explain his eternal generation, or the glorious resurrection of his humanity, which is as it were a second miraculous birth? St. Philip expounded to him this text, which the eunuch did not understand, instructed him perfectly in the faith, and baptized him. After which, the eunuch returning home full of joy, became the apostle and catechist of Ethiopia his country, as St. Jerom assures us²⁰ from Eusebius. The Abyssinians to this day regard him as their apostle. As for St. Philip, when he had baptized his illustrious convert, he was conveyed by God to Azotus, where he published the gospel, and in all the other towns in his way to Cæsarea, the place of his ordinary residence. Twenty-four years afterwards, St. Paul, when he came thither in 58, lodged in his house. His four daughters were virgins and prophetesses.²¹ St. Jerom says they preserved their virginity by vow, or at least out of devotion.²² The same father thinks their gift of prophecy was the recompense of their chastity.²³ St. Philip probably died at Cæsarea. It was the apostle St. Philip who died at Hierapolis, whose death and daughters some have confounded with the deacon's.

ST. GUDWALL, B. C.

HE was born in Wales, and having consecrated himself to God with his whole heart from his cradle, he became abbot of a numerous monastery in the little isle of Plecit, which was a rock on the sea-coast surrounded with water, where one hundred and eighty-eight monks are said to have served

¹⁹ Isa. liii. 7, as read in the LXX.

²⁰ St. Hieron. in Isa. liii. et ep. 103; Eusebius, Hist. l. 2; St. Iren. 3, c. 12.

²¹ Acts xxi. 9.

²² L. 1, contra Jovin., c. 24.

²³ Ep. 8, et Ep. 78, c. 16.

* These Ethiopians inhabited the peninsula of Meroë, lying on the west, adjoining to the lower part of Egypt. Women usually reigned in that country, and many of their queens were called Candace. Some say from Pliny, l. 6 c. 29, and Strabo, l. 17, that Candace was the name of all the queens of that country. See Calmet.

God in constant unanimity and with perfect fervor.* He afterwards passed by sea to Cornwall, and travelling into Devonshire built himself a hermitage, which by the number of disciples who flocked to him, grew into a second monastery. Alford thinks this happened in the fourth, but he certainly flourished only in the seventh century, or at least in the close of the sixth as Henschenius shows, who yet mistakes in placing his death in Devonshire, for he is the same person who in the calendars of Brittany in France is honored on this day under the name of St. Gurwall, as is shown by F. Le Large, the canon regular.¹ This holy man passing into Brittany in France, continued there to lead a retired life in the heavenly exercises of contemplation and prayer, and never ceasing by watching and fasting to subdue his body, and consummate the sacrifice of his penance. St. Malo pitched upon him for his successor in the episcopal see which he had founded at Aleth, and which since bears his name. St. Gudwall governed this diocese some time with great sanctity; but resigned it when broken in his old age, and retired to Guern, near St. Malo's of Baignon in the diocese of St. Malo. Certain monks attended him though he lived in a grotto separated from them, devoting himself entirely to the preparation of his soul for his last passage. His death happened in that place about the end of the sixth, or beginning of the seventh century, on the 6th of June. In the inroads which the Normans made on the coast, certain monks carried away the treasure of his relics, first into Gatinois, where at Yevre-le-Chatel is still shown an old shrine in which they were deposited for some time; and one of the bones which was left is still preserved in another parish church in that country at Petiviers, or Pluviers.² The monks some time after removed with their treasure towards their own coast, but chose Montreuil in Picardy, then a place of strength, for their second retreat. These relics remained there till in the tenth century Arnold I., or the Great, count of Flanders, who carried on a long war against the Normans, caused them to be translated to the great monastery of St. Peter's of Blandine at Gant. He is honored on the 6th of June in the British calendars, and called Gudwall; also in several churches in Gatinois, at Montreuil *sur mer*; and with singular veneration in the great monastery of St. Peter's at Gant, which glories in possessing the treasure of his relics. By the corruption of a letter he is called St. Gurwall at St. Malo's, and honored on the same day; but an ancient calendar of that church, quoted by the Bollandists, calls him St. Gudwall, bishop of St. Malo's. He is titular patron of Guern. In an ancient calendar of that diocese he is called St. Gudual, and St. Guidgal in another of the abbey of St. Meen in that diocese; St. Goual in a parish of the diocese of Vannes, of which he is titular patron, and St. Gudwall in a priory which bears his name, in an island depending on the abbey of Redon in the same bishopric. See Henschenius, F. Le Large, and Lobineau, *Vies des SS. de la Bretagne*, p. 131.

SAINT CLAUDE, ARCHBISHOP OF BESANCON, C.

AND PATRON OF THE DIOCESE OF ST. CLAUDE.

THE province of eastern Burgundy, now called Franche-Comté, received great lustre from this glorious saint. He was born at Salins about the year

¹ Le Large, in his history of the illustrious men of St. Malo's, and in his posthumous history of the bishops of St. Malo.

² See Chatelain.

* His acts in Henschenius, written by a monk of Gant, pretend he was bishop in Wales, and resigned that dignity to lead a monastic life on the rock; but he was only raised to the episcopal dignity in Little Britain long after.

603, and was both the model and the oracle of the clergy of Besançon, when upon the death of archbishop Gervaise, about the year 683, he was chosen to be his successor. Fearing the obligations of that charge, he fled and hid himself, but was discovered and compelled to take it upon him. During seven years he acquitted himself of the pastoral functions with the zeal and vigilance of an apostle; but finding then an opportunity of resigning his see, which, out of humility and love of solitude, he had always sought, he retired to the great monastery of St. Oyend, or Ouyan, on mount Jura, and there took the monastic habit in 690. Violence was used to oblige him soon after to accept the abbatial dignity. Such was the sanctity of his life, and his zeal in conducting his monks in the paths of evangelical perfection, that he deserved to be compared to the Antonies and Pacomiuses, and his monastery to those of ancient Egypt. Manual labor, silence, prayer, reading of pious books, especially the Holy Bible, fasting, watching, humility, obedience, poverty, mortification, and the close union of their hearts with God, made up the whole occupation of these fervent servants of God, and were the rich patrimony which St. Claude left to his disciples. He died in 703, according to F. Chifflet; but, according to Mabillon and the authors of the new Gallia Christiana, in 696. His body was buried in the abbatial church of St. Oyend, or Condate, and discovered there in 1243, and put into a silver shrine. It was found and is still preserved without the least blemish of corruption. The bowels are entire in the body, and the joints flexible. The feet are exposed bare three times every day to be kissed by pilgrims, for his shrine has been for many ages one of the most famous pilgrimages in France. The monastery and town changed their former names of Condate and St. Oyend for that of St. Claude. This great abbey of Benedictines not reformed, was secularized and converted into a collegiate of canons, in 1723, and into a cathedral in 1743, a rich bishopric being erected in it. The town of St. Claude is seven leagues from Geneva. The festival of this saint is kept on the 6th of June. His life, written only in the twelfth century, is given by Henschenius with notes. See F. Chifflet, in his *Illustrationes Claudianæ* Mabillon, Act. Ben. Dunod, Hist. de l'Eglise de Besançon, p. 65, &c.

JUNE VII

ST. PAUL, M., BISHOP OF CONSTANTINOPLE.

From St Athanasius, Ep. ad Solttar. &c., Socrates, Sozomen, &c. See Titlem. t. 7, p. 251. Baert, the Bollandist, t. 2, Junii, p. 13.

A. D. 350.

ST. PAUL was a native of Thessalonica, but deacon of the church of Constantinople in 340, when the bishop, Alexander, lying on his death-bed, recommended him for his successor. He was accordingly chosen, and being a great master in the art of speaking, and exceeding zealous in the defence of the Catholic faith, he was a terror to the Arians. Macedonius, who was passionately in love with that dignity, and supported by a powerful faction of the heretics, spread abroad many calumnies against the new bishop. But the accusation being destitute of all probability, he was obliged to drop the charge; and he so well acted the part of a hypocrite, that he was soon after ordained priest by St Paul.¹ However, Eusebius of Nicæ

media, who was the ringleader of the Arians, and had been already translated from the see of Berytus to that of Nicomedia, against the canons, began to cast his ambitious eye on that of Constantinople, revived the old slanders, and impeached Paul falsely, alleging that he had led a disorderly life before his consecration: and secondly, that he ought not to have been chosen bishop without the consent of the two neighboring metropolitans of Heraclea and Nicomedia. The election of Paul had happened during the absence of Constantius. This was made a third article of the impeachment; and the two former having been easily confuted, this was so much exaggerated to that prince, as a contempt of his imperial dignity, that St. Paul was unjustly deposed by an assembly of Arian prelates, and the ambitious Eusebius placed in his see in 340. Our saint, seeing himself rendered useless to his flock, whilst Arianism reigned triumphant in the East, under the protection of Constantius, took shelter in the West, in the dominions of Constantians. He was graciously received by that prince and by St. Maximinus at Triers, and, after a short stay in that city, went to Rome, where he found St. Athanasius, and assisted at the council held by pope Julius in 341, of about eighty bishops, in the church, in which, as St. Athanasius informs us, the priest Vito was accustomed to hold assemblies of the people; that is, as priest of that parish. This is that Vito who, with Vincent and Osius, was legate of St. Sylvester in the council of Nice. By this synod, St. Athanasius, Marcellus of Ancyra, and St. Paul were ordered to be restored to their respective sees. And pope Julius, as Socrates and Sozomen relate,* by virtue of his authority in the church, sent them back with letters to the eastern bishops, requiring them to restore them to their bishoprics. The excellent letter of pope Julius to the oriental bishops, is preserved by St. Athanasius.² The pope particularly reproveth the persecutors for having presumed to judge bishops, even of the principal sees which the apostles had governed without having first written to him, according to custom.†

St. Paul went back to Constantinople, but could not recover his see till the death of his powerful antagonist, who had usurped it, made way for him in 342. Though the Catholics took that opportunity to reinstate him in his dignity, the Arians, who were headed by Theognis of Nice, and Theodorus of Heraclea, constituted Macedonius their bishop. This schismatical ordination was followed by a furious sedition, in which almost the whole city ran to arms, and several persons lost their lives. Constantius, who was then at Antioch, upon the news of these commotions, ordered his general, Hermogenes, who was going into Thrace, to pass by Constantinople and drive Paul out of the city. The general found the mob in too violent a ferment, and while he endeavored to execute his commission by force, lost his own life. This outrage drew Constantius himself to Constantinople in the depth of winter. At the entreaty of the senate he pardoned the people, but banished Paul. Nevertheless he refused to confirm the election of Macedonius, on account of his share in the late sedition. St. Paul seems to have retired back to Triers. We find him again at Constantinople in 344, with letters of recommendation from the emperor of the West. Constantius only allowed his re-establishment for fear of his brother's arms, and the saint's situation in the East continued very uneasy; for he had much to suffer

¹ Socr. l. 2, c. 6. Sozom. l. 3, c. 4. S. Athan. ad Solitar. p. 813.

² Apud S. Athanas. Apol. contra Arianos, p. 141.

* Et quoniam propter sedis dignitatem omnium cura ad ipsum spectabat, suam cuque ecclesiam restituit. Sozomen, l. 3. c. 2. ed. Vales. Cum Julio Romane urbis episcopo causam suam exposuissent, ille, quae est Romanae ecclesiae prerogativa, liberioribus litteris eos communitos in orientem remisit; singulis sedem suam restituens. Socrates, l. 2, c. 15.

† An ignoratis hanc esse consuetudinem, ut primum nobis scribatur, et hinc quod justum est decernatur. Quae acceptimus a beato Petro Apostolo, ea vobis significo: non scripturus tamen, quod nota apostolus omnes ea existiment, nisi quae gesta sunt, nos conturbassent. Julius apud Athan. o. 153.

from the power and malice of the Arian party. He hoped for a redress from the council of Sardica, in 347. The Eusebians, withdrawing to Philipopolis, thundered out an excommunication against St. Paul, St. Athanasius, pope Julius, and several other pillars of the Catholic faith. The death of Constans in 350 left Constantius at full liberty to treat the Catholics as he pleased. Upon application made to him by those of his party, he sent from Antioch, where he then was, an order to Philip, his Præfectus Prætorii, to drive Paul out of the church and city of Constantinople, and to place Macedonius in his see. Philip, being attached to the Arian party, but fearing a sedition from the great affection which the people bore their pastor, privately sent for him to one of the public baths of the city, and there showed him the emperor's commission. The saint submitted cheerfully, though his condemnation was in every respect notoriously irregular. The people, suspecting some foul design, flocked about the door; but Philip caused a passage to be made by breaking down a window on the other side of the building, and sent him under a safeguard to the palace, which was not far off. From thence he was shipped away to Thessalonica, and at first allowed to choose the place of his exile. But his enemies soon repented of this mildness; and he was loaded with chains, and sent to Singara in Mesopotamia. From thence he was carried to Emesa in Syria, and afterwards to Cucusus, a small town on the confines of Cappadocia and Armenia, famous for its bad air and unhealthful situation, in the deserts of mount Taurus. Here he was confined in a close dark place, and left to starve to death. After he had passed six days without food, he was, to the great disappointment of his enemies, found alive. Upon which they strangled him, and gave out that he died after a short sickness. Philagius, an Arian officer, who was upon the spot when this was executed, told the whole affair to several persons, from whom St. Athanasius had it.³ His martyrdom happened in 350 or 351. The divine vengeance soon overtook Philip, who the same year was deprived of his honors and estate, and banished. The Arians from this time remained masters of the church of Constantinople, till the year 379, when St. Gregory Nazianzen was chosen bishop. The body of St. Paul was brought to Ancyra in Galatia, and, by the order of Theodosius the Great, was thence translated to Constantinople in 381 about thirty years after his death. It was buried there in the great church built by Macedonius, which from that time was known by no other name than that of St. Paul.⁴ His remains were removed to Venice in 1226 where they are kept with great respect in the church of St. Laurence, belonging to a noble monastery of Benedictin nuns.⁵

The Arian emperor Constantius objected to the Catholics the prosperity of his reign, as a proof of the justice and truth of his cause; but he had not then seen the issue. When Polycrates of Samos boasted that fortune was in his pay, he little thought that he should shortly after end his life at Sardis on a cross. The smiles of the world are usually, to impenitent sinners, the most dreadful of all divine judgments. By prosperity they are blinded in their passions, and "resemble victims fattened for slaughter, crowned for a sacrifice," according to the elegant expression of Minutius Felix.⁶ Of this we may understand the divine threat of showing them temporal mercy: *Let us have pity on the wicked man, and he will not learn justice.*⁷ Upon which words Saint Bernard cries, "This temporal mercy of God is more cruel than any anger. O Father of mercies, remove far from me this indulgence

³ St. Athan. ad Solitar. t. 1, p. 813, et de figâ suâ, p. 703.

⁴ Soer. l. 5, c. 9. Sozom. . 7, c. 10. Phot'as, Cod. 257.

⁵ See Bært, p. 24.

⁶ n Octav

⁷ Isa. XLVI. 10.

excluding from the paths of justice."⁸ Who does not pray that if he err he may rather be corrected by the tenderness of a father, than disinherited as a castaway? Even the just must suffer with Christ, if they hope to reign with him. He who enjoys here an uninterrupted flow of prosperity, sails among rocks and shelves.

SAINT ROBERT,

ABBOT OF NEWMINSTER, IN ENGLAND, OF THE CISTERCIAN ORDER.

HE was a native of Yorkshire, and even in his childhood an enemy to the usual amusements of that age, loving only prayer, serious reading, and useful and pious employments. Having finished his studies, he was ordained priest, and instituted to a rectorship of a parish in the diocese of York; but after discharging that office some time with great assiduity and zeal, he resigned that living, and took the religious habit in the Benedictin monastery of our Lady in York. Richard, the prior of this house, and twelve others, desiring to serve God according to the primitive institute of the Benedictin Order, left the monastery, with leave of the abbot, and endeavoring to execute their project, struggled with incredible hardships; till Thurstan, the pious archbishop of York, gave them a desert valley, called Scheldale, with the town of Sutton, where, in the midst of winter, and in extreme poverty, they founded the celebrated abbey which, from certain springs, was called Fountains, in 1132. The Cistercian Order, which had been lately introduced into England, and settled at Rievale, was perfectly agreeable to the fervent dispositions of this holy colony; and at their request the monastery of Fountains was received into it by St. Bernard, who in his letters extols the perfection and sanctity of this new nursery of saints, which, from the beginning, was a model to the whole order for devotion, austerity in fasts, labor, by which all the monks procured their subsistence, fervor in all religious exercises, and cheerfulness in singing assiduously the divine praises. No murmur or sadness was known among them; nor any strife or contention ever heard of, unless of charity or humility: they never yielded to rest, till fatigued with labor; and always came hungry from their slender table, which was chiefly furnished with pulse and roots from their garden. St. Robert seemed so far to eclipse the rest of this holy company by the lustre of his piety, that they all had their eyes on him in their religious duties, and studied to transcribe his fervor in their actions. Ranulph of Merley, baron of Morpeth,* paying a visit to the monastery of Fountains, five years after its foundation, was so struck with the edifying deportment of the terrestrial angels who inhabited it, that he obtained of the abbot Richard a certain number of these monks, and built for them a monastery called Newminster, near Morpeth, in Northumberland, in 1137, of which St. Robert was appointed abbot.

The saint in his new dignity thought it his duty not only to walk before his brethren, but to go beyond them all in every religious observance; and all his virtues seemed to receive new vigor, and a new degree of perfection in this eminent station. His affection to holy prayer is not to be expressed. He recommended to God continually those committed to his care, and with many tears poured forth his soul for them night and day. He was favored

⁸ Serm. 42, in Cant

* This barony of Morpeth was transferred from Roger of Merley, the fifth baron, to the lords of Grey stock.

with the gift of prophecy and miracles. He founded another monastery a Pipinelle, or Rivebelle, in Northamptonshire, and lived in the strictest union of holy friendship with St. Bernard; also with St. Godric, a holy hermit in those parts, illiterate as to secular learning, but a most spiritual man. St. Robert finished his course by a happy death on the 7th of June, 1159. Miracles attested his sanctity to the world. He is named in the Roman Martyrology. See Dugdale, *Monast. Angl.*, t. 1, p. 743; Le Nain, t. 2, p. 397; the *Annals of his Order*, and the *Bollandists*, t. 2, Junii.

ST. COLMAN, BISHOP OF DROMORE, C.

DROMORE, in the province of Ulster, sixty-three miles from Dublin to the north, derives the succession of its bishops from St. Colman, who was descended from the sept of the Arads, and born in 516, according to bishop Usher. He was the first abbot of Muckmore, in the county of Antrim, and afterwards chosen first bishop of Dromore, a small see under Armagh, and not far distant from it. Jocelin, in his life of St. Patrick, tells us that his eminent virtue was foretold by St. Patrick; and his legend ascribes many miracles to him, and the wonderful conversion of a great number of souls to God. The ancient scholiast on the *Ængussian Martyrology* observes, that he was also called Mocholmoc. He died about the year 610, on the 7th of June, on which his principal festival was kept, or, according to some, on the 27th of October, on which he was also commemorated. See Usher, *Primord.*, p. 1126; Colgan in *MSS.*, ad 7 Jun.; Ware, p. 257, and Baërt the *Bollandist*, t. 2 Junij, p. 24.

ST. GODESCHALC,

PRINCE OF THE WESTERN VANDALS, AND HIS COMPANIONS. MM.

IN the reign of the emperor Henry the Salic, Gneus and Anatrog, who were idolaters, and Uto, the son of Mislivoi, a loose Christian, were princes of the Winuli, Slavi, and Vandals, and tributary to the emperor, the fear of whose arms and those of Knut, king of Denmark, and Bernard, duke of Saxony, kept these barbarians long in peace. Uto being murdered by a certain Saxon for his cruelty, his son Godeschalc, who had been educated a Christian in the monastery of Lumburg, under the care of Godeschalc, a Gothic bishop, apostatized, and joined the two Pagan princes, to revenge his father's death upon the Saxons. He long harassed their country till he was taken prisoner by duke Bernard, who detained him a long time in close confinement. When he recovered his liberty, Ratibor, a powerful prince, was possessed of his territories among the Slavi. Godeschalc, therefore, betook himself to the Dænes at the head of a numerous troop of Slavi, his partisans. Some time after, he was converted to the Christian faith by a certain Saxon, and king Knut employed him in his wars in Norway, and being much pleased with his valiant behavior, afterwards sent him with Sueno, his nephew by his sister Ethride, afterwards king, on an expedition into England. His great exploits there were so agreeable to the king of Denmark, that he gave him his daughter in marriage. After the death of Knut and his children, Godeschalc returned from England, subdued the whole country of the Slavi, and compelled part of the Saxons to pay him a yearly tribute, and to acknowledge their subjection.

He reigned after this many years in peace, and is called by Adam of Bra-

men the most powerful of all the princes who ever arrived at the sovereignty among the Slavi. And as he surpassed all the rest in prudence, power, and valor, so did he also after his conversion in piety and holy zeal. All the parts of his dominions he filled with churches and priests, and by his zealous endeavors he brought over to the faith great part of the idolaters among the different nations that were subject to him, as the Wagiri, the Obotridi or Reregi, the Polabingi, the Linoges, the Warnabi, the Chissini, and the Circipani, who inhabited the northern coast of Germany, from the Elbe to Mecklenburg. He likewise founded many monasteries of both sexes at Lubec, Aldinburg, Lenzin, Razizburg, three in the city of Magdeburg, and others in other places. The archbishop of Hamburg he honored as his father, and frequently resorted to that city to perform his devotions in that metropolitanical church. Among the missionaries who labored with the greatest success in executing the holy projects of the king, Helmold names in the first place, John, a Scotsman, whom Albert, archbishop of Hamburg, sent to preach at Mecklenburg. He extended his missions into all the dominions of Godeschalc, and baptized himself many thousands. Godeschalc often interpreted to the people in the Sclavonian tongue the sermons and instructions of the priests in the church. During the reign of the good emperor Henry II., the Slavi, Bohemians, and Hungarians lived in peace and in subjection to his empire. But when his son, a child only eight years old, succeeded to his throne, various rebellions were raised among these barbarians. Bernard, the duke, who had governed Saxony forty years, died soon after St. Henry, and his dominions were divided between his two sons Ordulf and Herman. Ordulf, who took the title of duke of Saxony, fell short of his father in military skill and valor. Five years after this, the Vandals, or Slavi, who remained obstinately attached to their idolatry, about the present country of Wagrie and the duchy of Mecklenburg, revolted, and began their sedition by the murder of Godeschalc, the Machabee of the Christians, whom they slew in the city of Lenzin, on the 7th of June, together with Ebbo, a priest, whom they laid upon the altar and stabbed in 1066. The historians of the northern nations unanimously agree that the only cause of their death was the hatred which these Pagans had conceived of the Christian religion; and the Carthusians of Brussels, in their additions to the Martyrology of Usuard, place them among the martyrs honored in the church on this day. Upon this authority Henschenius, t. 2, Junij, p. 40, doubts not but St. Godeschalc and his companions were honored in several of the northern churches, whose calendars and ecclesiastical monuments and titles were entirely destroyed or lost upon the change of religion, as the Bollandists, in their notes on St. Norbert's life, and in other places, and Jos. Assemani on Adalbert of Magdeburg, take notice. On St. Godeschalc and his companions, see Adam Bremensis, l. 3, c. 21; Kranzius, l. 2; Wandaliæ, c. 46; Helmold and other northern historians, and from them Henschenius, t. 2, Junij, p. 40.

ST MERIADEC, BISHOP OF VANNES, CONFESSOR.

WHILE he lived in the world, he employed the revenue of a great estate of which he was master, in charitable works, and at length stripped himself of it principally in favor of the poor. From that time he lived a recluse in a desert place, a mile from the castle of Pontivi in the viscounty of Rohar in Brittany. The viscount himself visited the saint, and had the greatest veneration for his sanctity.* The canons and people of Vannes, seconde l

* This circumstance ascertains the age in which St. Meriadee lived. For the title of viscounts of Rohar

by the bishops of the province, compelled him much against his will to fill the episcopal see of that city. With this dignity his charity to the poor received a great increase; for he looked upon himself by that sacred character as it were anointed the father and comforter of all the distressed. Under his episcopal ornaments he wore a rough hair shirt, and had no better covering to his bed than sackcloth. The legend and ancient lessons of Treguir place his death in 1302. In the old Breviary of Nantes, in that of Vannes, &c., an office is appointed in his honor on the 7th of June. He is titular saint of the chapel of the castle of Pontivi, and of several others in Brittany. See Henschenius, t. 2, Junij, p. 36, and Lobineau, Vies des SS. de Bretagne, p. 242.

JUNE VIII.

ST. MEDARD, BISHOP OF NOYON, CONFESSOR.

From his life, written by Fortunatus, bishop of Poitiers, one in verse, another in prose, and from St. Gregory of Tours, L. de Glor. Conf., c. 95, and Hist. Franc. See also a life of St. Medard, though of less authority, compiled by a monk of St. Medard's, at Soissons, about the year 892, published by D'Achery Spicil., t. 8, and the Bollandists, Henschenius, and Papebroke, t. 2, Junij, p. 78, and another written by Radbod II., bishop of Noyon and Tournay, who died in 1082, ib. p. 87; Cointe, Annal. Franc. Gall. Chrst. Nov. t. 9, p. 979.

SIXTH AGE.

ST. MEDARD, one of the most illustrious prelates of the church of France in the sixth century, was born at Salency, in Picardy, about the year 457. His father Nectard was a noble Frenchman, who made a figure in the king's court; and his mother Protogia was descended of an ancient Roman family which was settled in Gaul. She brought to her husband several great estates, and among others that of Salency, situated about a league from Noyon. She was a lady of extraordinary piety, and the saintly education and early virtue of her son were the fruit of her attention and example, which was seconded by the authority and influence of her husband, whom she had gained to Christ from idolatry. She instilled into Medard from his infancy, the most tender compassion for the poor. At Salency he one day gave his coat to a blind beggar that was almost naked, and when he was asked what he had done with it, he answered that the sight of the distress and nakedness of a poor blind man, who was a fellow-member in Christ, had so strongly affected him that it was not in his power not to give him part of his own clothes. When he was employed in looking after the cattle in his father's grounds, according to the custom of that age in France, even in good families, as among the ancient Hebrews, he often deprived himself of his dinner to divide it among the necessitous. Fasting was his delight in an age in which children seldom know what it is to curb their appetites. These virtues were supported by an uncommon spirit of prayer and retirement, and a great purity and innocence of manners. When he was old enough, he was sent abroad to be initiated in the higher studies: he went first to Augusta Verumanduorum,* the capital of the province, and afterwards to Tournay where king Childeric I. is said to have kept his court. Pomp and splendor

in Brittany was not known before the twelfth century. That derives its chief honor from the marriage of the viscount John II. with Mary, daughter of Francis I., duke of Brittany, and his wife Isabel Stuart daughter of James I., king of Scotland, in 1445

* The Latin of Vermand.

which so much dazzle the eyes of worldly men, had no charms for the saint, whose soul loathed every thing in which he did not find his God. His parents, delighted with his happy dispositions for virtue, called him back to the city of Vermand, and entreated the bishop to instruct him in the sacred science of the holy scriptures. The scholar astonished the master both by his rapid progress in learning, and still more by the fervor of his piety, his assiduity in prayer, his tears, with which he continually watered his cheeks at his devotions; the readiness of his obedience; his extraordinary humility, and the austerity of his mortifications: in concealing which he was most ingenious. Yet all his exercises appeared to him no better than sloth and imperfection; and it was his constant complaint that he was not allowed to do penance. Being promoted to the priesthood in the thirty-third year of his age, he became a bright ornament of that sacred order. He preached the word of God to the people with an unction which touched the hearts of the most hardened; but the influence of his example, by which he enforced the precepts which he delivered from the pulpit, seemed irresistible. He employed in holy contemplation and prayer all the time which his exterior functions did not claim. His fasts were continual and severe; but the perfect mortification of his will and passions by meekness and humility, seemed that virtue by which he was rendered most admirable. No man seems ever to have been more perfectly master of himself, or to have possessed a more constant evenness of temper. He never appeared elated with joy, or dejected and sunk by sadness upon any vicissitude in human affairs; was always patient and silent in adversity; sweet, courteous, and humble in prosperity, affable and beneficent to all, especially to the poor.

In 530, Alomer the thirteenth bishop of that country dying, St. Medard was unanimously chosen to fill the see, and was consecrated by St. Remigius, who had baptized king Clovis in 496, and was then exceeding old. Our saint's new dignity did not make him abate any thing of his austerities, but added to them the solicitude of his pastoral charge; and though at that time seventy-two years old, he thought himself obliged to redouble his labors. Though his diocese was very wide, it seemed not to suffice for his zeal, which could not be confined wherever he saw an opportunity of advancing the honor of God, and of abolishing the remains of idolatry. He rejoiced in calumnies and persecutions, and always triumphed over them by silence and patience. He had the affliction to see his diocese cruelly ravaged by the Huns and Vandals, but this calamity was to him a great spiritual harvest, by the opportunities it afforded him of exerting his charity and courage. He was, under that deluge of miseries, the refuge, support, and comfort of all the distressed. The ancient city of Augusta Vermanduorum being by the fury of wars and other misfortunes brought to a ruinous condition, and lying open to the incursions of barbarians, St. Medard transferred his see to Noyon, a strong walled town. From that time the old capital, which had been so flourishing in the times of the Gauls, fell entirely to decay; and at present nothing of it remains except a borough with a Premonstratensian abbey which still retains the name of Vermand. The neighboring town of St. Quintin is now become the capital of that part of Picardy.*

* The present Vermand is a small town, or village, with an abbey of the order of Premontré, three leagues from St. Quintin's, and four from Peronne. Nicholas Sanson has demonstrated this borough to have been built on the spot and from the ruins of the ancient Augusta Vermanduorum. Adrian Valot and the Abbé de Longueue object that according to the ancient life of Saint Quintin, that martyr's body was buried at Augusta Vermanduorum. But the author evidently gives that name to the new town of St. Quintin's, only because the inhabitants of Vermand had removed thither their households and city. For the old city having been destroyed by the barbarians about the year 531, St. Medard translated his see to Noyon, Cæsar's Noviomagus. Part of the inhabitants retired to Noyon; but the greatest part founded the new city of St. Quintin. See Nic. Sanson, in *Pharum Gallie Disquisitiones Geographicæ; Index Alphabeticus, et Exercitationes Geographometricæ ad utrumque Itinerarium Romanum per Gallias. Alsæ, Banodon, Clavier, &c.*

Other provinces envied the happiness of the Vermandois in possessing so great a pastor, and earnestly desired to share in the same. The clergy and people of Tournay, being supported by king Clotaire I., the son of Clovis the Great, after the death of St. Eleutherius in 532, would have no other person for their bishop. In compliance with their desire, St. Remigius, their metropolitan, thinking this necessary for the propagation of the gospel, with the approbation of the pope, commanded St. Medard to govern both those great dioceses, which from that time remained united under the same bishop for the space of five hundred years. Till then, some parts of the diocese of Tournay lay benighted under the shades of idolatry. St. Medard visited them all, and though he was often threatened, and sometimes seized by the Pagans with a view of taking away his life, he overcame all obstacles, and by his zealous labors and miracles, the rays of the gospel dispelled the mists of idolatry throughout the whole extent of his dioceses. What rendered this task more difficult and perilous, was the savage and fierce disposition of the ancient inhabitants of Flanders, who were the most barbarous of all the nations of the Gauls and Franks, as the original historians frequently take notice. The Greeks and Romans civilized the western part of the world, by teaching the barbarous nations to cultivate their minds with the useful and polite arts. But the most elegant ages of those empires themselves may, in many respects, be esteemed barbarous if compared with Christianity. The divine spirit of mildness, patience, humility, and charity which it inspires, and the purity and sanctity of its morals, have refined the minds of men, corrected the ignorance, stupidity, and barbarism of the fiercest nations, and diffused a rational, virtuous, and holy temper throughout the countries where the gospel has been planted. St. Medard, with incredible pains, brought over the most rude and wild people from their barbarous manners, inspired them with the meek spirit of the gospel, and rendered them a civilized and Christian nation, abounding with examples of eminent virtue, as Miraus observes. Our saint having completed this great work in Flanders, returned to Noyon, where Radegondes, queen of France in 544, received the religious veil from his hands, with the consent of her husband Clotaire, and was made a deaconess.* Shortly after, the saint fell sick. Upon the first news of his illness, king Clotaire, who always honored him as a living saint, came to Noyon to pay him a visit, and to receive his blessing. Soon after his departure, the saint rested from his labors in a very advanced age, in the sixth century, according to Le Cointe in 545, according to Pagi in 561. The whole kingdom lamented his death as the loss of their common father and protector. His body was buried in his own cathedral; but king Clotaire was so moved by many miracles wrought at his tomb, that he desired to translate his precious remains to Soissons, where he then chiefly resided.

Clotaire was an able, valiant, and generous prince, but had tarnished his glory by actions of cruelty and ambition in his youth. He reigned first king of Soissons. By the death of his brother Clodomir in 524, he obtained a share in the kingdom of Orleans: by the death of Thierry in 544, he added Austrasia, or Metz, to his dominions; and by that of Childebert, in 558, he became also king of Paris, and of all France. He endeavored to expiate the crimes of his youth by works of penance, and listened to the advice of St. Medard. Having begun to build a stately church and abbey at Soissons, after the death of that holy man, he caused his relics to be translated thither from Noyon in a shrine covered with most precious stuffs, seeded with diamonds, and adorned with plates of gold; the king himself, the princes, his

* On the Deaconesses read the learned dissertation of Cuper the Bollandist, Augusti, t. 3, p. 51. **Bingnam, &c**

children, and all the chief lords of the court attending the proccessor : the king thought himself honored by sometimes putting his royal shoulders under the burden. The body was laid at Crouy, or Croiac, a village eastward of Soissons, near the gates, and a small church or oratory of wood was raised over it, till the church in Soissons could be finished. Clotaire dying in 561 at Compiègne, the structure of this abbey was completed by king Sigebert, one of his younger sons. It has been sometimes styled by popes the chief of all the Benedictin abbeys in France. Fortunatus and St. Gregory of Tours, who lived before the close of the same century, testify, that in their time the festival of St. Medard was celebrated in France with great solemnity. A small portion of his relics was procured for the parish church which bears his name in Paris.

All holy pastors were eminently men of prayer. Besides the constant homage of public prayer, they retired frequently into their closets, or into wildernesses, to give themselves up entirely to this heavenly exercise. This Jesus teaches them, by so often withdrawing into deserts and mountains to pray, and to spend whole nights in prayer. The most retired places, and the calmest and most silent seasons ought to be chosen, that our souls may most perfectly soar above all earthly things, and sequestering our minds and hearts from them, converse in heaven, and recommend to God both our own and others' necessities. The sanctification both of the pastor and his flock requires this. To retire sometimes to speak to God for them, is not to abandon them, but to serve them in the best manner, by endeavoring to draw down the most abundant showers of divine grace upon them ; and by purifying his own soul, and replenishing himself with God and his truths, learning the art of imparting them with their interior spirit. Without this, the salvation both of the pastor and his people is equally in danger. The apostles joined prayer with their ministry, as equally dividing their care and their time. Acts vi. 4.

SAINT GILDARD, OR GODARD,

BISHOP OF ROUEN, CONFESSOR.

HE is commemorated jointly with St. Medard in the Roman Martyrology and in the new Paris and old Sarum Breviaries. He assisted at the first council of Orleans in 511, and governed the see of Rouen with great zeal during the space of fifteen years. He was buried at St. Mary's in Rouen, which is since called St. Gildard's, or in French St. Godard's. In the Norman incursions his body was translated to St. Medard's at Soissons, and still remains there. That he was brother of St. Medard is unknown to Fortunatus, Gregory of Tours, &c. See Pommeraye, History of the Archbishops of Rouen, Baillet, &c.

ST. MAXIMINUS, C.

FIRST ARCHBISHOP OF AIX IN PROVENCE.

HE planted the faith in that country, probably before the close of the first century, about the same time it was first preached at Marseilles. He is said by some moderns to have been one of the disciples of our Lord. St. Sedonius was his successor, and second bishop of Arles, supposed by the people of the country to have been the man born blind whom our Redeemer healed

Their relics are shown, with those of many other saints, at St. Maximin's, a town six leagues from Aix, built at the place where this saint was buried. The monastery, which was formerly of the order of St. Bennet, and dependent on St. Victor's at Marseilles, was given by St. Louis's brother, Charles count of Provence, to the Dominicans, who enjoy it with extraordinary privileges, and an exemption of the whole town from the spiritual jurisdiction of the archbishop of Aix. On St. Maximinus, see Gallia Christ. Nova., i. 1, p. 299. Maurolycus seems to have been the first who called St. Maximinus a disciple of our Lord.

ST. WILLIAM, ARCHBISHOP OF YORK, C.

HE was son of earl Herbert, and Emma, sister to king Stephen. He learned from his infancy that true greatness consists only in humility and virtue; and renounced the world in his youth, employing his riches to purchase unfading treasures in heaven by works of mercy to the poor, and giving himself wholly to the study and practice of religion. Being promoted to holy orders, he was elected treasurer in the metropolitanical church of York, under the learned and good archbishop Thurstan. When that prelate, after having held his dignity twenty years, retired among the Cluniac monks at Pontefract to prepare himself for his death, which happened the year following, St. William was chosen archbishop by the majority of the chapter and consecrated at Winchester in September, 1144, according to *Le Neve's Fasti*.¹ But Osbert, the archdeacon, a turbulent man, procured Henry Murdach, a Cistercian monk of the abbey of Fountains, who was also a man of great learning and a zealous preacher, to be preferred at Rome, whither William went to demand his pall, and to plead the cause of his constituents rather than his own. Being deprived by pope Eugenius III., in 1147, he, who had always looked upon this dignity with trembling, appeared much greater in the manner in which he bore this repulse than he could have done in the highest honors. Being returned into England, he went privately to Winchester, to his uncle Henry, bishop of that see, by whom he was honorably entertained. He led at Winchester a penitential life, in silence, solitude, and prayer, in a retired house belonging to the bishop, bewailing the frailties of his past life with many tears, for seven years. The archbishop Henry then dying in 1153, and Anastasius IV. having succeeded Eugenius III. in the see of Rome, St. William, to satisfy the impertunity of others, by whom he was again elected, undertook a second journey to Rome, and received the pallium from his holiness.* The saint on his return was met

¹ P. 307.

* The Pallium which the pope sends to archbishops is an ornament worn upon their shoulders, with a label hanging down the breast and back. It is made of white lamb's wool, and spotted with purple crosses, and is worn as a token of the spiritual jurisdiction of metropolitans over the churches of their whole province. It is regarded as an emblem of humility, charity, and innocence, and serves to put the prelate in mind, that he is bound to seek out and carry home on his shoulders the strayed sheep, in imitation of Christ, the Good Shepherd and the Prince of pastors. Cardinal Bona says the white lambs are blessed on the festival of St. Agnes in her church on the Nomentan road, and from that time kept in some nunnery till they are shorn; and of the wool are the palliums made which are laid over the tomb of St. Peter the whole night of the vigil before the feast of that apostle. The pope sends one to archbishops in the western patriarchate after their election and consecration; but these prelates only wear them in the church during the divine office. Palliums are also granted to apostolic legates, and to certain suffragan bishops of exempt sees, as of Bamberg in Germany, and of Lucca and Pavia in Italy.

The first use of palliums by bishops is mentioned among the Orientals. Saint Isidore of Pelusium explains at large various mystical significations of this ornament, l. i. ep. 136. In the West, pope Symmachus sent a pallium to Casarius, archbishop of Arles, his vicar in Gaul, in the beginning of the sixth century. From that time we find it usually sent to apostolic legates: likewise to several metropolitans, as appears from the letters of St. Gregory the Great. Peter de Marca shows that it was not granted promiscuously to all metropolitans before the decree of pope Zachary, by which it was established a general law.

The pallium was anciently an entire long garment, covering the whole body from the neck, not unlike a priest's cope, saying that it was shut up before. Instead of the pallium, the Greek bishops now all wear

on the road by Robert de Gaunt, dean, and Osbert, archbishop of the church of York, who insolently forbade him to enter that city or diocese. He received the affront with an engaging meekness, but pursued his journey. He was received with incredible joy by his people. The great numbers who assembled on that occasion to see and welcome him, broke down the wooden bridge over the river Ouse, in the middle of the city of York, and a great many persons fell into the river. The saint seeing this terrible accident, made the sign of the cross over the river, and addressed himself to God with many tears. All the world ascribed to his sanctity and prayers the miraculous preservation of the whole multitude, especially of the children who all escaped out of the waters without hurt.* St. William showed no enmity and sought no revenge against his most inveterate enemies, who had prepossessed Eugenius III. against him by the blackest calumnies, and by every unwarrantable means had obstructed his good designs. He formed many great projects for the good of his diocese, and the salvation of souls, but within a few weeks after his installation was seized with a fever, of which he died on the third day of his sickness, on the 8th of June, 1154.† He was buried in his cathedral; and canonized by pope Nicholas III. about the year 1280. At the same time his body was taken up by archbishop William Wickwane, and his relics put into a very rich shrine, and deposited in the nave of the same metropolitan church in 1284. The feast of his translation was kept on the 7th of January.² King Edward I. and his whole court assisted at this ceremony, during which many miracles are attested to have been wrought. A table containing a list of thirty-six miracles, with a copy of an indulgence of one hundred and forty days to all who should devoutly visit his tomb, is still to be seen in the vestry, but no longer legible, as Mr. Drake mentions.³ The shrine, with its rich plate and jewels, was plundered at the reformation; but the saint's bones were deposited in a box within a coffin, and buried in the nave, under a large spotted marble stone. Mr. Drake had the curiosity to see the ground opened, and found them with their box and coffin in 1732. He laid them again in the same place with a mark.⁴ See Nicholas Trivet in his Annals of Six Kings of England, ad an. 1146; Stubbs, Act. Pontif. Ebor. in S. Willelmo; Capgrave's Legend; Gulielm. Neubrig; De Rebus Anglicis sui temporis; Brompton, Gervasius Monachus inter 10 Scriptor. Angliæ; and Drake, in his curious History and Antiquities of York. Also Papebroke's remarks, Jun. t. 2, p. 136.

ST. CLOU, OR CLODULPHUS, BISHOP OF METZ, C.

HE was son of St. Arnold, who having been prime minister to king Clo-taire II., surnamed the Great, renounced the world, and was afterwards

* See the York Breviary, printed at Paris in 1526.

² P. 419.

⁴ Ib.

the Omophorion or Humeral, which is a broad riband hanging round their neck, across their breast, and reaching below the knees. Spelman, in his Glossary, Thomassin, &c., show that a pallium was a mantle worn by the Roman emperors, and that the first Christian emperors gave this imperial ornament to eminent bishops in wear as an emblem of the royalty of the Christian priesthood. It was afterwards appropriated to archbishops to show their dignity, and to command greater respect, as God prescribed several ornaments to be worn by the Jewish high-priest. See Bona de Rebus, Liturg., l. 1, c. 24; Marca de Concordia Sic. et Imperii, l. 6, c. 6 et 7; Spelman, and especially Thomas, in Tr. de la Discipline de l'Eglise, p. 1, l. 2, c. 53 et 56, p. 829.

* Polydore Virgil, an author of small credit, pretends that this happened on the Aye, at Pontefract, near Ferry-Bridge. But Brompton and Stubbs expressly say, that it was in the city of York, on the river Ouse, where stood a chapel till the reformation, as Mr. Drake testifies. Pontefract could not derive its name from this accident, as Polydore imagined, for we find it so called long before; and the name was originally written Pomfretre or Pontifrete, from a very different Norman etymology.

† Hoveden advances that poison had been put into the chalice when he said mass. But Gulielmus Neubrigensis, a canon regular, a Yorkshire-man, an elegant and most diligent historian of that very time, in his history De Rebus Anglicis sui Temporis, confutes that groundless surmise of the vulgar.

made bishop of Metz. He had two sons, Clou and Ansegisus, whose inclinations to virtue he cultivated by an excellent education. Clou showed from the cradle that he inherited all his father's virtues in an eminent degree. Under the best masters he made such a progress in the divine and human sciences, as astonished those who taught him, and excited to emulation all who learned with him. He afterwards lived in the court of the kings of Austrasia, and passed through the greatest employments under Dagobert I. and Sigebert II., always with credit to himself, and to the honor and advantage of the state.* After some time he left his brother Ansegisus to push his fortune in the courts of earthly kings, choosing for himself a state which removes a man further from the flattering objects of the passions, and from that hurry of distractions, under which the most virtuous often find it difficult not to lose sight of God in their actions. His father, St. Arnold, had quitted the bishopric of Metz that he might wear out the remainder of his days in tranquillity, and be ready to meet his heavenly bridegroom. Two other pastors had succeeded him in that see, and it was become a third time vacant, when the clergy and people of Metz unanimously demanded St. Clou for their bishop. The holy man did all that lay in his power to make the election fall on some other person; but the whole country became the more importunate, and the king obliged him at length to acquiesce in a choice made by heaven itself. Having therefore received the episcopal consecration, he cheerfully set himself to fulfil every duty of that important charge. He began by a visitation of his diocese, everywhere correcting abuses, and establishing regularity. Such was his compassion for the poor, that for their sake he lived himself destitute of the most common conveniences of life. By assiduous meditation at the foot of the cross, he was careful to nourish his own soul with the bread of life; and in the same school he acquired that heavenly eloquence with which he delivered, in the most affecting manner, the sentiments and lights which he received by this channel from the God of all science. Full of zeal for the glory of God, and of love and tenderness for his people, he was attentive to all their wants, and indefatigable in laboring for their sanctification, especially in instructing, comforting, and relieving the poor. He governed the church of Metz forty years and fifteen days, and died in 696, being fourscore and ten years old. He is commemorated in the Roman Martyrology on this day. His body was translated to the Benedictin priory of Lay, not far from Nancy, in 959, on the 11th of December; but a portion remains in the church which bears his name at Metz. He is named in the Roman and other Martyrologies. See his authentic life, with the notes of Heuschenius, Jun. t. 2, p. 126.

ST. SYRA, V.

SHE was sister to St. Fiacre, fired by whose example she left all to follow Christ. To make this sacrifice more entire she sailed from Ireland, her native country, and going after her brother into France, addressed herself to his patron and protector, St. Faro, bishop of Meaux. That holy prelate recommended her to his sister Fara, abbess in Brie. Syra, under so eminent

* Pepin of Landen and St. Arnold had shared together the government under Clotaire II. and Dagobert I., with the titles of dukes of Austrasia, and mayors of the palace. Clovis II. succeeded his father Dagobert at Paris, and Sigebert II. in Austrasia; but Grimoald, the son and successor of Pepin of Landen, upon the death of Sigebert II., about the year 655, shaved his infant son Dagobert, a monk, and banished him into Ireland, with a view to open a way to the throne for his own son. However Clovis II. made himself master of both their persons, and confined them at Paris for the rest of their days or according to others put them to death: which punishment was due to their treason. Ansegisus married Begga, the virtuous daughter of Pepin of Landen, by whom he had Pepin of Herstal, or the Fat, the valiant and prosperous mayor of the French palace, and father of Charles Martel.

a directress, became a perfect pattern of humility, meekness, charity, and devotion. From her cell she was translated into paradise in the seventh century, and is honored at Troyes and in some parts of Ireland on the 8th of June, and at Meaux on the 23d of October. See Saussaye, and Colgan in MSS.

JUNE IX.

SS. PRIMUS AND FELICIANUS, MARTYRS

This account is abridged from their acts in Surius, and the continuators of Bollandus, with the Notes of Henschenius. Jun. t. 2, p. 149. See Tillemont, t. 4, p. 571.

A. D. 286.

THESE two martyrs were brothers, and lived in Rome many years, mutually encouraging each other in the practice of all good works. They seemed to possess nothing but for the poor, and often spent both nights and days with the confessors in their dungeons, or at the places of their torments and execution. Some they encouraged to perseverance, others who had fallen they raised again, and they made themselves the servants of all in Christ that all might attain to salvation through him. Though their zeal was most remarkable, they had escaped the dangers of many bloody persecutions, and were grown old in the heroic exercises of virtue when it pleased God to crown their labors with a glorious martyrdom. The pagans raised so great an outcry against them, that by a joint order of Dioclesian and Maximian Hercules they were both apprehended and put in chains. This must have happened in 286, soon after Maximian was associated in the empire, for the two emperors never seem to have met together in Rome after that year. These princes commanded them to be inhumanly scourged, and then sent them to Promotus at Nomentum, a town twelve miles from Rome, to be further chastised, as avowed enemies to the gods. This judge caused them to be cruelly tortured, first both together, afterwards separate from each other; and sought by various arts to cheat them into compliance, as by telling Primus that Felician had offered sacrifice. But the grace of God strengthened them, and they were at length both beheaded on the 9th of June. Their names occur on this day in the ancient western calendars, and in the Sacramentary of St. Gregory the Great. Their bodies were thrown into the fields, but taken up by the Christians, and interred near Nomentum. They were removed to Rome by pope Theodorus, about the year 645, and repositied in the church of St. Stephen on mount Celio.

A soul which truly loves God regards all the things of this world as dung, with St. Paul, that she may gain Christ. The loss of goods, the disgrace of the world, torments, sickness, and other afflictions are bitter to the senses; but appear light to him that loves. If we can bear nothing with patience and silence, it is because we love God only in words. "One who is slothful and lukewarm complains of every thing, and calls the lightest precepts hard," says Thomas à Kempis; "but a fervent soul finds every thing easy which can unite her more closely to God, and embraces his holy will in all things with cheerfulness."

ST. COLUMBA, OR COLUMKILLE, A.

From Bede, H. st. l. 3, c. 4, and his life, written by Cummenens, surnamed Albus, abbot of Hy. (whc, according to the Four Masters, died in 668.) extant in Mabillon, sæc. Ben. l. p. 361, and the same enlarged into three books by Adamnon, abbot of Hy in 700,* published by Canisius, Lect. Antiq. t. 5, and by Surius. Both these lives abound with relations of wonderful miracles. William, bishop of Derry. In his Irish Historical Library, p. 85, mentions a poem of good authority, called the Amrha, or Vision of St. Columkille, which was written soon after his death, and which records his principal actions conformable to these authors. See also bishop Tanner de Scriptor. Brit. p. 192; Sir James Ware, l. 1; Scriptor Hibern., p. 14; Item in Monasteriologia Hibernica, p. 186; Colgan in MSS. ad 9 Jun. The works ascribed to him in an Irish MS. in the Bodleian library, Oxford; and Leabhar Lecan, i. e., Book of Lecane a very old and precious Irish MS. of Antiquities of that island in the Irish College at Paris. p. 38.

A. D. 597.

ST. COLUMBA, commonly pronounced COLME, was one of the greatest patriarchs of the monastic order in Ireland, and the apostle of the Picts. To distinguish him from other saints of the same name, he was surnamed Columkille, from the great number of monastic cells, called by the Irish Killes, of which he was the founder. He was of most noble extraction from Neil, and was born at Gartan, in the county of Tyrconnel, in 521. He learned from his childhood that there is nothing great, nothing worth our esteem or pursuit, which does not advance the divine love in our souls, to which he totally devoted himself with an entire disengagement of his heart from the world, and in perfect purity of mind and body. He learned the divine scriptures and the lessons of an ascetic life under the holy bishop St. Finian, in his great school of Cluain-iraird. Being advanced to the order of priesthood in 546, he began to give admirable lessons of piety and sacred learning, and in a short time formed many disciples. He founded, about the year 550, the great monastery of Dair-Magh, now called Durrugh,† which original name signifies Field of Oaks, and besides many smaller, those of Doire, or Derry, in Ulster, and of Sord, or Swords, about six miles from Dublin.‡ St. Columba composed a rule which, as Usher, Tanner, and Sir James Ware inform us, is still extant in the old Irish. This rule he settled in the hundred monasteries which he founded in Ireland and Scotland. It was chiefly borrowed from the ancient oriental monastic institutes, as the inquisitive Sir Roger Twisden observes,§ of all the old British and Irish monastic orders.

King Dermot, or Dermitius, being offended at the zeal of St. Columba in reproving public vices, the holy abbot left his native country, and passed into North-Britain, now called Scotland.¶ He took along with him twelve disci-

1 In his Rise of the Monastic State, p. 36.

* See the life of this St. Adamnon on the 23d of September.

† This monastery of Durrugh, situated in King's county, had afterwards embraced the order of regular canons, according to the rule of St. Austin. See Sir James Ware, Antiquit. Hiber., c. 17, p. 186. This diligent antiquary mentions a MS. copy of the four gospels, of St. Jerom's translation, adorned with silver plates which was formerly preserved in this abbey, and is still extant; in the beginning of which is an inscription, which testifies that it was written by St. Columba in the space of twelve days.

‡ Sord, though now in Leinster, was at that time in the kingdom of Meath: for Meath, was a distinct province for many ages, and was annexed to Leinster only since the arrival of the English.

§ The Scots settled first in Ireland, which from them obtained the name of Scotia. They were a colony from Spain, who invaded that island in an early age, and probably were of Scythian origin, for their name seems to be of the same original with that of the Scythians, derived perhaps from the Teutonic or Saxon word Scytan, to shoot; in which martial exercise all the northern nations excelled. Bede tells us the Picts were Scythians; but probably applied to them what belonged to the Scots: for the Picts seem to have been Britons, and were perhaps the original inhabitants of that country. At least they were established there long before the Scots, who, according to their annals, invaded them from Ireland; but were at first repulsed. Some time after, the Picts, or northern Britons, seeing themselves threatened by the English-Saxons who had conquered the southern part of the island, seem to have invited over the Scots from Ireland to their assistance. At least these under king Fergus, about the year 503, erected their kingdom in part of Scotland, called Dalriada, from Dal, a word in their language signifying a part, and Renda, their leader, as Bede informs us. Bishop Usher gives to the kingdom of the Dalriadens, or Scots in Dalriada, the provinces of Kintire, Knapdale, Lorn, Argyll, Braid-Albin, and some of the isles. The Scots and Picts lived good neighbors till about the year 840, when Kenneth II., king of these Scots, in a great battle, slew Drusken, king of the Picts, with good part of his nobility, and conquered the whole country north of Graham's Dyke. About the year 900, the Scots became masters of the rest of the country, which from that

ples, and arrived there, according to Bede, in the year of Christ 565, the ninth of the reign of Bridius, the son of Meilochon, the most powerful king of the Picts; which nation the saint converted from idolatry to the faith of Christ by his preaching, virtues, and miracles. But this we are to understand only of the northern Picts and the Highlanders, separated from the others by mount Grampus, the highest part of which is called Drun-Albin; for Bede tells us in the same place that the southern Picts had received the faith long before by the preaching of St. Ninyas, the first bishop of Whitherne in Galloway; whose life see, September 16th.

The Picts having embraced the faith, gave St. Columba the little island of Hy or Iona, called from him Y-colum-kille, twelve miles from the land, in which he built the great monastery which was for several ages the chief seminary of North-Britain, and continued long the burying-place of the kings of Scotland, with the bodies of innumerable saints, which rested in that place.* Out of this nursery St. Columba founded several other monasteries in Scotland. In the same school were educated the holy bishops Aidan, Finian, and Colman, who converted to the faith the English Northumbers. This great monastery several ages afterwards embraced the rule of St. Benedict.†

St. Columba's manner of living was always most austere. He lay on the bare floor with a stone for his pillow, and never interrupted his fast. Yet

time took the name of Scotland, the distinction of Picts being extinct with their kingdom. Some modern critics reject as fabulous the list of thirty-nine Scotch kings from Fergus I., who was said to have reigned contemporary to Alexander the Great, three hundred and thirty years before Christ. Consequently they reckon Fergus, son of Erch, commonly called Fergus II., the first king of the Scots in that country; and whereas he was placed by some in 403, they fix the beginning of his reign in 503, which the chronology of his immediate successors seems to point out. Among the Picts in Cæsar's time it was the fashion to paint their bodies.

When the southern Britons had imitated the Roman manners, the unconquered inhabitants of the north retained still the custom of having their bodies painted; whence they were called Picti; which name does not seem older than the third century, for it is first found in the orator Eumenius. Among these the Laiden inhabited the southern part of what is now called Scotland, and the rough Caledonians occupied the highlands, and the great Caledonian forest extended northward from the Frith. These woods and mountains were their shelter, and their snows affrighted the Romans, who left them in the enjoyment of their barbarism and liberty. To check their inroads, and to fix the boundaries of the Roman dominions, the emperor Adrian, in the year 123, caused a wall of turf to be made, sixty-eight English miles long, from Tinmouth to Solway Frith. Antoninus Pius extended these limits further, and shutting out only the Caledonians, he directed a second wall of turf to be raised thirty-six English miles long, from Abercurny, now Abercorn, on the Frith of the river Forth, to the river Clyde, near old Kirk-Patrick. Grime, or Graham, the valiant regent of the kingdom of the Scots during the minority of king Eugenius, commonly called the second, razed this wall in his wars against the Picts, or according to others, against those Britons that were subject to the Romans, who were soon after compelled to call in the Saxons to succor them against the Picts. The ruins of this wall are at this day called Graham's Dyke, which name some derive from this Graham, others from mount Grampus, now Grantzbaïne. This wall of Antoninus did not long remain the boundary of the Roman province, which in 210 the emperor Severus, after making a progress with his army to the north of Scotland, brought back to Adrian's wall, in the country now called Northumberland. From the same extremities, but upon new foundations yet to be traced, he built a new wall of stone fenced with towers and a vallum: a work so stately, that it is called by Spartian, The Glory of Severus's reign. See Mr. Alexander Gordon, *Itinerarium Septentrionale, or Journey through Part of Scotland*, &c. And Mr. Thomas Innes, in his *Critical Essay on the ancient Inhabitants of Scotland, Chamberlaine*, &c. The most complete description and history of the Picts' Wall is that published in 1753, in 4to., by John Warburton, *Somerset Herald*, under the title *Vallum Romanum*, &c.

* The Isle of St. Columba is near three miles long, and above a mile broad. Among the ruins of the old cloister of St. Columba, there remains a churchyard, in the west part of which are the tombs of forty-eight kings of Scotland in the middle; or on the right side, those of four kings of Ireland, and on the left those of eight kings of Norway. All the noble families of the Western Islands have their particular burying-places in the rest of the churchyard. See Lewis's *Ancient History of Great Britain*, p. 236, and Martin's *Description of the Western Islands*.

† Bede writes, (l. 3, c. 4.) that from St. Columba, who never was bishop, it continued a custom that the whole island, even the bishops by an unusual law were subject to the abbot. Of this passage, the Calvinists avail themselves as if it made adequate the superiority of bishops in the church. But bishop Usher (*De Britan. Eccl. Antiqu.*, c. 16) justly observes, that this island had always a bishop who resided in it, either in or near the monastery. Also Adamnan, in his life of St. Columba, (l. 3.) says that St. Columba refused to officiate at the altar in the presence of a bishop who out of humility had concealed himself, nor would he receive the communion with him, but out of respect to his dignity obliged him to celebrate himself. And bishop Lloyd, in his historical account of church government, demonstrates (ch. 5, 6, 7) that no other church government but episcopal was ever settled among the Picts, Scots, or Saxons. A veneration for St. Columba introduced a superiority of civil jurisdiction over the bishops who were taken from among his monks and disciples, and retained their former respect for their old superior the abbot. In the MS. life of St. Columba, by O'Donall, it is asserted that the saint in the year 544, being a prince of the royal family was offered the crown of Ireland, and that Dermoid Mac Cerball his competitor succeeded only because our holy abbot preferred the cowl to a diadem. This circumstance of his princely extraction may afford one good reason why the northern bishops were subject to his (civil) jurisdiction.

his devotion was neither morose nor severe. His countenance always appeared wonderfully cheerful, and bespoke to all that beheld him the constant interior serenity of his holy soul, and the unspeakable joy with which it overflowed from the presence of the Holy Ghost. Such was his fervor, that in whatever he did, he seemed to exceed the strength of man; and as much as in him lay he strove to suffer no moment of his precious time to pass without employing it for the honor of God, principally either in praying, reading, writing, or preaching. His incomparable mildness and charity towards all men, and on all occasions, won the hearts of all who conversed with him; and his virtues, miracles, and extraordinary gift of prophecy, commanded the veneration of all ranks of men. He was of such authority, that neither king nor people did any thing without his consent. When king Aedhan, or Aidanus, succeeded to his cousin Conall in the throne of British Scotland in 574, he received the royal insignia from St. Columba. Four years before he died, St. Columba was favored with a vision of angels which left him in many tears, because he learned from those heavenly messengers that God, moved by the prayers of the British and Scottish churches, would prolong his exile on earth yet four years. Having continued his labors in Scotland thirty-four years, he clearly and openly foretold his death, and on Saturday, the ninth of June, said to his disciple Diernit: "This day is called the Sabbath, that is, the day of rest, and such will it truly be to me; for it will put an end to my labors." He was the first in the church at Matins at midnight; but knelt before the altar, received the viaticum, and having given his blessing to his spiritual children, sweetly slept in the Lord in the year 597, the seventy-seventh of his age. His body was buried in this island but some ages after removed to Down, in Ulster, and laid in one vault with the remains of St. Patrick and St. Brigit. The great monastery of Durrough in King's county afterwards embraced the rule of the canons regular, as did also the houses founded by St. Brendan, St. Congal, &c. He was honored both in Ireland and Scotland, among the principal patrons of those countries, and is commemorated in the Roman Martyrology on the 9th of June but in some calendars on the 7th, which seems to have been the day of his death.*

How many saints hid themselves in solitudes that they might devote themselves wholly to the service of God! But many, even after a Christian education, pass their whole lives in dissipation and vanity, without being able to find leisure for a daily serious meditation or the reading of a good book, as if they made it their study to unlearn the only thing which it concerns them to know, and to lose the only thing for which they exist,—religion, or the worship of God.

ST. PELAGIA, V. M

SHE was a tender virgin at Antioch, only fifteen years of age when she was apprehended by the persecutors in 311. Being alone in the house, and understanding that their errand was to carry her before the judge, where her chastity might be in danger, she desired leave of the soldiers to go up stairs and dress herself. But fearing to be an innocent occasion to others' sin, threw herself from the top of the house, and died on the spot by her fall: in which action, says St. Chrysostom, she had Jesus in her breast

* Sir James Ware (lib. 1, Descrip. Hib., p. 15) gives the catalogue of his works which are still extant as follows: A monastic rule, commonly entitled Columkille; a hymn on St. Kieran, and three other hymns.

inspiring and exhorting her. She probably hoped to escape by that means and might lawfully expose her life to some danger for the preservation of her chastity; but nothing can ever make it lawful for any one directly to procure his own death.

Whoever deliberately lays violent hands upon himself is guilty of a heinous injury against God, the Lord of his life, against the commonwealth, which he robs of a member, and of that comfort and assistance which he owes to it; also against his friends, children, and lastly against himself, both by destroying his corporeal life, and by the spiritual and eternal death of his soul; this crime being usually connected with final impenitence, and eternal enmity with God, and everlasting damnation. Nor can a name be found sufficiently to express the baseness of soul, and utmost excess of pusillanimity, impatience, and cowardice, which suicide implies. Strange that any nation should, by false prejudices, be able so far to extinguish the most evident principles of reason and the voice of nature, as to deem that an action of courage which springs from a total want of that heroic virtue of the soul. The same is to be said of the detestable practice of duels.* True fortitude incites and enables a man to bear all manner of affronts, and to undergo all humiliations, dangers, hardships, and torments, for the sake of virtue and duty. What is more contrary to this heroic disposition, what can be imagined more dastardly, than not to be able to put up a petty affront, and rather to offend against all laws divine and human, than to brook an injury or bear a misfortune with patience and constancy, than to observe the holy precept of Christ, who declares this to be his favorite commandment the distinguishing mark of his followers, and the very soul of the divine law! Mention is made of a church at Antioch, and another at Constantino-ple, which bore the name of this saint in the fifth century. On St. Pelagia, see the Roman Martyrology, June 9; St. Chrysostom, Hom. de S. Pelagia, t. 2, p. 592; ed. Ben. St. Ambrose, ep. 37; ed. Ben. and l. 3, d. Virgin. l. 7, and Janning the Bollandist, t. 2, Junij. p. 158.

ST. VINCENT, MARTYR IN AGENOIS.

HE was a Levite, that is, probably a deacon, and preached the faith in Gaul in the second or third century. Being seized by the pagans at Agen, he was condemned by the governor to be laid flat on the floor with his body stretched out and fixed on the ground by four pointed stakes; in that posture he was most cruelly scourged and afterwards beheaded. St. Gregory of Tours and Fortunatus of Poitiers testify, that in the sixth and seventh centuries many flocked from all parts of Europe to Agen in pilgrimages to his tomb. See St. Gregory of Tours, Hist. Francor. l. 7, c. 35, and l. de Glor. Mart., c. 105, Mart. Rom. June 9.

SAINT RICHARD, C.

BISHOP OF ANDRIA IN APULIA, IN THE PROVINCE OF BARI.

ALL authors agree that he was an Englishman, and was made by the pope first bishop of Andria, Ughelli says in 492; but he finds no other bishop of that see before the eighth century; nor does it seem probable that Saint

* Rebus in adversis facile est contemnere mortem;
Fertur ille facit, qui miser esse potest.—*Martial*

Richard could be more early, the English not being converted before the year 600. His name is clearly English, or at least Teutonic, in which language it signifies Rich Heart. He was illustrious for miracles and his eminent sanctity. See Ughelli, *Italiae Sacrae*, t. 4, and Papebroke, *Junij*, t. 2 p. 245.

JUNE X.

ST. MARGARET, QUEEN OF SCOTLAND.

From her life, written by Theodoric, a monk of Durham, her Confessarius, and afterwards by St. Aélred also from the Scottish and English historians. See Fordun, Scoti-chron., l 5, c. 15, vol. 2, p. 413, ed Hearne.

A. D. 1093.

ST. MARGARET was little niece to St. Edward the Confessor, and granddaughter to Edmund Ironside. Upon the death of the latter, who was treacherously murdered by count Edric in 1017, Cnute, or Canutus the Dane, who had before obtained by agreement Mercia and the northern provinces, caused himself to be acknowledged by the bishops, ealdormen, and other chief men of the nation, king of all England, and guardian to the two infant sons of his late colleague, Edward and Edmund, till they should be of age to succeed to the crown of the West-Saxons. But Cnute, though he punished the traitor Edric, yet seemed to love the treason, and secretly sent the two young princes to the king of Sweden, that they might by him be made way with. The Swede refused to imbrue his hands in their innocent blood, though he feared the power of Cnute, who had added Norway to his native kingdom of Denmark by a treachery no less execrable than that by which he usurped the dominions of these innocent royal children in England. The Swede therefore generously sent the two princes to Solomon, king of Hungary, by whom they were kindly received and educated. Edmund, the elder of them, died; but Edward, the younger, marrying Agatha, sister to the queen, and, according to some authors, niece to the emperor Conrad, a most virtuous and accomplished princess, had by her Edgar, surnamed Etheling, Christina a nun, and St. Margaret. Cnute reigned in such a manner as to appear worthy to wear the crown, had it been acquired without ambition and injustice. He was succeeded after his death in Norway by his eldest son Swane, in Denmark by his favorite second son Hardecnute; and in England in 1036, Harold was chosen king, who is said to have been also a son of Cnute, though he much degenerated from his virtues both in peace and war. After his death in 1039, Hardecnute came into England, and was acknowledged king, but died two years after. Whereupon Edward the Confessor was called to the crown in 1041. He by ambassadors invited Edward surnamed Outremer, or Etheling, over from Hungary with his children, and received them honorably at London in 1054, where Edward Outremer died three years after, and was buried in St. Paul's church. At the death of St. Edward, Edgar being but young, and a stranger born, had not interest enough to oppose the powerful party by which count Harold was placed on the throne in 1066, pretending the crown to have been bequeathed him by the late king, as Hoveden and others relate. But William the Norman affirmed that it had been promised him by St. Edward

and invading England, slew Harold in a great battle near Hastings on the 14th of October, 1066. Many English desired to raise Edgar, the lawful Saxon heir, to the throne; but he was unable to make good his claim by arms, and therefore with the rest of the nobility received the victorious Norman at London. But some time after, he secretly fled from the tyranny of the conqueror, and left the kingdom. The ship in which he put to sea was by a tempest driven upon the coast of Scotland, where Malcolm, or Milcolumb III., entertained him and his sister in the most courteous manner. He had the more tender feeling for the misfortune of the royal exile, having formerly been himself in a like situation. For Macbeth, general of part of the troops, having killed his father king Donald, or Duncan VII., usurped the throne, and Malcolm only saved his life by flight. After wandering over many places, he found a secure retreat in the court of Edward the Confessor who assisting him with ten thousand men, he marched into Scotland, was joined by his friends, and overcame and slew Macbeth, who had then held his usurped crown seventeen years. Malcolm having thus recovered his dominions, was declared king at Scone in 1057. When Edgar arrived in his dominions, the sight of the young prince and princess made him feel all the weight of their affliction. He gave them the best reception his kingdom could afford, and it gave him the highest pleasure, that it was in his power to show them courtesy. William the Norman sent to demand them to be delivered into his hands. Malcolm rejected with horror so base a treachery. Whereupon a war ensued. The Scots defeated Roger, a Norman general, in Northumberland, and afterwards Richard, earl of Gloucester. Upon which William sent his brother Odo, earl of Kent, into Northumberland; but Malcolm gave him a considerable overthrow, and recovered the booty which he had taken. After this, the haughty Norman sent his son Robert at the head of an army who encamped on the Tyne, but without doing any thing, except building the city of Newcastle upon Tyne; and soon after the Norman agreed to a peace on these conditions, that he should restore Sibert, earl of Northumberland, and leave Cumberland as formerly to the Scots; that he should treat prince Edgar as his friend, and that the boundaries of the two kingdoms should be King's Cross on Stanemoor, between Richmonshire and Cumberland, which should have the statues and arms of the two kings of England and Scotland on each side.

Malcolm was so much taken with the virtues of the princess Margaret, that he most impatiently desired to make her his royal consort. She had learned from her cradle to contemn the vanities of the world, and to regard its pleasures as a poison to the heart, and the bane of virtue. Her amazing beauty, her rare prudence, her wit, and her extraordinary virtue could not fail to excite the admiration of the whole court. But it was her only desire and ambition to render herself agreeable to the King of kings. She seemed to relish no earthly pleasure, finding all delight in the incomparable charms of divine love, which flowed into her pure soul chiefly by the means of assiduous prayer and meditation, in which holy exercises she often spent whole days. She took great pleasure in relieving and serving the poor, and in comforting all that were in distress, considering Christ in his necessitous members. Her consent being obtained, she was married, and crowned queen of Scotland in 1070, being twenty-four years of age. The marriage was solemnized at the king's royal castle of Dumfermline, built in the midst of a beautiful plain, surrounded with woods, rocks, and rivers, by its situation almost inaccessible to men or beasts, says Fordun, and strongly fortified by art. The Scottish historian adds, that she brought a great fortune to the king in the immense treasures she had carried off from England, together with many most precious relics. Among these was the Black Cross, held

in the highest veneration in Scotland in succeeding ages. Malcolm was rough and unpolished, but neither haughty nor capricious; and had no evil inclinations. Margaret, by the most tender complaisance, and the most condescending and engaging carriage, always full of respect, gained so great an ascendant over him, as to seem entirely mistress of his heart; which influence she only exerted to make religion and justice reign, to render her subjects happy, and her husband one of the most virtuous kings that have adorned the Scottish throne. She softened his temper, cultivated his mind, polished his manners and inspired him with the most perfect maxims and sentiments of all Christian virtues. And so much was the king charmed with her wisdom and piety, that he not only left to her the whole management of his domestic affairs, but followed her prudent advice in the government of the state. In the midst of the most weighty concerns and cares of a kingdom, Margaret always kept her heart disengaged from the love of the world, and recollected in God. The continual attention of her soul to him in all her actions, assiduous prayer, and the constant practice of self-denial, were the means by which chiefly she attained to this perfection. At the same time her prudence and care in all things, her application to public and private affairs, her watchfulness in providing for the good of her subjects, and the wonderful ease and wisdom with which she discharged every duty of the regal authority, showed her most extensive genius to the astonishment of foreign nations.

God blessed this pious royal couple with a numerous and virtuous offspring, which did not degenerate from the piety of their holy parents. The queen was mother of six boys: Edward, Edmund, Edgar, Ethelred, Alexander, and David: and of two daughters; namely, Maud, or Mathildes, married to Henry I. king of England, and Mary, who married Eustache count of Bologne. Of the sons, Edgar, Alexander, and David I. successively came to the crown of Scotland, and all governed with the highest reputation of wisdom, valor, and piety; especially king David, who may be justly styled the brightest ornament of that throne. The happiness of these princes, and that of the whole kingdom in them, was owing, under God, to the pious care of queen Margaret in their education. She did not suffer them to be brought up in vanity, pride, or pleasures, which is too often the misfortune of those who are born in courts. She inspired them with an early indifference to the things of the world, with the greatest ardor for virtue, the purest love of God, fear of his judgments, and dread of sin. She chose for them the ablest preceptors and governors, persons eminently endued with the spirit of piety and religion; and would suffer none but such to approach them, being sensible that tender minds receive the strongest and most lasting impressions from the behavior of those with whom they converse, especially masters. Instructions are dry, but the words and actions of persons breathe the spirit and sentiments of their hearts, and insensibly communicate the same to others, especially where this influence is strengthened by authority. The zealous mother watched over the masters, examined the progress of her children, and often instructed them herself in all Christian duties. No sooner were the young princesses of an age capable of profiting by her example, than she made them her companions in her spiritual exercises and good works. She daily, by most fervent prayers and tears, conjured Almighty God to preserve their innocence, and fill their souls with the sentiments of those virtues which she endeavored to instil into them. She extended her care and attention to her servants and domestics, and the sweetness and tender charity with which she seasoned her lessons, rendered her endeavors the more effectual. By her prudent zeal and example, concord, charity, modesty, religion, piety, and devotion reigned

in the whole court, in which virtue was the only recommendation to the royal favor, and to want devotion was the most certain disgrace.

The holy queen remembered that by the rank in which Providence had placed her, and by the authority which the king lodged in her, the whole kingdom was her family. She found it overrun with many abuses, and plunged in shameful ignorance of many essential duties of religion. It was her first care to procure holy and zealous pastors and preachers to be established in all parts of her dominions. She seconded their ministry with the weight of the royal authority, and that of all the magistrates, to abolish the criminal neglect of abstaining from servile work on Sundays and holidays, and of observing the fast of Lent, with many other abuses; and had the comfort to see, by her zealous endeavors, the strict observance of Lent restored, and the devout celebration of Sundays and festivals enforced, the people consecrating those days to God both by assisting at the whole church office, and instructions, and by private devotions. Simony, usury, incestuous marriages, superstition, sacrileges, and other scandalous abuses were also banished. Many neglected to receive the holy communion even at Easter, alleging a fear of approaching it unworthily. She showed this pretence to be only a cloak for sloth and impenitence, engaged sinners to cancel their crimes by worthy fruits of repentance, and contributed very much to revive the spirit of penance, and frequent communion. She labored most successfully to polish and civilize the Scottish nation, to encourage among that people both the useful and polite arts, and to inspire them with a love of the sciences, and with the principles of all the social and moral virtues. All which she incited her husband to promote by many salutary laws and regulations. Charity to the poor was her darling virtue. Her own coffers could not suffice her liberality to them; and often she employed upon them part of what the king had reserved for his own use and necessities; which liberty he freely allowed her. Whenever she stirred out of her palace, she was surrounded by troops of widows, orphans, and other distressed persons who flocked to her as to their common mother; nor did she ever send any one away without relief. Within doors, when she went into the hall of the palace, she found it filled with poor people: she washed their feet, and served them herself. She never sat down to table without having first fed and waited on nine little orphans and twenty-four grown-up poor. Often, especially in Lent and Advent, the royal couple called in three hundred poor, served them at table on their knees, she the women on one side, the king the men on the other; giving them the same dishes that were served up at their own royal table. She frequently visited the hospitals, attending the sick with wonderful humility and tenderness. By her extensive alms insolvent debtors were released, and decayed families restored; and foreign nations, especially the English, recovered their captives. She was inquisitive and solicitous to ransom those especially who fell into the hands of harsh masters. She erected hospitals for poor strangers. The king most readily concurred with her in all manner of good works. "He learned from her," says Theodoric, "often to watch the night in prayer. I could not sufficiently admire to see the fervor of this prince at prayer, and to discover so much compunction of heart and such tears of devotion in a secular man." "She excited the king," says another ancient author, "to the works of justice, mercy, alms-deeds, and other virtues; in all which, by divine grace, she brought him to be most ready to comply with her pious inclinations. For he seeing that Christ dwelt in the heart of his queen, was always willing to follow her counsels."

The small time which the queen allowed herself for sleep, and the trenchment of all amusements and pastimes, procured her many hours

the day for her devotions. In Lent and Advent she always rose at midnight, and went to church to Matins. Returning home she found six poor persons ready for her: she washed their feet and gave to each a plentiful alms to begin the day. She then slept again an hour or two; and after that rising returned to her chapel, where she heard four or five low masses, and after these a high mass. She had other hours in the day for prayer in her closet, where she was often found bathed in tears. "As to her own eating, it was so sparing that it barely sufficed to maintain life, and by no means to gratify the appetite," says Theodoric. "She seemed rather only to taste than to take her meal. In a word, her works were more wonderful than her miracles; though these were not wanting to her." The same author, who was her confessor, writes: "She was endowed with a wonderful spirit of compunction. When she would be speaking to me of the sweetness of everlasting life, her words were full of all grace. So great was her fervor and compunction on these occasions, that she seemed as if she would quite melt into tears; so that her devotion drew also from me tears of compunction. In the church no one was more still in silence, no one more intent than she at prayer." She often importuned her confessor to admonish her of whatever he perceived blameworthy in her words or actions; and was displeased that he was, as she thought, remiss in this charitable office. Her humility made her desire reprehensions and correction, which the pride of others cannot brook. Every year she kept two Lents of forty days each; the one at the usual time, the other before Christmas; both with incredible rigor. She recited every day the short offices of the Holy Trinity, of the passion of Christ, of the Blessed Virgin, and of the dead.

King Malcolm, after his war against William the Conqueror in Northumberland, was disturbed by a rebellion of the Highlanders both in the north and west of Scotland. He composed the north in person; and Walter his general reduced to obedience the rebels in the west.* Malcolm from that time applied himself to improve his kingdom by the arts of peace. He first reformed his own family; and afterwards enacted sumptuary laws, and remedied abuses which had crept in among the people. He built the cathedral of Durham,¹ and made the abbot of that place bishop of Saint Andrew's, and added the bishoprics of Murray and Caithness to the former four in Scotland. He concurred with his queen in founding the monastery of the Holy Trinity at Dumfermlin. St. Margaret, by her wise counsels, had perfectly convinced her royal consort that the love of peace is the first duty of him who is the common father of his people; war being the greatest of all temporal calamities. Those warlike princes whose heads were crowned with laurels, and whose triumphs dazzle the world, and swell the pages of history with so much pomp, were the scourges of the earth, especially of their own nations, at least in the ages wherein they lived; and their sounding achievements and victories, when placed in the light in which faith commands us to consider them, will appear no better than a long series of boundless ambition, murders, plunder of whole countries, and the most heavy oppression of their own people. Malcolm, however, did not forget that it is an indispensable duty of a king to be expert in war, and always in readiness, that he be not wanting to the protection which he owes his people. William Rufus, who came to the throne of England in 1037, surprised the castle of Alnwick in Northumberland, and put the garrison to the sword. Malcolm demanded restitution, which being denied, he besieged it. The English

¹ Fordun, Scoti-chron., l. 5, c. 17, vol. 2, p. 417.

* In recompense the king created him high steward of Scotland, from which office his posterity took their surname of Stuart: they came to the crown in king Robert II., nephew to king David Bruce, or David I., in 1371

garrison being reduced to great extremity, offered to surrender, and desired the king to come and receive the keys with his own hand ; but the soldier who presented them to him upon the point of a spear, by a base treachery thrust the spear into his eye, while the king was stretching out his hand to receive the keys, and killed him. His son Edward carried on the siege to revenge the death of his father, but advancing too eagerly was slain in an assault. Whereupon the Scots were so much afflicted that they raised the siege and retired, having buried their king and prince at Tinmouth. Their bodies were soon after removed to Dumfermlin. Malcolm reigned thirty three years, and died in 1093. His name is found in some Scottish calendars enrolled among the saints

This misfortune was to the good queen an affliction which only her heroic virtue enabled her to bear with resignation. She lay at the same time on her death-bed. Theodoric gives the following account of her last sickness : " She had a foresight of her death long before it happened ; and speaking to me in secret, she began to repeat to me in order her whole life, pouring out floods of tears at every word with unspeakable compunction ; so that she obliged me also to weep, and sometimes we could neither of us speak for sighs and sobs. At the end she spoke thus to me : Farewell ; for I shall not be here long : you will stay some little time behind me. Two things I have to desire of you : the one is, that so long as you live, you remember my poor soul in your masses and prayers : the other is, that you assist my children, and teach them to fear and love God. These things you must promise me here in the presence of God, who alone is witness of our discourse." She survived this about half a year, during which she was seldom able to rise out of bed, and her pains daily increased upon her, which she bore with incredible patience, in silence and prayer. In the expedition into Northumberland mentioned above, she endeavored to dissuade her husband from marching with his army ; but he that only time dissented from her advice, imagining it to proceed only from concern for his safety, and reflecting that the presence of a sovereign raises the courage of the soldiery. His death happened four days before that of the queen. She, on the day he was killed, appeared melancholy and sad, and said to those about her : " Perhaps this day a greater evil hath befallen Scotland than any this long time." On the fourth day, her pains being somewhat abated, she got up, and went into her oratory, where she received the holy Viaticum. Then feeling the redoublement of her fever with her pains return upon her, she laid herself down again, and desired the chaplains to recite the psalms by her, and to recommend her soul to God. In the mean time she called for the Black Cross. She embraced, and signed herself frequently with it ; then held it with both her hands before her, and with her eyes fixed upon it, recited the Miserere psalm and other prayers. Her son Edgar coming in from the army, she asked him how his father and brother did ? He, fearing to alarm her, said they were well. She answered him : " I know how it is." Then lifting up her hands to heaven, she praised God, saying : " I thank thee, Almighty God, that in sending me so great an affliction in the last hour of my life thou wouldst purify me from my sins, as I hope by thy mercy." Not long after, finding her last moments to approach, she repeated from the prayers of the church for that occasion, the following aspiration : " O Lord Jesus Christ, who by thy death hast given life to the world. deliver me from all evil." Praying thus, she was loosed from the bonds of her mortal body on the 16th of November, 1093, in the forty-seventh year of her age. She was canonized by pope Innocent IV. in 1251. Her feast was removed by Innocent XII. in 1693, from the day of her death to the 10th of June. Her body was interred, according to her desire in the church

which she had built in honor of the Holy Trinity at Dumfermlin, fifteen miles from Edinburgh.² At the change of religion in Scotland, the remains of Saint Margaret and her husband were privately rescued from the plundering mob, and the principal parts afterwards carried into Spain, where king Philip II. built a chapel in the palace of the Escorial, in honor of St. Margaret, for their reception. They still continue there, with this inscription on the shrine: "St. Malcolm, King, and St. Margaret, Queen." But the head of St. Margaret having been carried to Edinburgh, to queen Mary Stuart, after her flight into England, it was by a Benedictin monk conveyed to Antwerp in 1597, and afterwards by him given to the Scotch Jesuits at Douay, in whose church it is still kept in a silver case.³

The succession of saints which in the posterity of St. Margaret afterwards filled the throne of Scotland,* the sanctification of a court, and of a kingdom was, under God, the fruit of her zeal and pious example. So great and public a blessing is a virtuous wife, and a virtuous mother of a family. Every neighbor is bound at least by example and prayer, especially every parent, master, and mistress, also by correction and exhortation, to endeavor to impart to others, particularly those under their care, this inestimable happiness of piety. As St. Charles Borromeo inculcates,⁴ parents can leave no treasure to their children, nor can masters bestow on servants any recompense for their fidelity, in any respect comparable to this of virtue. Let all superiors who neglect this duty tremble, and reflect that an account will be required of them at the dreadful tribunal of Christ for the sins of those under their care, which by a faithful discharge of their duty they might have prevented. In this sense, as St. Austin observes, is every master bound to be bishop or pastor of his family; and every Christian, at least by example, to his neighbor. But alas! how many make themselves apostles of Satan, and become to others an odor not of life but of death. The baneful example of tepidity and sin, especially in those who are placed in authority, lays families, and the whole world desolate. For to the influence of scandal is owing the universal inundation of vice, ignorance, and insensibility with regard to spiritual duties, which no floods of tears can ever sufficiently lament. On this account is the world declared the enemy of Christ, and is loaded with his curses.

² Fordun, Scoti-chron. ed. Hearne, t. 2, l. 5. c. 21, p. 425.

⁴ In Conc. Mediol. v., parte 3.

³ See Bolland. Acta Sanct

* Maud, the daughter of St. Margaret, and first wife to Henry I. of England, so faithfully imitated the humility, charity, and other virtues of our saint, that she has been ranked by our ancestors in the catalogue of the saints, on the 30th of April. She built two great hospitals in London; that of Christ's-Church within Aldgate, and that called St. Giles's, and was buried at Westminster, near the body of St. Edward the Confessor. (See Hoveden, ad ao. 1118; Westm. et Paris eodem anno.) As to the surviving sons of St. Margaret, after a short usurpation of Duncan, Edgar reigned in peace nine years, revered by all the good, and feared by the bad. Alexander I. succeeding him, with uncommon bravery extinguished several rebellions in the beginning of his reign; after which he built several churches and monasteries, particularly one in the isle of Eborac, in honor of St. Colm, endowing them, and principally the church of St. Andrew, with large revenues. He filled the throne seventeen years. After him David I. reigned twenty-nine years. He equalled the most pious of his predecessors in condescension and charity to the poor, and surpassed them all in prudence and justice, condemning his judges most rigorously in cases of false judgment. He founded and endowed four bishoprics, namely, those of Ross, Brechin, Dunkeld, and Dunblain; and fourteen abbeys, six of which were of the Cistercian order. After the death of his virtuous wife Sibyl, niece to William the Conqueror, he lived twenty years a widower. He bore the death of his own most hopeful son with astonishing patience amidst the mourning of the whole kingdom. Upon that occasion he invited the chief nobility to supper, and comforted them, saying, "That it would be foolish and impious to repine in any thing whatever, at the will of God, which is always most holy, just, and wise; and that seeing good men must die, we ought to comfort ourselves, because no evil can happen to them that serve God, either alive or dead." He recommended his three grandsons, especially Malcolm the eldest, to the nobility, and afterwards died in the greatest sentiments of piety at Carlisle, on the 29th of May, 1153. His name was placed among the saints in many Scottish calendars. His grandson king Malcolm IV., surnamed the Madlen, is also esteemed a saint. He was so great a lover of peace that he bore the most manifest wrongs rather than he would see a war lighted up. He built many churches and monasteries, and was remarkable for his angelical purity, meekness, and humility. His extraordinary virtues are highly extolled by Neuburgensis, one of our most exact historians, l. 1, c. 25, l. 2 c. 18, and Fordun, from p. 689 to 700 ed. Hearne.

SS. GETULIUS AND COMPANIONS, MARTYRS.

GETULIUS, the husband of St. Symphorosa, was an officer in the Roman army under Trajan and Adrian; but upon his conversion to the faith, gave up his commission and retired into the country of the Sabines. His brother Amantius was no less zealous in the profession of the faith, but retained his dignity of tribune of a legion. The emperor Adrian sent Cerealis to apprehend Getulius in the country; but that officer was gained to Christ by the two brothers. The emperor, enraged at this news, commanded Licinius to condemn them to death, unless they could be induced to forsake the Christian religion. By the sentence of this inhuman judge, the three above-mentioned martyrs, and a fourth named Primitivus, after suffering twenty-seven days imprisonment at Tivoli, and divers torments, were beheaded together. St. Symphorosa buried their bodies in an Arenarium upon her estate. They suffered in the beginning of the second century, and are mentioned in the ancient Martyrologies on this day. See their acts abridged by Tillemont, t. 3, p. 23.

ST. LANDRY, C., IN LATIN, LANDERICUS,

BISHOP OF PARIS.

HE succeeded Audobert in that see, in the reign of Clovis II., about the year 650. In a great famine he distributed among the poor all his own little furniture, and melted down for their use the sacred vessels of the church. From the first foundation of ecclesiastical revenues under the Christian emperors, it was a customary law for every bishop to erect and maintain a general hospital, which was usually situated near the cathedral. Thus the ancient Lateran hospital stands near the basilic of that name in Rome, and Saint Landry is said to have first founded in this manner the Hôtel-Dieu in Paris, near his cathedral, the church of our Lady, upon the spot where the palace of Erchinoald, mayor of the palace, before stood. That hospital is served by one hundred nuns, and fifty novices of the order of Hospitaliers, following the rule of St. Austin. They watch almost every motion of the poor patients with incredible tenderness and patience, giving them all allowances if not contrary to their health. This hospital seems the largest in the world for the sick, but it is too much crowded for want of space; that at Milan is more numerous, but receives the poor that are well. But the hospitals of the Holy Ghost, and of St. Philip Neri at Rome, seem the best regulated in the universe. See Henschenius and Papebroke, t. 2, Junij, p. 293.

St. Landry was buried in the church of St. Germain l'Auxerrois, which was then called St. Vincent's, as was also the church and abbey since called of St. Germain-des Prez. His relics are kept in a silver shrine in the same church of St. Germain-l'Auxerrois, except two bones which were given in 1408 to the parish church of St. Landry, which was originally a chapel near the saint's house in which he was accustomed to pray. St. Landry subscribed, with twenty-three other bishops, the charter given by Clovis II. in 653 to the monastery of St. Denys, the original of which, written on Egyptian paper, is still preserved.¹ He is honored with an office in the new Paris Breviary.*

¹ See Mabill. Diplomatica, l. 5, tab. 17, l. 6, n. 7.

* By the order of St. Landry, Marculphus, a monk of Paris, wrote in 660. *Formularum Ecclesiasticarum libri duo*, published with notes by Bignon, and again by Baluze. They contain copies of charters, recommendatory letters of bishops, and the like.

B. HENRY OF TREVISO, C.

HE was a native of Bolsano, in the mountainous part of Tirol, between Trent and Brescia, and of mean extraction. The poverty of his parents deprived him of the advantage of a school education, but from his infancy he studied earnestly to improve every day in the love of God, the true science of a Christian. In quest of work he left Bolsano in his youth, and settled at Treviso, the capital city of a province in the Venetian territories. He gained his bread by day-labor, to which he applied himself with unwearied cheerfulness, and which he sanctified by a spirit of penance and recollection. He could not read, but he never failed to assist at all sermons and instructions as much as it lay in his power to do; and by his earnestness and attention he always reaped great advantage from whatever he heard relating to piety. He was diligent in attending at the whole divine office, and all public prayer whenever he could: he heard mass every day with an edifying devotion, and when at work joined in desire with those who had the happiness to be always employed in singing the divine praises at the foot of the altars. All the time that was not employed in labor and necessary duties, he spent in his devotions either in the church or in private, having his beads always in his hands. Under his painful and assiduous labor he led a most abstemious life, and secretly gave all that he was able to save of his wages to the poor. He studied always to conceal his devotions and other virtues from the eyes of men; but through the veil of his extreme humility they spread the brighter rays. Such was his meekness that under sickness or other afflictions, nothing that could savor of complaint or murmuring was ever heard from his mouth; he was an utter stranger to all resentment, and was sweet and affable to the whole world. When children or others reviled and insulted him, he made no other return than by good words, and by praying for them. He frequented the sacraments with extraordinary devotion, and went every day to confession; not out of scrupulosity, either magnifying small imperfections into great sins, or apprehending sin by a disordered imagination where a sound judgment discovers no shadow of evil, but out of a great desire of preserving the utmost purity of conscience, that his soul might be worthy to praise Him who is infinite purity and sanctity, and before whom the very angels are not without spot, that is, they appear all imperfection if compared to him. The saint was so solicitous to give all his actions to God with the most pure and perfect intention, that he feared a fault of immortification or idle curiosity in a glance of the eye to look at the flight of a bird if it any way distracted his mind, or hindered his recollection and attention to God at his work. When by old age he was no longer able to follow his day-labor, a certain pious lawyer gave him a lodging in his own house, and the servant of God lived by daily alms that were sent him, of which he never reserved any thing to the next day; but what he retrenched from his own meal he gave away to those whom he thought in the greatest distress. He died on the 10th of June, 1315. An incredible concourse of people resorted to the little chamber in which his body lay exposed, and three notaries, appointed by the magistrates to take in writing an account of the miracles wrought by God at his relics, compiled a few days before his burial a relation of two hundred and seventy-six. Out of devotion to his memory every one sought to obtain some little part of his small furniture, which consisted only of a hair-shirt, a log of wood which served him for a pillow, and twigs, cords, and straw, which made up his hard bed. The Italians call him St. Rigo, the diminutive of

the name Arrigo, or Henry. See his life written by Dominic, bishop of Previso, an eye-witness of his virtues, in the Bolland., t. 20, ad Junij, 10, p. 368 and Contin. of Fleury's *Eccles. History*.

JUNE XI.

ST. BARNABAS, APOSTLE

ST. BARNABAS, though not of the number of the twelve chosen by Christ, is nevertheless styled an apostle by the primitive fathers, and by St. Luke himself.¹ His singular vocation by the Holy Ghost, and the great share he had in the apostolic transactions and labors, have obtained him this title. He was of the tribe of Levi,² but born in Cyprus, where his family was settled, and had purchased an estate, which Levites might do out of their own country. He was first called Joses, which was the softer Grecian termination for Joseph. After the ascension of Christ, the apostles changed his name into Barnabas, which word St. Luke interprets, Son of Consolation, on account of his excellent talent of ministering comfort to the afflicted, says St. Chrysostom. St. Jerom remarks that this word also signifies the son of a prophet, and in that respect was justly given to this apostle, who excelled in prophetic gifts. The Greeks say that his parents sent him in his youth to Jerusalem, to the school of the famous Gamaliel, St. Paul's master; and that he was one of the first, and chief of the seventy disciples of Christ. Clement of Alexandria, Eusebius, and St. Epiphanius,³ testify that he was one of that number, and consequently had the happiness to receive the precepts of eternal life from the mouth of Christ himself. The first mention we find of him in holy scripture is in the Acts of the Apostles,⁴ where it is related that the primitive converts at Jerusalem lived in common, and that as many as were owners of lands or houses sold them, and brought the price and laid it at the feet of the apostles, that they might contribute all in their power to relieve the indigent, and might themselves be entirely disengaged from the world, and better fitted to follow Christ in a penitential and mortified life. No one is mentioned in particular on this occasion but St. Barnabas; doubtless because he was possessed of a large estate; and perhaps he was the first who set the example of this heroic contempt of the world, which has been since imitated by so many thousands, according to the advice of Christ to the rich man.⁵ This contribution was entirely free; but seems to have implied a vow, or at least a solemn promise of renouncing all temporal possessions for the sake of virtue. For Ananias and his wife Sapphira were struck dead at the feet of St. Peter for having secreted some part of the price; and were reproached by that apostle for having lied to the Holy Ghost, by pretending to put a cheat upon the ministers of God. Origen,⁶ St. Jerom,⁷ and St. Austin,⁸ are willing to hope that their sin was forgiven them by repentance at the voice of St. Peter, and that it was expiated by their temporal punishment. Though St. Chrysostom⁹ and St. Basil¹⁰ rather fear that they might perish eternally by impenitence. St. Austin, St. Jerom, St. Chrysostom,¹¹ St. Gregory the Great,¹² and the other fathers ac-

¹ Acts xiv. 13. ² Acts iv. 36.

Epiphanius. Hier. 20. c. 4, &c.

⁷ St. Hier. Ep. 8, ad Demetr.

¹⁰ Bas. Serm. I, de Instit. Monach.

³ Clem. Alex. Strom. 1. 2, p. 410; Eus. Hist. t. 1, c. 12, et t. 2, c. 1; St.

⁴ Acts iv. 36.

⁵ Matt. xix. 21.

⁶ S. Aug. Serm. 148, ol. 10, de div.

¹¹ Ibid.

¹² S. Greg. M. l. 1, Ep. 24, p. 513, t. 2. Ed. Bea

cuse them of a sacrilegious breach of their vow. St. Chrysostom,¹³ St. Basil,¹⁴ and St. Isidore of Pelusium,¹⁵ observe that God, by executing his justice by visible judgments on the first authors of a crime, does this to deter others from the like; as in the Antediluvians, Sodomites, Pharaoh, Onan, and Giezi; but those who nevertheless despise his warning, and by a more consummate malice imitate such sinners, if they are not consumed by a deluge, fire, or other visible judgment, must expect a more grievous chastisement in the flames of hell, proportioned to their hardened malice.

Barnabas made his oblation perfect by the dispositions of his heart with which he accompanied it, and by his piety and zeal became considerable in the government of the church, being a *good man, and full of the Holy Ghost*, as he is styled by the sacred penman.¹⁶ St. Paul coming to Jerusalem three years after his conversion, and not easily getting admittance into the church, because he had been a violent persecutor, addressed himself to St. Barnabas as a leading man, and one who had personal knowledge of him, who presently introduced him to the apostles Peter and James; and such weight did his recommendation carry, that St. Peter received the new convert into his house, and he abode with him fifteen days.¹⁷ About four or five years after this, certain disciples, probably Lucius of Cyrene, Simeon, who was called Niger, and Manahen, having preached the faith with great success at Antioch, some one of a superior, and probably of the episcopal order was wanting to form the church, and to confirm the Neophytes. Whereupon St. Barnabas was sent from Jerusalem to settle this new plantation. Upon his arrival he rejoiced exceedingly at the progress which the gospel had made, exhorted the converts to fervor and perseverance, and by his preaching made great additions to their number, insomuch that he stood in need of an able assistant. St. Paul being then at Tarsus, Barnabas took a journey thither and invited him to share in his labors at Antioch. Such a field could not but give great joy to the heart of St. Paul, who accompanied him back, and spent with him a whole year. Their labors prospered, and the church was so much increased at Antioch, that the name of Christians was first given to the faithful in that city. In the eulogium which the Holy Ghost gives to St. Barnabas, he is called a good man by way of eminence, to express his extraordinary mildness, his simplicity void of all disguise, his beneficence, piety, and charity. He is also styled full of faith; which virtue not only enlightened his understanding with the knowledge of heavenly truths, but also passed to his heart, animated all his actions, inspired him with a lively hope and ardent charity, and filled his breast with courage under his labors, and with joy in the greatest persecutions and crosses. He is said to have been full of the Holy Ghost, his heart being totally possessed by that divine spirit, and all his affections animated by him; banishing from them the spirit of the world with its vanities, that of the devil with his pride and revenge, and that of the flesh with the love of pleasure and the gratification of sense. So perfect a faith was favored with an extraordinary gift of miracles, and prepared him for the merits of the apostleship. By the daily persecutions and dangers to which he exposed himself for the faith, his whole life was a continued martyrdom. Whence the council of the apostles at Jerusalem says of him and St. Paul: *They have given their lives for the name of our Lord Jesus Christ.*¹⁸

Agabus, a prophet at Antioch, foretold a great famine, which raged shortly after over the East, especially in Palestine. Whereupon the church at Antioch raised a very considerable collection for the relief of the poor brethren in Judæa, which they sent by SS. Paul and Barnabas to the heads of the

¹³ Hom. 12, in Acta, t. 9, p. 101, ed. Ben
¹⁴ Ac's xi. 24

¹⁵ S. Basil, in Moral Reg. 11
¹⁷ Galat. i. 18

¹⁶ L. i, Ep. 187
¹⁸ Acts xv. 26

church at Jerusalem. Josephus informs us that this famine lay heavy upon Judæa during the four years' government of Cuspius Fadus, and Tiberius Alexander, under the emperor Claudius. John, surnamed Mark, attended St. Barnabas back to Antioch. He was his kinsman, being son to his sister Mary, whose house was the sanctuary where the apostles concealed themselves from the persecutors, and enjoyed the conveniency of celebrating the divine mysteries. The church of Antioch was by that time settled in good order, and pretty well supplied with teachers, among whom were Simeon, called Niger, Lucius of Syrene, and Manahen, the foster-brother of Herod the Tetrarch,* who were all prophets, besides our two apostles.¹⁹ As they were ministering to the Lord, and fasting, the Holy Ghost said to them by some of these prophets: "Separate me Paul and Barnabas for the work whereunto I have taken them." The word separate here signifies being entirely set apart to divine functions, and taken from all profane or worldly employments, as it is said of the Levites,²⁰ and of St. Paul.²¹ The work to which these two apostles were assumed, was the conversion of the Gentile nations. The whole church joined in prayer and fasting to draw down the blessing of heaven on this undertaking; a model always to be imitated by those who embrace an ecclesiastical state. After this preparation, SS. Paul and Barnabas received the imposition of hands, by which some understand the episcopal consecration. But Estius, Suarez, and others, more probably think that they were bishops before, and that by this rite is meant no more than the giving of a commission to preach the gospel to the Gentile nations, by which they were consecrated the Apostles of the Gentiles.

Paul and Barnabas having thus received their mission, left Antioch, taking with them John Mark, and went to Seleucia, a city of Syria adjoining to the sea; whence they set sail for Cyprus, and arrived at Salamis, a port formerly of great resort. Having there preached Christ in the synagogues of the Jews, they proceeded to Paphos, a city in the same island, chiefly famous for a temple of Venus, the tutelar goddess of the whole island. The conversion of Sergius Paulus, the Roman proconsul, happened there. These apostles taking ship again at Paphos, sailed to Perge in Pamphylia. Here John Mark, weary of the hardships and discouraged at the dangers from obstinate Jews and idolaters, which everywhere attended their laborious mission, to the great grief of his uncle Barnabas, left them and returned to Jerusalem. Paul and Barnabas from Perge travelled eighty miles northward to Antioch in Pisidia. There they preached first in the synagogues of the Jews; but finding them obstinately deaf to the happy tidings of salvation, they told them that by preference they had announced first to them the words of eternal life; but since they rejected that inestimable grace, they would address the same to the Gentiles, as God had commanded by his prophets. The exasperated Jews had interest enough to get them expelled that city. The apostles went next to Iconium, the metropolis of Lycaonia, and preached there some time; but at length the malice of the Jews prevailed, and the apostles narrowly escaped being stoned. They bent their course hence to Lystra in the same province, in which city the idolaters, surprised to see a cripple miraculously healed by St. Paul, declared the gods were come among them. They gave to Paul the name of Mercury, because he was the chief speaker, and to Barnabas that of Jupiter, probably on account of his gravity and the comeliness of his person.† In this persuasion they were preparing

¹⁹ Acts xliii.²⁰ Num. viii. 14.²¹ Rom. i. 1; Gal. i. 15.

* This Manahen must have been of high birth, as he had the same nurse with Herod Antipas. he was perhaps son of Manahen, prince of the Sanhedrim under Hillel, a great officer under Herod.

† St. Barnabas is represented by St. Chrysostom and all antiquity as a man of a beautiful and venerable aspect, and of a majestic presence, whereas St. Paul was of a low stature. Whence St. Chrysostom writes

to offer sacrifices to them, and were with difficulty diverted from it by the two saints. But soon after, at the malicious instigation of the Jews, they passed to the opposite extreme and stoned Paul. However, though left for dead, when the disciples came (probably to inter his body) he rose up, went back into the city, and the next day departed with Barnabas to Derbe. Hence, after numerous conversions they returned to Lystra, Iconium, and the other cities already mentioned, confirming the faithful in the doctrine they had lately received, and ordaining priests in every church. They at length arrived at Antioch in Syria, and continued with the disciples of that city a considerable time, full of joy and thanksgiving for the success of their ministry. During their abode in this city arose the dispute relating to the necessity of observing the Mosaic rites. St. Barnabas joined St. Paul in opposing some of the Jewish converts who urged the necessity of observing them under the gospel. This weighty question gave occasion to the council of the apostles at Jerusalem held in the year 51, wherein SS. Paul and Barnabas gave a full account of the success of their labors among the Gentiles, and received a confirmation of their mission, and carried back the synodal letter to the new converts of Syria and Cilicia, containing the decision of the council, which had exempted the new converts from any obligation on the foregoing head.

St. Barnabas gives us a great example of humility in his voluntary deference to St. Paul. He had been called first to the faith, had first presented St. Paul to the apostles and passed for first among the doctors of the church of Antioch; yet on every occasion he readily yields to him the quality of speaker, and the first place, which we must ascribe to his humility. Neither did St. Paul seek any other pre-eminence than the first place in all labors. At last a difference in opinion concerning Mark produced a separation, without the least breach of charity in their hearts. John Mark met them again at Antioch. St. Paul proposed to our saint to make a circular visit to the churches of Asia which they had founded. Barnabas was for taking his kinsman Mark with him; but Paul was of a different sentiment in regard to one who before had betrayed a want of courage in the same undertaking. The Holy Ghost would by this occasion separate the two apostles, that for the greater benefit of the church the gospel might be carried into more countries. John Mark by this check became so courageous and fervent, that he was from that time one of the most useful and zealous preachers of the gospel. St. Paul afterwards expressed a high esteem of him in his epistle to the Colossians;²¹ and during his imprisonment at Rome, charged St. Timothy to come to him, and to bring with him John Mark, calling him a person useful for the ministry.²² John Mark finished the course of his apostolic labors at Biblis in Phœnicia, and is mentioned in the Roman Martyrology on the 27th of September. After this separation St. Paul with Silas travelled into Syria and Cilicia, and Barnabas, with his kinsman, betook himself to his native island, Cyprus. Here the sacred writings dismiss his history.

St. Barnabas always remembered the conversion of nations was the province allotted to him, nor could he be induced to allow himself any repose, while he saw whole countries deprived of the light of salvation. Theodoret says he returned again to St. Paul, and was sent by him to Corinth with Titus. Dorotheus and the author of the Recognitions suppose him to have been at Rome. The city of Milan honors him as patron from a tradition, supported by monuments which seem to be of the fourth age, affirming that

²¹ Coloss. iv. 10, 11

²² 2 Tim. iv. 11.

of the latter: "He was a man three cubits high: yet he ascended above the heavens." See a *Lap. & Ep. Cr. Sic. Sic*

he preached the faith there, and was the founder of that church.* But how wide soever his missions lay, he always regarded his own country as the province especially allotted to his care; and there he finished his life by martyrdom. Alexander, a monk of Cyprus in the sixth age, hath written an account of his death, in which he relates that the faith having made great progress in Cyprus by the assiduous preaching, edifying example, and wonderful miracles of this apostle, it happened that certain inveterate Jews who had persecuted the holy man in Syria, came to Salamis and stirred up many powerful men of that city against him. The saint was taken, roughly har-
dled and insulted by the mob, and after many torments stoned to death. The remains of St. Barnabas were found near the city of Salamis, with a copy of the gospel of St. Matthew, in Hebrew, laid upon his breast, written with St. Barnabas's own hand. The book was sent to the emperor Zeno in 485, as Theodorus Lector relates.²³ St. Paul mentions St. Barnabas as still living in the year 56.²⁴ St. Chrysostom speaks of him as alive in 63.²⁵ He seems to have attained to a great age.† St. Charles Borromeo, in his sixth provincial council, in 1582, appointed his festival a holiday of obligation. Nicholas Sormani, a priest of the Oblates, maintains that he preached at Milan,²⁶ and St. Charles Borromeo in a sermon²⁷ styles him the apostle of Milan.²⁸

St. Barnabas, the more perfectly to disengage his affections from all earthly things, set to the primitive church an heroic example, by divesting himself of all his large possessions in favor of the poor: riches are a gift of God to be received with thankfulness, and to be well employed. But so difficult and dangerous is their stewardship; so rare a grace is it for a man to possess them and not find his affections entangled, and his heart wounded by them, that many heroic souls have chosen, with St. Barnabas, to forsake all things, the more easily to follow Christ in perfect nakedness of heart. Those who are favored with them must employ them in good offices, and in relieving the indigent, not dissipate them in luxury, or make them the fuel of their passions: they must still dare to be poor; must be disengaged in their affections; and must not be uneasy or disturbed if their money takes its flight, being persuaded that the loss of worldly treasures deprives them of nothing they can properly call their own.

²³ Theod. Lect. ii., p. 557, Suidas, &c

²⁴ 1 Cor. ix. 6.

²⁵ S. Chrys. Hom. 11, in Coloss.

²⁶ Sormani in Apologismis.

²⁷ S. Car. Borr. Hom. 26, t. 1, p. 174.

²⁸ See Bernard. Cassinus in his Veritas Sacrarum Reliquiarum in Basilica Metropolitana Mediolanensi, an. 1743.

* See Origine Apostolica della Chiesa Milanese da Nic. Sormani, Milan, 1754.

The religious order of Regular Clerks, called Barnabites from the church of this saint in Milan, of which they obtained possession in 1545, was founded at Milan by three pious noblemen in 1530, confirmed by pope Clement VII. in 1532, and Paul III. in 1535. This order, the chief end of which is to furnish able preachers to instruct the people in missions, was exceedingly favored by St. Charles Borromeo, and has been rendered illustrious by many great men. See Helyot, Hist. des Ord. Relig., t. 4, p. 110, and principally F. Mansi, the Servite, Nota in Raynaldi Contin. Annal. Baronii, ad an. 1533, p. 298, t. 13; Contin., sen t. 22, totius Operis.

† An epistle which is extant in Greek, and bears the name of St. Barnabas, is quoted as his undoubted work by St. Clement of Alexandria, Origen, &c. But Saint Jerom and Eusebius (l. 3, Hist., c. 25) rank it among the apocryphal or uncanonical writings; and it is evident that the church never received it into the canon of holy scripture. On which account Tillemont, (t. 1, p. 659,) Cellier, (t. 1, p. 499,) and many others think it is not the work of this apostle; nevertheless, Dr. Cave (Hist. Liter., t. 1, p. 18) and several others maintain St. Barnabas to be the true author. It appears certainly to be a production of the apostolic age which the very style seems to show. It was written to the Jewish converts, who held the observance of the ceremonial law to be necessary in the gospel dispensation. The author displays much Hebrew erudition, and a great knowledge of the holy scriptures, to show that the Mosaic ceremonies were abolished by the new law. In the second part he lays down excellent precepts of morality on the virtues of humility, meekness, patience, charity, chastity, &c., under the notion of the way of light, in which the good walk under the safeguard and conduct of the angels of God, as the bad are under the influence of the angels of Satan. Among other vices, he inveighs severely against talkativeness, which he says is the snare of death. He teaches that the six days of the creation signify allegorically six thousand years, after which term he fixes the general conflagration of the world. The same is advanced by several other ancient writers, from a traditional notion of the Jews, grounded on the supposed prediction of one Elias, not the great prophet of that name, on which the long annotation of Cotelier on this passage may be consulted. (n. 15.) But to this no heed is to be given. The fifth general council of Lateran forbids any preachers to presume to determine the time of Christ's second coming, which he assures us no man knoweth.

ST TOCHUMRA, VIRGIN IN IRELAND,

WAS titular saint of the parish of Tochumracht in the diocese of Gera bore, otherwise called Killfenora; the cathedral of which bears the name of St. Fachnan, who seems to have been the first bishop of this see, which is situated in Munster; but since the year 1660 is annexed to the archbishopric of Tuam.

ANOTHER ST. TOCHUMRA, V.,

In the diocese of Kilmore, was also much honored in Ireland on this day and invoked by women in labor. Colgan could discover no Acts, &c.

JUNE XII.

ST. JOHN OF SAHAGUN, C.

HERMIT OF THE ORDER OF SAINT AUGUSTINE.

From his life, contained in nine letters of blessed John of Seville, written soon after his death, extant in *Acta Sanct.*, with the notes of F. Papebroke, Junij. t. 2, p. 616. Also *La Vie de S. Jean Gonzalez ou de S. Facond*, par P. Nic. Robine, Paris, 1692, and *Nævius*, in his *Eremus Angustiniana*, p. 201.

A. D. 1479.

ST. JOHN, son of John Gonzalez of Castrillo, was a native of Sahagun, or St. Fagondez, in the kingdom of Leon in Spain. He went through the course of his studies in the schools of the Benedictin monks of St. Fagondez, and no sooner had he received the ecclesiastical tonsure than his father procured him a small benefice. The bishop of Burgos took him shortly after into his family and preferred him to a canonry, though the abbot of St. Fagondez had already put him in possession of three small benefices. The pretence for this plurality was the incompetency of the livings for the maintenance of the incumbent. John had lived always blameless in his morals, and his life had an appearance of virtue above the general bulk of Christians. But the divine grace opening his eyes, he at length discovered many errors in his conduct, and set himself seriously to reform them. The first step he took was to extort, by repeated importunity, leave from the bishop of Burgos to resign his church livings, reserving only one chapel, in which he every day said mass, often preached, and catechized the ignorant. He lived in the strictest evangelical poverty and mortification, retired from the world, and began by serious consideration to take a view of himself, and of the state of his soul. He learned by experience that pious reading, meditation, and prayer afford a purer joy than all the train of worldly pleasures can give. Having at length procured his bishop's consent, he repaired to Salamanca, where he applied himself during four years to the study of theology. After which term he attended the care of souls in the parish church of St. Sebastian, and frequently preached with wonderful zeal and fruit. In the mean time he lived with a virtuous canon, and inured himself to the practice of grea

austerities during nine years, till he was obliged to be cut for the stone. As soon as he had recovered his health after the operation, he took the religious habit among the hermits of St. Austin in Salamanca, in 1463. In his novitiate he appeared already a perfect master in a spiritual life, and made his solemn vows on the 28th of August, in 1464. He so perfectly attained the spirit of his rule, that no one was more mortified, more obedient, more humble, or more disengaged from creatures than he appeared to be in all his actions. Being commanded to employ his talents in preaching, he delivered from the pulpit the word of God with such energy and force, as discovered how much his understanding was enlightened, and his heart filled with the holy maxims of the gospel. By his pathetic sermons and private exhortations he introduced an entire reformation of manners throughout the whole city, and extinguished the most inveterate feuds and animosities, which, especially among the noblemen, produced daily bad effects; for, by the spirit of meekness with which he was endued, he had a particular talent in reconciling enemies, and in appeasing dissensions. Those whom he found full of bitterness against their neighbor he inspired with the love of peace and charity, and taught them to seek no other revenge than that of forgiving all injuries, and of overcoming enmity by benefits.

Being appointed master of the novices, he discharged that important office with extraordinary prudence and sweetness. In 1471 he was chosen prior of his convent, which was a house famous for the severity of its discipline, and for maintaining the true spirit of the order. The saint was sensible that all advice and precepts are ineffectual when they are not supported by example, and thought it his duty to conduct his religious in the path of perfect virtue more by example than by authority. The high opinion which every one had of his sanctity contributed to give the greatest weight to his words and example. Our saint, by his purity of heart and eminent spirit of prayer, was prepared to receive of God a singular prudence and gift of discerning spirits. He was favored with an extraordinary light in penetrating the recesses of the hearts of penitents. He heard the confessions of all who presented themselves; but was severe in deferring absolution to habitual sinners, and to ecclesiastics who did not live according to the spirit of their most holy profession. He said mass with a devotion that exceedingly edified all that were present. Without respect of persons, he reprov'd vice in the great ones with a liberty which often drew upon him severe persecutions. A certain duke, whom he had exasperated by his charitable exhortations to forbear provoking heaven by the oppression of his vassals, sent two assassins to murder him; but at the sight of the holy man, the ruffians were struck with remorse, and casting themselves at his feet, begged pardon for their crime. The duke falling sick, humbly testified to the saint his sincere repentance, and by his prayers and blessing recovered his health. St. John being visited with his last sickness, foretold his death, and happily slept in the Lord on the 11th of June, 1479. He was glorified by many miracles both before and after his death, beatified by pope Clement VIII. in 1601, and canonized by Alexander VIII. in 1690. Benedict XIII. commanded an office in his honor to be inserted in the Roman Breviary on the 12th of June.

The example of the saints teaches us that there is nothing to be got for virtue in a life of dissipation. Worldly conversation, which turns on vanity and trifling amusements, insensibly takes off the bend of the mind towards virtue, and the constitution of the soul is hereby impaired no less than that of the body is by means destructive of its health. In retirement and by frequent serious consideration, the mind acquires more strength more exten-

siveness, and more activity; and is fed with pure truths, and strongly confirmed in good principles. There is nothing more useful or necessary to weaken the impression that sensible objects make upon us. Every good Christian ought from time to time to retire from the world to be alone, and to have regular hours for pious reading and consideration. "Reflection," says St. Bernard, "is the eye of the soul: it lets light and truth into it." The divine wisdom says, *I will lead her into the wilderness, and I will speak to her heart.*¹

SS. BASILIDES, QUIRINUS, OR CYRINUS, NABOR, AND NAZARIUS, MARTYRS.

SS. GELASIUS and Gregory the Great, in their sacramentaries, the ancient Roman Calendar published by F. Fronto, and the true Martyrology of Bede, make honorable mention of these four martyrs, who suffered at Rome, and were interred on the Aurelian road. According to the acts of their martyrdom, they were four soldiers in the army of Maxentius, son of Maximian Herculeus; and after suffering many torments, were beheaded by the command of Aurelius, prefect of Rome. St. Chrodegang, bishop of Metz, in 756, having procured the relics of several martyrs from Rome, he placed those of St. Gorgonius in the abbey of Gorze, four leagues from Metz; those of St. Nazarius in that of Lorch, or Lausheim, in the diocese of Worms; and those of St. Nabor in that of St. Hilary on the Moselle, since corruptly called St. Avol's, *i. e.*, St. Nabor's in the diocese of Metz. See Paul the deacon, Rabanus Maurus, Notker, &c.

ST. ESKILL, BISHOP AND MARTYR IN SWEDEN

THIS saint was an Englishman by birth, but so long as the Catholic religion flourished in the northern kingdoms of Europe, was honored in that part of the universe as one of the most illustrious martyrs of the gospel of Christ. St. Anscharius, archbishop of Bremen, having by his zealous labors laid the foundation of a numerous church in Sweden, was obliged to return into Germany. After his departure the Swedes returned to their paganish superstition, and expelled Simon, whom St. Anscharius had left bishop of that church. The news of this apostacy afflicted extremely the servants of God who inhabited the northern provinces of England, and St. Sigefride, archbishop of York, resolved to undertake a mission in person to rescue so many souls that were running upon the very brink of perdition. Eskill, his kinsman, desirous to have a share in this laborious and dangerous enterprise, accompanied him thither, and behaved in that country with so much zeal and prudence that, at the request of the king and people, St. Sigefride, before his return to England, consecrated him bishop at a place called Nordhan's Kogh. By his zealous labors, which were supported by the example of his apostolic life, the church was exceedingly propagated, till good king Ingon was slain by the infidels, and the wicked Sweno, surnamed the Bloody, placed on the throne. Upon this revolution they revived their most impious and barbarous superstitions, with which they celebrated a most solemn festival at a place called Strengis. St. Eskill's zeal was enkindled at such abominations, and attended by several of his clergy and of the faithful, he hastened to the place of the sacrilegious assembly. There he strongly ex

¹ Osee II. 14

horted the idolaters to renounce their impious worship. Finding them deaf to his remonstrances, he addressed his prayers to the Almighty, beseeching Him by some visible sign to give evidence that He alone was the true God. Instantly a violent storm of hail, thunder, and rain fell upon the spot, and destroyed the altar and sacrifices. This prodigy the infidels ascribed to art magic, with which they charged the saint, and by the king's orders they stoned him to death. His sacred body was buried on the spot upon which he suffered martyrdom, and soon after a church was there built, in which his sacred remains were exposed to the veneration of the faithful, and were honored with miracles. He glorified God by martyrdom in the eleventh century. His festival was formerly kept on this day in Sweden, Poland and other northern countries. See his life published by the Bollandists; Messenius, *Seondia Illustrata*, p. 31, and Benzelius, *Monum. Eccles. Suevogothe ex MSS. Upsal. 1709*, p. 29.

ST. ONUPHRIUS, HERMIT.

HE lived some time in an austere monastery of one hundred monks, near Thebes in Egypt. A desire of imitating the solitude of St. John Baptist, moved him to seek a retreat in the most solitary wilderness of that country. He for some years struggled with grievous temptations, but by perseverance overcame them, and by the exercises of holy solitude prepared his soul for the closest communications with God, in which he found the repose of his heart, the comfort of his earthly pilgrimage, and a kind of anticipation of the eternal enjoyment of heaven. He spent in this retirement sixty years, unknown to the world; but by his prayers never ceased to implore the divine mercy in its behalf, and for the protection of the church under the persecutions of the two Arian emperors, Constantius and Valens. A date-tree and a palm-tree which grew near his cell furnished him with food. He died on the 12th of June. See his life by one Paphnutius in Rosweide, p. 99, and Janning's *Collections and Notes*, t. 2, Jun. p. 519.

ST. TERNAN, BISHOP OF THE PICTS, C.

ST. PALLADIUS, the apostle of the Scots, ordained St. Servanus, or Serf, bishop of Orkney, and St. Ternan of the Picts, in 440. This latter had sanctified himself many years in the abbey of Culross, in Fifeshire, in which St. Kentigern had established a most holy manner of life. On St. Ternan see Boëtius, Lesley, King, and Papebroke, p. 533

JUNE XIII.

ST ANTONY OF PADUA, C.

His genuine life has received several interpolations from popular reports of no authority. But Wadding's Annals of his Order furnish us with good memoirs relating to his life and actions. See the judicious notes of the Bollandists, *Acta Sanctorum Junii*, t. 2 p. 706 Ragnaud, t. 8, *Mic. Ant. Bibl. Hisp. and Andreich.*

A. D. 1231

ST. ANTONY, though a native of Lisbon in Portugal, received his surname from his long residence at Padua, which city is possessed of the treasure of his relics. He was born in 1195, and christened by the name of Ferdinand, which he changed for that of Antony when he entered the order of St. Francis, out of devotion to the great patriarch of monks, who was the titular saint of the little chapel of his order in which he took the habit. His father was Martin de Bullones, an officer in the army of Alphonsus I., surnamed el Consultador, who, having defeated five kings of the Moors in the battle of Orique, in 1139, was crowned king of Portugal, and died in 1185. This prince's father, Henry of Burgundy, grandson of Robert, king of France, had begun the conquest of that country, but never took the title of king. The mother of our saint was Mary of Tevera, one of the most accomplished of women. Both his parents were equally distinguished by their nobility and virtue. They placed their son very young in the community of the canons of the cathedral of Lisbon, where his rising genius was carefully cultivated, and from his tender years he always advanced both in knowledge and devotion. At fifteen years of age he entered among the regular canons of St. Austin, near Lisbon; but not bearing the interruption and distraction which the visits of his friends there gave him, he desired, two years after, to be sent to the convent of the Holy Cross of the same order at Coimbra, a hundred miles from the former city. The close retirement and the austerity in which he there lived astonished his brethren, while he pursued his studies, and read assiduously the holy scriptures and fathers. By his regular method and application, and by his sound and piercing judgment, he made a quick progress, and together with a profound knowledge of theology, acquired a perfect habit of nervous and convincing eloquence. In the mean time he inflamed his devotion by assiduous prayer and holy meditation, and nourished daily in his soul the strongest sentiments and affections of piety, without which means the heart is left spiritually dry, the usual consequence of studies whether sacred or profane unless prayer imparts to them its unction. But the saint was called by God to serve him with greater fervor, and to be the ornament and support of another illustrious rising order of religious men.

He had lived at Coimbra near eight years, when Don Pedro, infant of Portugal, brought over from Morocco the relics of the five Franciscans, who had been lately there crowned with martyrdom. Ferdinand was strongly affected at the sight, and conceived an ardent desire to lay down his life for Christ. Shortly after, certain Franciscan friars came to his monastery of the Holy Cross to beg an alms for their community. Ferdinand discovered to them his inclination to embrace their institute, and was by them encouraged to put it in execution. No sooner was this known among the canons but they endeavored to dissuade him from such a resolution, and he suffered much from their raileries and bitter reproaches. But he rejoiced in humilia

tions, and he began by them to learn to overcome himself, and to root out of his heart all lurking poison of pride. While he examined his vocation, and begged the direction of the Holy Ghost, he found his resolution every day to gain new strength from the esteem he conceived for an order which inspired an eminent spirit of martyrdom, and still enjoyed the direction and living example of its holy founder. Its poverty and austerities had also charms to him. Having, therefore, obtained the consent of his prior, he received this new habit in 1221, in the little Franciscan convent dedicated to the great St. Antony, patriarch of the monks, near Coimbra. After some time spent in solitude, prayer, and penitential austerities, burning with a desire of martyrdom, he obtained leave to go into Africa to preach the gospel to the Moors. He was scarce arrived there, when God, satisfied with the sacrifice of his heart, visited him with a severe fit of illness, which obliged him to return to Spain for the re-establishment of his health. But by contrary winds, the vessel on which he was embarked was driven to Sicily, and touched at Messina; where he was informed that St. Francis was then holding a general chapter at Assisium. Sick and weak as he was, the desire of seeing the holy founder of his order carried him to Assisium. When he had seen St. Francis he desired to cultivate the happiness which he enjoyed in the company of the saint; and in order to stay nearer his person, offered himself to the provincials and guardians of Italy. St. Francis approved his inclination to renounce his friends and country; but not one of the superiors there assembled would be troubled with him, so unpromising and sickly was his aspect; for he took care to conceal his learning and talents, and presented himself only to serve in the kitchen. At last a guardian, in the province of Romagna, named Gratiani, took pity of him, and sent him to the hermitage of Mount-Paul, a little solitary convent near Bologna. Antony thought of nothing but of burying himself here in obscurity unknown to the world, joining the sweets of heavenly contemplation with the austerities of a penitential life, and the humiliations of such a state. He never let fall one word which might show his learning, much less any thing of the sublime communications of his soul with God; but listened to everybody, and only spoke when obliged, till an accident made him known to the world. An assembly of the neighboring Dominican and Franciscan friars was held at Forli, in which the Dominicans, as strangers, were desired to make an exhortation to the company. They all excused themselves, every one saying that he was not prepared. Then Antony's guardian ordered him to speak, and to say whatever the Holy Ghost should put in his mouth. The saint begged to be excused, alleging that he had been only used to wash the dishes in the kitchen, and to sweep the house. But the superior insisting upon his compliance, he spoke with such eloquence, erudition, and unction, as astonished the whole company. He was at that time about twenty-six years old.

St. Francis was informed of the discovery of this hidden treasure in his order and sent him to Vercelli, there to apply himself to the study of theology, and after a short time to teach the sacred sciences; yet recommending to him to make the assiduous exercise of contemplation and prayer his principal employment, lest his studies should otherwise extinguish in him the spirit of devotion and piety. St. Francis's letter was couched in the following terms: "To my most dear brother Antony, friar Francis wishes health in Jesus Christ. It seemeth good to me, that you should read sacred theology to the friars; yet so, that you do not prejudice yourself by too great earnestness in studies; and be careful that they do not extinguish in yourself or in them the spirit of holy prayer." St. Antony taught divinity some years with great applause at Bologna, Toulouse, Montpellier, and

Padua, and was appointed guardian at Limoges. In all these employments he never made use of the general dispensation allowed to professors, of an exemption from any of the regular duties of his community, and he found time to preach assiduously to the people. He at length forsook the schools to apply himself wholly to the functions of a missionary preacher; for he thought the conversion of souls from vice, and the reformation of manners called for his whole attention and zeal. He seemed formed both by nature and grace for this most important office. He had a polite address, an easy carriage, and a very pleasing countenance. His voice was strong, clear, and agreeable; he was endowed with a happy memory, and was a complete master of all the arts of persuasion. To his other advantages he added that of the most graceful action and accent, by which he knew how to get into the very souls of his hearers by seizing on their senses, having learned that man has as much of a sensible as of a rational creature. He was perfectly versed in the holy scriptures, had an excellent talent of applying them to the purpose on all occasions, and displayed in a clear light, and with inexpressible energy the genuine sense, and the spirit and marrow of the sacred text. But what made his eloquence most prevailing, and rendered it like a torrent of fire which bore down all before it, was the unction with which he spoke: for his heart being filled with the warmest and most feeling sentiments of every virtue, he poured these forth with an energy and zeal that seemed irresistible. His words were so many darts, which pierced the hearts of his hearers: for he had long treasured up by the exercises of humility, silence, mortification, contemplation, and prayer, what he afterwards communicated to his hearers; and his soul was itself all flame before he endeavored to kindle the fire of divine love in others. Full of a sovereign contempt of the world and himself, and burning with a desire to die for Jesus Christ, and to see his pure love reign in all hearts, he was above the reach of all temptations which could warp his integrity, or make him weaken or disguise the maxims of the gospel, which he announced with equal dignity and zeal to the great ones and the small. The learned admired the loftiness of his thoughts, and the strong images with which he painted the most sublime mysteries, and added an unspeakable dignity to the most obvious and common truths of religion and morality; yet a natural simplicity rendered all his discourses no less intelligible and easy to the most vulgar understandings. Charity and prudence took off the edge of harshness from his reprehensions, and his very reproofs were not bitter or austere, but amiable and insinuating. While he beat down presumptuous sinners by the terrors of the divine judgments, he at the same time took care to raise and encourage their sinking souls by confidence in the divine goodness and mercy. He opposed the fashionable vices and growing heresies of those times with equal vigor and success. The most obstinate heretics and the most hardened sinners threw themselves at his feet, declaring themselves conquered. Pope Gregory IX. hearing him preach at Rome in 1227, in his surprise, figuratively called him The Ark of the Covenant, or rich spiritual treasure. The sanctity and severity of his life gave also great weight to his words. Such was the gravity of his countenance and the edifying modesty of his deportment, that he seemed to preach by every action. Having once invited a brother to go out with him to preach, he returned to his convent without making any sermon to the people. His companion asked him why he had not preached. "We have done it," said the saint, "by our modest looks, and by the gravity of our behavior." The frequent miracles which were performed by him much enhanced the reputation of his eminent sanctity wherever he came. The crowds were everywhere so great at his sermons that he was often obliged to preach in market-places or

fields. He travelled through cities, towns, and villages, with an unwearied zeal, and preached in France, Spain, and Italy. When he was one day going to begin his sermon to a most numerous assembly in the fields in France, the sky was on a sudden covered with thick clouds, and violent claps of thunder presaged a dreadful storm. The people began to disperse, and run to the neighboring city. But the saint encouraged them to stay, and by his prayers obtained that the audience, as if they had been covered with an invisible canopy, felt nothing of the dreadful shower of rain and hail, while the neighboring fields and highways were covered with a deluge.

The saint was no less admirable in the confessional and in the private direction of souls than in the pulpit. Wherever he came, dissensions and animosities were extinguished, usurers restored their unjust gains, sinners melted into tears at his discourses, and by their sobs often interrupted his sermons, and every one sought his particular advice for the direction of his own conscience and conduct. In Lombardy, for the protection of the oppressed people, he put his life in the hands of one of the most furious of tyrants. Ezzelino, a native of the marquisate of Treviso, but of German extraction, having put himself at the head of a party of the Gibellins or Imperialists, made himself master of Verona, Padua, and several other cities in Lombardy, and exercised in them the most horrible tyranny during forty years. He contemned the anathemas of Gregory IX., Innocent IV., and Alexander IV. Hearing that the citizens of Padua had revolted from him, he put to death in one day twelve thousand persons of that country. The city of Verona, which was the place of his residence, had lost most of its inhabitants, and was filled with his guards, whose terrible armor added fierceness to their savage countenances. The saint, who feared no danger in the cause of God and his neighbor, went boldly to Verona: he found the streets solitary and mournful, and advancing to the palace, desired an audience of the prince. Being introduced into his chamber, he saw him seated on a throne, surrounded by his troop of murderers, who stood armed, ready to execute his bloody orders the instant they were issued. Antony, no way dismayed, told the tyrant that his murders, sacrileges, and plunders called to heaven for vengeance upon his head, and that those whom he had slain or oppressed were witnesses before God against him. The saint said many things to the same purpose, and the guards waited every moment to hear the tyrant command him to be cut to pieces. But to their great astonishment, he descended from his throne pale and trembling, and putting his girdle round his neck for a halter, cast himself at the feet of the humble servant of God, and with many tears begged him to intercede with God for the pardon of his sins. The saint lifted him up, and gave him suitable advice to do penance. Some time afterwards he sent a great present to St. Antony, which the holy man refused to accept, saying, the only agreeable present the prince could make him would be to restore to the poor what he had unjustly taken from them. Ezzelino seemed for some time to change his conduct, but after the death of the saint, relapsed into his former disorders. At length being taken prisoner by the confederate princes of Lombardy in 1259, he died distracted in close confinement.

St. Antony, when invested with several dignities in his order, was watchful to maintain the primitive spirit and regularity in the houses under his inspection. He saw it almost in its birth exposed to imminent danger, and saved it by his zeal and prudence. St. Francis dying in 1226, brother Elias, a man of a worldly spirit, was chosen general; who abusing his authority began to introduce several relaxations of the rule, which tended to the ruin of its fundamental constitutions and spirit. He built a church

too magnificent for the poverty which the rule required and professed, applied money to his own private use, bought himself a horse, kept servants, ate in his own chamber, and had better fare than the community prepared for him. Most of the provincials and guardians, out of human respects, were gained to his way of thinking; and the rest, who saw that the tendency of such an innovation was to open a door to relaxations which must necessarily extinguish the spirit and glory of the order, had not courage to speak against it. Only St. Antony and an Englishman named Adam, boldly opposed and condemned these abuses; but were loaded with injuries and ill treatment, and only by flight escaped perpetual imprisonment in their cells, which the general with several provincials decreed against them as turbulent and seditious men. They addressed themselves to pope Gregory IX., by whom they were graciously received and heard. His holiness summoned Elias to appear before him at Rome, and having examined into the abuses by him introduced, deposed him from the generalship. Antony was at that time provincial of Romagna; but took this occasion, to extort by importunities, license from the pope to resign that post, and also to leave the court, where his holiness earnestly desired to detain him. He retired first to mount Alverno; thence returned to his convent at Padua, which he had pitched upon for his abode some time before he was provincial of Romagna, and where he had formerly taught divinity and preached. After his return, he again preached the Lent there with such fruit, that the whole city seemed changed by his sermons. Then it was that he put the last hand to the Latin sermons which we have, though not as he preached them; for he diversified them according to circumstances, and spoke as the ardor of his soul directed him.* They are no more than general heads or common-places, destitute of the ornaments and flowers which he added in speaking.

When Lent was over, St. Antony being much spent with labor and his penitential life, finding also his health and strength declining very fast under an inward decay, he desired to give himself some interval between business and eternity. He therefore retired out of town, to a solitary place called Campietro, or Field of Peter, there to attend solely to himself and God, and by fervent prayer to dispose his soul for the enjoyment of God; for he knew that his earthly pilgrimage was drawing to an end, and that he was then called to receive the reward of his labors. He took with him into his solitude two companions, men of great virtue. His distemper increasing very much upon him he desired to be carried back to his convent in Padua; but the crowds of people pressing to kiss the hem of his habit were so great and so troublesome, that he stopped in the suburbs, and was laid in the chamber of the director of the nuns of Arcela, where having received the rites of the church with many tears, he recited the seven penitential psalms, and a hymn in honor of the Blessed Virgin,† till he gave up his happy soul to him who had created it for his own great glory, on the 13th of June, 1231, being only thirty-six years old, of which he had lived ten in the order of St. Francis. At the first news of his departure the children ran about the streets crying out: "The saint is dead!" Innumerable miracles testified his sanctity, and he was immediately canonized by pope Gregory IX., in 1232, whose bull was dated at Spoleto. That pope had been personally acquainted with the saint, and was a great admirer of his virtues. Thirty-two years after his death, a stately church was built in Padua for his order, and his remains were translated into it. The flesh was all consumed except the tongue,

* His Latin sermons, with his excellent moral Concordance of the Bible, were printed at Paris in one volume folio, in 1641. F. Antony Pagi published some other Latin sermons of our saint's, at Avignon in 1684. See S. Antonii Paduani, et S. Francisci Assisiatis Opera omnia folio, 2 tom. Pedeponi. Anno 1739

† O Gloriosa Domina, &c.

which was found incorrupt, red, and as fresh as it was while he was living. St. Bonaventure, who was then general of the order, and present at this ceremony, took it into his hands, and bathing it with his tears, and kissing it with great devotion, said: "O blessed tongue, that didst always praise God, and hast been the cause that an infinite number learned to praise him: now it appears how precious thou art before Him who framed thee to be employed in so excellent and high a function." The tongue is kept in the same church in a most costly case. This is at present a great and famous house of conventual Franciscan friars, which often furnishes the university, which is certainly to be ranked among the best in Europe, with able professors. The sepulchral monument of the saint in the church is exceeding rich and magnificent, and the basso-relievo with which it is adorned, a masterpiece of art. The costly lamps which hang before it are the several presents of many cities. The Portuguese likewise honor him with singular veneration. On his miracles, Papebroke the Bollandist may be consulted. Pope Gregory IX., in the bull of his canonization says: "We therefore commanded the said bishop, (of Padua,) brother Jordan, prior of St. Bennet's, and brother John, prior of St. Austin's, a monastery of the Dominicans in Padua, to make diligent scrutiny into the miracles wrought at his sepulchre, and into the merits of his life. Having seen the authentic proofs of the miracles of the aforesaid venerable man, besides what we know ourselves of his holy life and conversation, of which we have had experience, we, by the advice of our brethren, together with all the prelates with us, have enrolled him in the number of the saints." He had said before, in the same bull: "St. Antony, residing now in heaven, is honored on earth by many miracles daily seen at his tomb, of which we are certified by authentic writings."

While we admire the graces and extraordinary gifts with which God was pleased to glorify his servant, we must not forget that he was raised so high, only because, by divine grace, through the paths of self-denial and humility, he had learned perfectly to die to himself, and to be nothing in his own eyes. Pride makes our hearts an abomination to God, and puts him at the greatest distance from us. This is the deep wound of our souls, the main-spring of all our passions, the deadly poison of virtue, the fortress of the devil, and the source of all disorders. If we perfectly root out this evil, then will divine grace begin to establish its reign, and display its treasures in our souls.

ST. DAMHNADE, V.

THE eminent spirit of sanctity which the glorious St. Patrick bequeathed as it were to a great number of heroic imitators of his virtue, was most conspicuous in the wonderful life of this holy virgin, famed in Ireland for an extraordinary gift of miracles. She is honored with singular devotion as titular saint of the counties of Fermanagh, Cavan, and others. See Colgan in MSS. ad 13 Jun.

JUNE XIV.

SAINT BASIL THE GREAT, C.,

ARCHBISHOP OF CÆSAREA.

From his own works, and the panegyrics and funeral discourses compiled by St. Gregory of Nyssa, St. Gregory Nazianzen, St. Amphilochius, and St. Ephrem, all his intimate acquaintance; and from the church historians. See Hermant, Tillemont, Cave, &c.; also Jos. Assemani in *Calend. Univ.* ad 1 Jan. t. 6, p. 4.

A. D. 379.

ST. BASIL the Great, the illustrious doctor and intrepid champion of the church, was born towards the close of the year 329 at Cæsarea, the metropolis of Cappadocia. His parents were Cappadocians by birth, both equally illustrious for their nobility, and descended from a long line of renowned heroes. But his father was by extraction from Pontus, where his ancestors had long flourished. St. Macrina, his grandmother by the father's side, and her pious husband, whose name has not reached us, suffered the confiscation of their estates and torments almost to death for the faith, in the reign of Maximinus II. in 311. Another time escaping by flight, they lived seven years concealed in the great forests of Pontus, where they were wonderfully fed by stags, as St. Gregory Nazianzen assures us.¹ Our saint's father, St. Basil the Elder, and his wife St. Emmelia, adorned the conjugal state by their saintly conversation. Their marriage was blessed with ten children, of which they left nine living, all eminent for virtue; those that were married and lived in the world seeming no way inferior in piety to those who served God in holy virginity, as St. Gregory Nazianzen tells us. Four were sons and the other five daughters. St. Macrina was the eldest of all these children, and assisted her mother in training up the rest in perfect virtue. The eldest among the boys was St. Basil: the other three were Naucratus, St. Gregory of Nyssa, and St. Peter of Sebaste. Our saint was the fruit of his mother's prayers, and in his infancy by the same means recovered his health in a dangerous sickness, when he had been given over by the physicians, as St. Gregory of Nyssa relates. He received the first tincture of virtue from his grandmother St. Macrina the Elder, under whose care he passed his infancy in a country-house near Neocæsarea, in Pontus, and he testifies himself that during his whole life he never forgot the strong impressions of piety which her exhortations and holy example made upon his tender mind. His father, who was the common master of eloquence and piety in Pontus, taught him the first elements of literature, but died about the year 349, soon after the birth of St. Peter of Sebaste. He lived sometimes at Cæsarea, where our saint was born, and where the sciences flourished; and after his decease the young Basil was sent to that great city for the sake of the schools. He was then only ten or twelve years old; but he far outstripped his age in the proficiency which he made in learning, and still more by the fervor with which he daily advanced in piety and devotion. He was judged equal in oratory to the best masters in that country when he removed to Constantinople, where Libanius, a heathen, the most celebrated rhetorician of that age, and one of the first men of the empire, gave public

¹ Or. 90.

lectures with the greatest applause.* This professor was charmed with the abilities, gravity, and virtue of his scholar. He testifies in his epistles that he was in raptures as often as he heard him speak in public. He ever after kept an epistolary correspondence with him, and gave him constant marks of the highest esteem and veneration.² When Basil had made himself master of whatever the schools of Cæsarea and Constantinople were able to teach him, the same laudable thirst after useful learning carried him to Athens, which from the days of Pericles, who raised Greece from barbarism, remained still the seat of the Muses, and especially of the purity and Attic elegance of the Greek tongue, which was preserved in the East, though not always with equal splendor, till the taking of Constantinople by the Turks. Whereas in the West, the true taste in polite literature began generally to decline from the reign of Tiberius, till by the incursions of barbarians it seemed almost extinguished.†

Nazianzen, who had first met and contracted an intimacy with St. Gregory Nazianzen at Cæsarea, was overjoyed to find so worthy a friend at Athens, in 352. St. Gregory, who was arrived there a little before, had credit enough to procure his friend a welcome reception, and the great reputation and gravity of Basil protected him from the rude treatment with which the scholars were wont to receive new-comers.³ A sympathy of inclinations, an equal ardor for virtue and learning, and a mutual esteem for each other's piety and great qualities, formed between the two saints a friendship which was not founded in a light and variable affection, but in rooted love and motives of true virtue. Hence no jealousy, envy, impatience, or other passion, was ever able to impair the union of their hearts, which was not like the passions of youth, resembling a spring flower which quickly fades, and founded only in base interest, sense, or pleasure. They had no other interest or desire than to consecrate themselves entirely to God, and to be to each other a mutual comfort, spur, and assistance in attaining to this great end. No passion more easily betrays youth than that of sensual fondness begun under the sacred name of friendship; nor is there any thing in which they are to be more strongly upon their guard against themselves, lest what at first seems virtue terminate in passion. This holy pair of perfect friends, by their reservedness, watchfulness, confirmed habit of mortification of their senses, and assiduous prayer, maintained themselves free from the dangerous snares which the enemy of souls never fails to throw in the way on such occasions. They conversed together with such gravity, that they might have seemed angels destitute of bodies. With this guard over themselves, they enjoyed all the support and succor which holy friendship in God is capable of affording to pious souls. They had the same lodging and the same table; they pursued

² Libanius, apud S. Basitium, ep. 145, 152.

³ Naz. Or. 20.

* This Libanius taught rhetoric at Constantinople, Nicomedia, and Antioch; was much honored by Julian the Apostate, and surviving to the end of the reign of Theodosius, was by him raised to the dignity of Præfectus Prætorii. Several epistles, orations, and declamations of this celebrated sophist are extant, in which he often inveighs against Constantine the Great and the Christian religion.

† St. Basil excellently observes, (*De Legendis Gentilium Libris*.) that though the holy scriptures and the maxims of eternal life are the main study of Christians, yet eloquence and other branches of profane literature are the leaves which serve for an ornament and the defence of the fruit. He therefore prescribes that the best youth be prepared for the sublime study of the sacred oracles by reading diligently for some time the best profane poets and orators, but not promiscuously. For he requires that those in which examples or maxims dangerous to virtue are found, be most carefully shunned. Julian the Apostate thought it impossible for him to undermine the Christian religion so long as its pastors and defenders were the most learned men of the empire, such as St. Athanasius, St. Basil, St. Gregory of Nazianzen, St. Hilary, Apollinarius, and Diodorus of Tarsus. He therefore forbade Christians to teach grammar, eloquence, or philosophy; a law which these fathers loudly complained of as the most base and unjust contrivance of tyranny, as Ammianus Marcellinus, though a heathen, and Julian's own panegyrist, confesses, l. 22, c. 10, l. 25, c. 4, and as is excellently set forth by Le Beau, *Hist. du Bas Empire*, l. 12, n. 24, t. 3, p. 171. This author observes, that from the testimony of the fathers and historians it is clear that this prince by a posterior law forbade the Christians also to read profane authors. To make up in some measure for this loss, St. Gregory Nazianzen and Apollinarius set themselves to write poems upon pious subjects. But the master-pieces of all ages could never be supplied by hasty compositions, how excellent soever they are.

the same employments, and seemed to have but one will. All things were common betwixt them, and in all they did they had both this only view, which they made the whole endeavor of all their actions, that watching or sleeping, in solitude or in company, at work or in study, fasting or taking necessary refreshment, or whatever else they did, they might live only to glorify God, continually adore and honor with all their faculties the Divine Being, and do his will. All their fervor and watchfulness could not have been able to secure their innocence had they not carefully shunned the rock of bad company; which St. Gregory particularly remarks: "Neither did we," says he, "keep company with scholars that were impious, rude, or impudent, but with those that were the best and the most peaceable, and those whose conversation brought us much profit, being persuaded that it is an illusion to seek the company of sinners on pretence to reform or convert them: it is far more to be feared they will communicate their poison to us." A most important precept to all men, especially to youth; the neglect of which is the ruin of the strongest virtue, and renders abortive all the care and instructions of the most zealous parents and pastors, and all the fruit of the best education. St. Gregory adds of himself and his friend: "We knew only two streets, and chiefly the first of these which led us to the church and to the holy teachers and doctors who there attended the service of the altar, and nourished the flock of Christ with the food of life. The other street with which we were acquainted, but which we held in much less esteem, was the road to the schools, and to our masters in the sciences. We left to others the streets which led to the theatre, to spectacles, feasting, and diversions. We made it our only and great affair; it was our only aim, and all our glory, to be called and to be Christians."

St. Basil was an adept in all the liberal arts and sciences. An insight into every different branch of them contributes exceedingly to improve and enlarge the faculties of the mind, and is necessary to every one that would excel in any one science, especially, as Tully observes, in oratory. This art was in the highest request, and of the greatest use among the Greeks and Romans. And our two students in fitting themselves for the ministry of the church, spared no pains to perfect themselves in the art of true and genuine eloquence. If the fathers seem sometimes to despise it, they speak only of the studied and superfluous ornaments of rhetoric which only tickle the ear, and in a Christian preacher debase the grandeur and dignity of our mysteries, and rather pervert than promote the end for which they are revealed to us. Too florid pomp of words takes off from the noble simplicity, which best suits the dignity of sacred truths, and which inimitably shines in the inspired writings, and renders their genuine eloquence superior to the most finished pieces of all profane orators. But with this simplicity are compatible the truest grandeur, and the most agreeable charms and beauty of diction of which any subject matter is susceptible. And St. Gregory Nazianzen and other fathers have shown, that though the divine truths are not preached to us in the persuasive words of human wisdom,⁴ nevertheless the proper succors of eloquence are not to be slighted by pastors in the ministry of the word. Those who degrade that sublime office by a want of method in their discourses, or by a low grovelling expression, dishonor God whose ambassadors they are, depreciate his divine word, and by their carelessness and sloth give the faithful a contempt and distaste for the most inestimable treasure, with the dispensation of which God hath honored them. And every one who is called to the care of souls is bound to exert his utmost efforts to qualify himself to publish to men the great truths of salvation with a dignity that becomes the great importance of that function

⁴ Naz. Or. 20

⁵ 1 Cor. ii. 4; 2 Cor. xi. 6.

which is the first, the principal, and the most indispensable duty of every pastor, and on which depends the salvation of most of the souls that are committed to his care. Basil and Nazianzen in this view applied themselves to the study of oratory, and imitating the industry of a Thucydides or a Demosthenes, they with incredible pains formed their style upon the best models.*

St. Basil excelled likewise in poesy, philosophy, and every other branch of literature. By many observations on natural philosophy scattered in his works, especially in his book, On the creation, or work of six days, called *Hexaëmeron*, it appears that his skill in the history of nature was more just and more extensive than that of Aristotle, notwithstanding the helps which the treasures of an Alexander were able to procure him. In logic, such

* According to the true method to succeed in such studies, they did not, at first setting out, overwhelm their mind with reading a multitude of authors, which instead of enriching and forming, would only have disordered and confounded it. They observed the useful Latin proverb: "Beware of the man of one book." They only then enlarged their reading when they had already formed a regular system of each science. It was their first care to make a select choice of the most excellent authors, to read them, not superficially and in a hurry, but with attention, again and again, and to digest their lectures by close reflection: they often reviewed the most beautiful passages, compared them together, and strove to imitate them till they seized every delicacy and perfection of diction and sentiment. In their own compositions they often corrected their first thoughts, took time and pains to polish, and give to every part of their discourse all possible strength and ornament, and to render it perfectly uniform and beautiful: they doubtless submitted their productions to one another's censure, or to that of other friends, and they knew the critical season of laying aside the file: not like those who being never able to please themselves, spoil what was well done; or those who are so blindly enamored of their own works as to be loath to pare away trifling thoughts, or superfluous words and repetitions which weaken and debase the finest strokes; by which fault the many real beauties of Seneca are eclipsed. The gracefulness of a natural, easy, and animated action, the last accomplishment of oratory, is acquired by attention and practice in declaiming: by which our happy students attained to the amiable elegance, and delicacy of gesture in speaking, which was the distinguishing character of Cicero; and at the same time imitated the fire and activity of Demosthenes, who, in that respect, whether in composition or the delivery, never had an equal among the ancient Greeks and Romans. The stage gives only a theatrical accent and gesture, ill becoming an orator: it never formed any great man to speak well at the bar or in the pulpit. It was therefore no loss, but a complicated advantage to our saints, that, from motives of virtue, they abhorred the theatre. The faithfulness of their own geniuses, and this their happy method, and success in their studies, rendered them the two most accomplished orators the world has ever produced, superior even to Cicero and Demosthenes, the unrivalled princes of eloquence among the ancient Greeks and Romans. Both resemble more Demosthenes than the Latin orator. This latter adapted himself to the genius of the Romans, usually expatiates in fine images and pleasing turns upon the same topic; whereas the Athenians being naturally more thoughtful, a lively hint, a quick thought, or a close enthymeme, was more agreeable to them who loved close attention, and whom the most rapid flash could not escape; they would have the pleasure of cracking the nut to come at the kernel: and required in every word a deep sense, and a fresh fund of reflection. The genius of the modern French, and much more that of the Spaniards and Italians, goes in this respect beyond that of the ancient Romans; hence their Algoritis and Flechiers, often amuse themselves with playing long on the same thought, though among them the inimitable Fontaine, Bossuet, and some others, are exceptions from this remark. Demosthenes, in imitation of Thucydides, and suitably to the genius of the Athenians, is everywhere close, full of profound sense, as quick as lightning; he reasons by short enthymemes, which antiquity so much admired in his writings, and by which he confounded and beat down all opponents with an irresistible force. Notwithstanding the inimitable fire and the natural easiness of his style, in which we entirely lose sight of the orator, being totally occupied on the matter, his art sometimes shows itself, and his discourse appears labored: whence it was objected to him, that they smelt of the oil of his lamp. Cicero most admirably proportions his style to his subject, and he who dazzles our eyes, and swells above the clouds when he describes the perfect orator, glides like a gentle stream in his philosophical works, everywhere with equal sprightliness, and with incomparable charms and graces. Yet Fenelon, in his dialogues on eloquence observes, that his style appears somewhat studied; he also exceeds in dress, and indulges the pleasure of his hearers by an excess of graces and elegance. Nazianzen seems in this more happy and judicious than Cicero, though he often loads his style with all the ornament it can bear, because to please is one of the surest methods of persuading. Those who are fond of luxuriant graces and flowers in discourse, call this father the most eloquent of all orators. But critics who prefer a chaste severe style, give the palm to St. Basil, who in plain significant words, without pomp, imitates that inexpressible agreeableness which nature stamps on all her works, whose graces are the most attractive and at the same time the most plain and unaffected. He is discreet and sparing in the use of figures, which are as it were, the salt and seasoning of discourse, and must not be lavished. His style is everywhere most correct, clear, smooth, and elegant, and he clothes his sentiments with the most engaging charms and graces of speech, which flow so easy, that the least vestiges of art or study are not to be discerned in his writings. To use the words of a judicious critic, he every where speaks in that language which nature itself would make use of, could she express herself without the external aid of speech. We may say of St. Basil, what Quintilian writes of Cicero, that in him eloquence hath displayed all its powers, and unfolded all its riches. We are indeed obliged to confess, that if leisure had allowed St. Chrysostom to give to all his writings their last polish, perhaps the world would readily agree, that there never appeared a genius better fitted for eloquence, or more eminently possessed of all its graces. Several pieces which he finished, seem equal, if not superior, in this respect, to any thing extant, whether of the classical writers or fathers; and even in extemporary performances, his good sense, his fire, most beautiful images, noble, bold, and natural figures, the clearness of his conceptions, sweetness of expression, and flow of language, never forsake him, even in digressions and long parentheses, in which he sometimes almost forgets himself, and which, however useful, his fine file would have smoothed or pared away. His voluminous excellent works, are, to a preacher, the richest magazine and the most complete treasure of the maxims of Christian virtue.

were his superior abilities, and dexterity, that it would have been more easy for a man to draw himself out of a labyrinth than to extricate himself from the web in which this great doctor entangled his adversaries by the force of his reasoning, says St. Gregory. He contented himself with learning the general principles of geometry, medicine, and the like sciences, rightly judging such an insight into all the arts of extreme use to a person who would excel in any of them, but despising whatever seemed useless to one who had devoted himself solely to religion and piety. In checking thus his curiosity and natural thirst after knowledge, according to the excellent reflection of St. Gregory Nazianzen, he was not less admirable for what he neglected in the sciences than for what he learned. After his preparatory studies, he applied himself to the assiduous meditation of the holy scriptures, that inexhausted fund of heavenly sentiments and knowledge. He seasoned his other studies with the assiduous reading of the works of the fathers. Thus did our great doctor enrich himself with that precious treasure, with which he stored his mind, and qualified himself in so excellent a manner for the ministry of the divine word,* and the advancement of piety.

Basil was soon regarded at Athens as an oracle both in sacred and profane learning. Both masters and students used their utmost endeavors to fix him among them; but he thought it incumbent upon him rather to serve his own country. Wherefore leaving St. Gregory some time behind him, he went from Athens in 355, and repaired to Cæsarea in Cappadocia, where, being yet young, he opened a public school of oratory. He was also prevailed upon to plead at the bar: these being, in that age, the principal employments in which young orators and noblemen showed their abilities, and improved themselves in the art of speaking. Philosophy had already raised Basil above ambition, and he contemned posts of honor, and all the glittering advantages with which the world flattered him. He had always led a most virtuous and regular life, and sought only the kingdom of God. Yet seeing himself received by his countrymen with the greatest applause, every one testifying the highest esteem for his person and extraordinary endowments,

* In imitation of the Basils, the Chrysostoms, the Ambroses, and the Augustines, let every young clergyman read diligently the Bible, first by itself; afterwards with accurate commentaries, as those of Du Hamel, Menochius, Estius, Carieres, or Caluët; especially the psalms, prophets, and New Testament. At the same time by assiduous holy meditation on these divine oracles, he must make himself master of the spiritual sense, and as it were, the marrow of the sacred text, and its boundless riches, in which the incomparable comments of St. Chrysostom, especially on the psalms, St. Matthew, and St. Paul, will be the best guide and assistance, and are themselves a treasure and a fund of spiritual learning and morality, infinitely fruitful, and embellished with the blandishments of the most commanding and affecting eloquence. It is to be wished the sermons of St. Chrysostom to the people of Antioch, and his comments on the Scriptures, certain select homilies of St. Basil, St. Gregory Nazianzen, and St. Austin, with St. Cyprian to Donatus, and on the Lord's prayer St. Eucherius to Valerian, and some other like pieces, were collected into a vade mecum, or pocket-companion, for the study of every Christian preacher, who may from these sources enrich himself with the wealth of others, which he makes his own, while he adorns his mind in their precious spoils. To speak methodically and correctly, he ought at first to write his discourses. Thus in a short time he will be qualified to speak to any moral subject extempore. To render himself more perfectly master of his matter, he may acquire abundant stores from several modern writers on moral virtues, from the works of Lewis of Granada, Alvarez du Paz, Rodriguez, or Lortot. Several sermons of Bourdaloue will inspire him with a noble elevation of sentiment and diction; and many of the sermons of Massillon will teach him the anatomy of the human heart and passions, set forth in so clear a light, and painted in such lively colors, that the most refined self-love will not be able to disguise or hide itself. A true turn and command of language will be much improved by a custom of speaking correctly, by good conversation, and by an acquaintance with good writers. The works of Mr. Geter, Mannirz, Addison, and bishop Aterbury, may suffice for this purpose, if they are read and studied with proper attention to their diction, and if this be for some time imitated in the composition of themes or translations.

Those pretended Christian preachers deviate from the first principles of their divine religion, and rot the people of its infinitely precious advantages, who in their sermons seem to lose sight of the gospel, and banish it from the pulpit, to preach a mere heathen morality, and speak rather like a Seneca than a disciple of St. Paul, or minister of Christ. Human reason or philosophy is too weak to stem the tide of man's passions, to bring solid comfort or spiritual nourishment to his heart, and much more to point out the sources of his disorders, and teach or apply to them effectual remedies. This is the privilege of revealed faith alone, which furnishes most powerful motives, and gives both light and strength. The fathers studied and preached the sacred oracles of the gospel. This gave to their discourses the weight of the divine authority, which is stamped upon the word of God, and made it in their mouths a *divina vox* used for the conversion of sinners, and the propagation of true virtue and religion.

he felt his heart secretly assaulted by a temptation to vain-glory, and a lurking satisfaction in the empty esteem of men. The danger of this enemy made him tremble for his soul; and he shortly after determined entirely to renounce the world, in order to remove himself further from its precipices. The zealous exhortations of his devout sister Macrina, and his friend Nazianzen, contributed not a little to strengthen him in this heroic resolution, and instil into his soul a love of holy poverty, and a contempt of human glory, with a relish for the more sublime philosophy of perfect virtue. By their advice he gave away the greatest part of his estate to the poor; and rousing himself as from a lethargy, he began to behold the true light of heavenly wisdom, and thoroughly to understand the emptiness of worldly science, and all human things. In these dispositions he embraced the penitential and laborious state of a poor monk. Libanius, the famous heathen orator, was much struck at the generous magnanimity with which the saint despised the world while it caressed and flattered him, and this haughty sophist could not forbear exceedingly to admire and extol so heroic a greatness of soul. St. Basil and his friend St. Gregory, among the things which they forsook in renouncing the world, often enumerate eloquence, but mean the gaudy trimmings and empty delicacies of that art, which only please the ear; or they speak of the profane use of eloquence, to renounce which, especially in that age, was certainly a great sacrifice. For both by their example and works they condemn those Christian preachers, who, pretending to imitate the inspired apostles, cover their laziness and ignorance with a contemptuous disdain of the art of eloquence.⁶ "After having forsaken the world," says St. Gregory, "I have reserved only eloquence; and I do not repent the pains and fatigue I have suffered by sea and land, in order to attain it: I could wish for my own sake, and that of my friends, that we possessed all its force."⁷ And in another place,⁸ "This alone remains of what I once possessed; and I offer, devote, and consecrate it entire to my God. The voice of his command, and the impulse of his spirit, have made me abandon all things beside, to barter all I was master of for the precious stone of the gospel. Thus I am become, or rather I wish ardently to become, that happy merchant who exchanges contemptible and perishable goods for others that are excellent and eternal. But being a minister of the gospel, I devote myself solely to the duty of preaching: I embrace it as my lot, and will never forsake it."

St. Basil, reflecting that the name of a monk would be his more heavy condemnation unless he faithfully fulfilled the obligations of that state, in 357 travelled over Syria, Mesopotamia, and Egypt, and visited the most celebrated monasteries and hermits of the deserts in those countries, carefully instructing himself in all the duties and exercises of a monastic life. He was much edified by the example of those holy men, who by all their actions showed that they regarded themselves as travellers on earth, and citizens of heaven; and their conversation very much encouraged him to fervor in his resolution. In all his travels he was careful to choose only those for fathers and guides of his soul in the paths of heaven, whose faith was conformable to that of the Catholic church, as he assures us.⁹ In 358 he returned into Cappadocia, and was ordained Reader by Dianæus, the old bishop of Cæsarea, by whom he had formerly been baptized. This prelate professed himself a Catholic, but had been unwarily seduced into some false steps in favor of the Arians. He had joined the Eusebians at Antioch in 341, and at Sardica or Philopopolis in 347; and when the council of Rimini in 359 had omitted the word *Consubstantial* in its decree, which the emperor had compelled the oriental bishops to subscribe, Dianæus had the weaknes

⁶ Naz. Or. 27.⁷ Or. 3.⁸ Or. 12.⁹ St. Basil, ep. 204.

to comply. This was a sensible affliction to Basil, who respected him as his pastor, and had found him an affable and grave man. But union in faith prevailing more with the saint than any other ties, he, upon this subscription, separated himself from his communion. The saint left Cappadocia in 358, and retired into Pontus, to the house of his grandmother, situated on the banks of the river Iris. His mother Emmelia, and his sister Macrina, had there founded a nunnery, which was at that time governed by the latter. St. Basil established a monastery of men on the opposite side of the river, which he governed five years, till in 362 he resigned the abbacy to his brother St. Peter of Sebaste. About seven or eight furlongs from the monastery of St. Macrina, stood the church of the forty martyrs, enriched with an ample portion of their relics, and famous in the writings of St. Basil and his friends. The place was not far from Neocæsarea. St. Basil founded several other monasteries both of men and women in different parts of Pontus, which he continued to superintend even when he was bishop. For their direction he drew up his ascetic works, which consist chiefly of his Longer and Shorter Rules for cenobites or monks who live in community: in them he prefers the cenobitic life to the eremitical, as generally the more secure; he inculcates frequently that a monk ought to manifest to his superior all that passes most secret in his soul, and submit himself in all things to his direction: he orders that monks exercise hospitality to strangers, but without providing for them any dainty fare, which he says is as absurd as if they should have better clothes than their ordinary habits to receive them in; and adds this remark, that an austere diet would rid them of the trouble of idle visitants of a worldly spirit, which a neglect of this advice would invite. He says the table of a monk ought to teach even strangers sobriety.¹⁰ He mentions, and excellently recommends each canonical hour of prayer, and though some have denied it, that of *Prime*,* by which we consecrate the first fruits of our thoughts to God, and fill our hearts, before all other things, with thoughts of God, and with his holy joy.¹¹ The Monastic Constitutions which are ascribed to St. Basil, differ from these two rules in several articles, and are not ascribed to this father by any ancient author. Ceillier thinks them of somewhat a later date. The rule of St. Basil is universally followed to this day by all the oriental monks, even by those who call themselves of the order of St. Antony.

We have the truest image of this great patriarch in the glass which he holds to us in his writings; and it would be doing an injury to virtue not to give some kind of portraiture of him in his retired life, which has been the model upon which, in every succeeding age, many eminent saints have formed themselves in perfect virtue. He never had more than one tunic and one coat, lay on the ground, sometimes watched whole nights, and never made use of a bath, which before the use of linen, and in hot climates, was a very rare and extraordinary denial. He wore a long hair-cloth in the night, but not by day, that it might be concealed from men. He injured himself to bear the sharpest cold, which in the mountains of Pontus is very severe; and he never allowed himself the refreshment of any other fire than the heat of the sun. His only repast in the day was on bread and clear water, except that on festivals he added a few herbs; and so sparing were his meals, that he seemed almost to live without nourishment. St. Gregory of Nyssa compares his abstinence to the fast of Elias, who ate nothing for forty days; and Saint Gregory Nazianzen facetiously bawled him upon his excessive paleness, that his body scarce seemed to have any

¹⁰ Regulae fusiuse explicatae, Reg. 20.

¹¹ Ib. reg. 37.

* As Ceillier demonstrates, t. 6, p. 184 against Bulteau, l. 2, Hist. Mon. de l'Orient

life;¹² and in another place he says,¹³ that he was without a wife, without estate or goods, without flesh, and seemingly without blood. The saint himself testifies that he treated his body as a slave which was ever ready to revolt, unless continually kept under with a severe hand. From his epistles, it appears that he was subject to frequent, and almost perpetual infirmities. In one he says, that in his best state of health, he was weaker than patients that are given over by the physicians usually are.¹⁴ His interior mortification of the will, and his profound humility, were far more wonderful. We have a proof of this latter in his constant desire to bury himself as much as possible in solitude, and to live unknown to men. In his letters he ascribes all the calamities of the world to his own sins. Solitude did not render him austere or morose to others: he always seemed the mildest and most patient of men. Libanius the pagan philosopher admired nothing in him so much as his astonishing meekness and sweetness towards all; which yet he tempered with an amiable gravity. He was a great lover of chastity, and built several monasteries for virgins, to whom he gave a written rule. About the year 359 he sold the remainder of his estate for the benefit of the poor during a great famine. St. Gregory Nazianzen assures us that he lived in the greatest poverty possible, and that this his resolution was as firm as a rock amidst the waters. He cheerfully divested himself of all he possessed in the world, that he might more securely pass through the dangerous sea of this life; for of all his temporal goods he did not reserve the least thing to himself; and even when he was bishop he was content to receive his subsistence from the charity of his friends. It was his riches to have no earthly goods, and to follow naked the cross of his Saviour, which was all his treasure. In every monastic exercise and virtue, he strove to copy, and even outdo, the most perfect examples he had seen in the deserts of Syria and Egypt. In imitation of those monks, he wore a rough coarse habit, with a girdle, and shoes made of untanned leather; but he principally studied to practise the interior virtues of humility, penance, and mortification, of which the dress and manner of life were only the exterior marks or symbols.¹⁵ He divided his time in the desert betwixt prayer, meditation of the holy scriptures, and manual labor. He also went frequently into the neighboring country to instruct the peasants in the principles of their holy faith, and to exhort them to the love of virtue.¹⁶ One thing seemed at first wanting to him in his dear solitude, which was the company of St. Gregory Nazianzen, without whom he seemed deprived of one half of himself. Being therefore delighted with the charms of his cell, he endeavored to make his friend a partner in his happiness, and to procure to himself the comfort and assistance of his company and example. He therefore invited him by several letters to come to him. In one of these¹⁷ he excellently describes the advantages of retirement for holy prayer, and the perfect subduing of the passions. He defines a monk one whose prayer is continual, who seasons his manual labor with that holy exercise, particularly with singing the psalms, whose heart is always lifted up to God, and whose only study it is to adorn his soul with virtues by assiduous meditation on the holy scriptures. He reduces the meals of a monk to one refection a day, and that on bread and water; and curtails his sleep by putting an end to it at midnight, and dedicating the rest of the night to prayer. He lays down rules for silence, modesty in exterior dress and carriage, and the like. The two SS. Gregory assure us that our saint in this letter gives us a true portraiture of himself. Nazianzen complied, and followed Basil into his retirement in Pontus. That saint describes the extreme austerity of the life which they led in a

¹² Naz. ep. 6.¹³ Orat. 19.¹⁴ St. Basil, ep. 257¹⁵ Ep. 78.¹⁶ Sozom. 1, 6, c. 17.¹⁷ Ep. 2, ed. Beied. olim Ep. 1

poor open hovel, with a little barren garden which they cultivated.¹⁸ And he afterwards regretted the loss of the sweet tranquillity and happiness which they there enjoyed when occupied in singing psalms, watching in prayer which transported their souls to heaven, and exercising their bodies in manual labor, carrying wood, hewing stones, digging canals of water, planting trees, and the like.¹⁹ The two saints pursued together their studies of the holy scriptures. But in 362 St. Basil, taking with him some of his monks, returned to Cæsarea in Cappadocia.

Julian the Apostate, ascending the imperial throne in 361, wrote to St. Basil, whom he had known at Athens, and invited him to his court. The saint answered him, that the state of life in which he was engaged rendered it impossible for him to comply with his desire. Julian dissembled his anger for the present; but when the saint was come to Cæsarea, he again wrote to him, saying, artfully, that he had not altered his sentiments in his regard, though he had given him just reason for it; yet he ordered him to pay into his exchequer one thousand pounds of gold, threatening, in case of refusal, that he would level the city of Cæsarea with the ground.²⁰ The saint, no way moved at his threats, calmly replied, that far from being able to raise so large a sum, he had not of his own enough to purchase himself subsistence for one day. He added boldly in his letter, that he was surprised to see him neglect the essential duties of his crown, and provoke the anger of God by openly contemning his worship.²¹ The emperor, enraged at this rebuke, marked out St. Basil and St. Gregory Nazianzen for victims to his resentment after his return from his Persian expedition, in which he himself perished in June, 363. Dianæus, bishop of Cæsarea, falling sick, sent for St. Basil, and protested to him that if he had signed the confession of Rimini he had done it without knowing the evil which it contained, and that he never had any other faith than that which was agreeable to the Nicene council, to which he steadfastly adhered: upon which St. Basil was reconciled to him. After his death, Eusebius, a layman, was advanced to that see; and some time after St. Basil was by him ordained priest by compulsion, as St. Gregory Nazianzen assures us, who wrote to him a letter of comfort and advice on that occasion.²² Our saint continued the same manner of life in the city which he had led in the desert, except that to his other labors he added that of preaching assiduously to the people. He erected there a monastery for men and another for women. Eusebius, the bishop, who stood in need of such an eloquent and prudent assistant, had for that purpose raised him to the priesthood. Nevertheless, by a frailty incident to men who watch not carefully over their own hearts, (by which expression of St. Gregory Nazianzen we must understand a secret passion of jealousy,) he afterwards fell out with him, and removed him from his church. The people of Cæsarea and many bishops took part in favor of Basil against the bishop; but the saint, rejoicing to see himself again at liberty, privately withdrew, and returned to his former retreat in Pontus, where he recovered again the company of St. Gregory Nazianzen. This happened in 363. It is observed by some that St. Basil for some time corresponded and communicated with Basil of Ancyra, Eustathius of Sebaste, and Silvanus of Tarsus, who became ringleaders among the Semi-Arians: but though they refused to admit the word Consubstantial, they at that time explained their sentiments in such a manner as to appear orthodox, especially with respect to the article of the divinity of the Son of God; and they showed great zeal against the Arians. Some of them denied the divinity of the Holy Ghost, but concealed this error some time under am-

¹⁸ Naz. ep. 8.¹⁹ Ep. 9.²⁰ St. Bas. ep. 207.²¹ St. Bas. ep. 208.²² Naz. ep. 11.

bignous terms, pretending that they only disputed about certain expressions. Wherefore the conduct of St. Athanasius and St. Hilary, when they wrote their books on Synods, was the same towards them with that of St. Basil.

While our saint during three years breathed the sweet air of retirement the empire was agitated by several revolutions. The Catholic emperor, Jovian, dying in February, 364, Valentinian was chosen to fill the imperial throne, who immediately named his brother Valens emperor of the East. This latter suffered himself to be seduced into heresy by two profligate Arian bishops, Eudoxius of Constantinople and Euzoius of Antioch; and in 366 took a journey to Cæsarea with the intent of putting the churches of that city into the hands of the Arians. St. Basil had then lost St. Gregory, and being invited back by his bishop, Eusebius, and alarmed at the dangers of that church, he hastened to defend it against the persecutions of heresy. Upon his arrival at Cæsarea, he opposed the Arians with so much prudence and courage, that after many attempts they were obliged to desist from their pretensions with shame and confusion. He was no less vigilant by his zealous sermons to instil into the faithful the most perfect maxims of virtue, reconcile all differences, and extinguish lawsuits. When violent hail and storms had destroyed the harvest, and a famine filled the country with desolation, the poor in their extreme necessity found relief in the boundless charity of Basil, who, like another Joseph, opened for their abundant supply the coffers of the rich. He with his own hands distributed among them bread and other provisions, waited upon them at table with an apron before him, and with wonderful humility washed their feet. By his deference, prudence, zeal, and charity, he won the affection of Eusebius, who conceived the highest esteem for him, and made great use of his counsels in all affairs. That prelate dying about the middle of the year 370, in the arms of Basil, the saint was chosen and consecrated archbishop of that metropolitanical church. St. Athanasius expressed an extraordinary joy at this promotion, which already announced the greatest victories over a triumphing heresy.

St. Basil being placed in this dignity, seemed as much to surpass himself as he had before surpassed others. He preached to his people even on working days, both morning and evening, and so thronged were his auditories that he calls them a sea;²³ and they listened with so great eagerness to his discourses that he compares himself to a mother who is obliged, after her breasts are drained, still to give them to her dear babe, by that fruitless satisfaction to hinder his crying. So was he obliged, as he says, in order to satisfy the ardor of his flock, to make his voice heard by them, when a long sickness had exhausted his strength, and rendered him almost unable to speak.²⁴ He established at Cæsarea many devout practices which he had seen observed in Egypt, Syria, and other places; as that of all meeting in the church to public morning prayer, and singing certain psalms together before sunrise, at which many assisted with the deepest compunction, and with torrents of tears.²⁵ He testifies that the people then communicated at Cæsarea every Sunday, Wednesday, Friday, and Saturday, and on all the feasts of the martyrs.²⁶ When the province was afflicted with a great drought, the good pastor prostrated himself in prayer before God till the scourge was removed, as his brother of Nyssa relates. If it be one of the principal duties of a bishop to look upon himself as the guardian and trustee of the poor, as St. Justin styles him,²⁷ this charge St. Basil most faithfully fulfilled. Besides his other excessive charities he founded a vast hospital, which Nazianzen calls a new city, which continued famous long after his time, and was from him called Basiliades. The same author says that

²³ Hexaem. hom. 2, et 3.²⁴ In Ps. 59.²⁵ Ep. 63.²⁶ Ep. 289²⁷ Apol. 1, ol. 7.

"Having well considered it, he thought it might deservedly be reckoned among the miracles of the world; so numerous were the poor and sick that came thither, and so admirable was the care and order with which they were served." St. Basil frequently visited it, comforted the patients, and instructed and preached to them. His compassion for the spiritual miseries of souls which vice, heresy, and schism seduced, was to him a perpetual source of tears and sighs to the Father of mercies in their behalf; and his zeal made him spare no pains, and fear no dangers to apply all possible remedies to their evils. Of this we have a remarkable proof in the glorious triumph which he gained over the emperor Valens.

That prince seeing this saint stand as an impregnable tower, baffling all the efforts of his heresy, resolved to remove him out of the way. By several acts of violence and persecution, he had already struck a terror into the orthodox pastors. Reeking with the blood of many martyrs, Valens passed like lightning through several provinces, blasting them with Arianism, and arrived in Cappadocia, ready to dart his thunder upon the great archbishop of Cæsarea, who alone stood more in his way than all the rest together. He sent before him the prefect Modestus, with orders to prevail upon Basil by threats or promises to communicate with his Arians. Modestus being seated on his tribunal, attended by the lictors with their fasces, summoned St. Basil to appear before him. The saint came with a cheerful and undaunted countenance. The prefect received him courteously, and with many smooth words endeavored to bring him to a compliance with the emperor's desire. But perceiving this method made no impression, he assumed a haughty air, said to him in an angry tone: "Basil, what dost thou mean by opposing so great an emperor, whom all obey? Art thou under no apprehensions of feeling the effects of the power we are armed with?" BASIL. "To what does this power extend?" MODESTUS. "To confiscation of goods, banishment, tortures, and death." BASIL. "If you can threaten me with any thing worse than this, do so: for none of all these things give me the least uneasiness." MODESTUS. "How so?" BASIL. "He that has nothing to lose is secure against confiscation. I am master of nothing but a few books and the rags I wear, neither of which, I presume, you have any great occasion for. As to banishment, I know of no such thing in your power to inflict upon me, who account not the country I now inhabit my own. Heaven only is my country. I as little fear your torments: my emaciated body cannot hold out long under them. The first stroke will dispatch me, and put an end both to my life and pain. Much less do I dread death, which I regard as a favor; for it will bring me sooner to my Creator, for whom alone I live." MODESTUS. "Never did any man yet talk at this rate of freedom and unconcernedness to Modestus." BASIL. "Perhaps this is the first time you ever had to do with a bishop. In all other occurrences we bishops are of all men living the meekest and most submissive: we do not carry ourselves haughtily towards the meanest plebeian, much less towards persons vested with such power. But where the cause of God and religion is at stake, we overlook all things else, regarding God alone. Your fire, daggers, beasts, and burning pincers, in this cause are our option and delight; you may threaten and torment us, but can never overcome us." MODESTUS. "I give you till to-morrow to deliberate upon the matter." BASIL. "I shall be the same man to-morrow that I am today."²⁸ The prefect could not but admire the saint's intrepidity, and going out the next day to meet the emperor, who was coming into the city, he informed him of what had passed between himself and Basil, and expressed

²⁸ Nazian. Nyss. in Eunom. l. 1, p. 313 Theodoret, l. 4, c. 16 Rufin. l. 2, c. 9

his astonishment at his heroic courage. Valens, enraged at the miscarriage would assist himself at a second trial of skill upon the holy confessor, together with Modestus, and an officer of his household called Demosthenes, the most insolent and brutish of men. Afterwards the prefect ventured upon a third attack; but the stout soldier of Christ acquired each time greater glory by his courage; so that Modestus, in the end, said to the emperor: "We are overcome: this man is above our threats;" and Valens laid aside for that time all further attempts upon him. On the feast of the Epiphany the emperor went to the great church, and was much surprised and edified with the good order and respect with which the divine office was celebrated, and above all with the devotion and piety with which the archbishop performed the divine service at the altar. The emperor did not presume to present himself to the communion, knowing he would have been rejected; but he went up trembling at the offertory, and made the usual offering, which the bishop did not refuse, dispensing with the rigor of the ecclesiastical canons on such an occasion.

Nevertheless, the next day, Valens, to satisfy the importunities of his Arian bishops, ordered that Basil should depart into banishment. But at the time that the emperor gave this order against the saint, God, in the high court of heaven, passed a sentence against his only son, named Valentinian Galatus, a child then about six years old. That very night was the royal infant seized with a violent fever, under which the physicians were not able to give him the least relief; and the empress Dominica told the emperor, that this calamity was a just punishment of heaven for his banishing Basil; on which account she had been disquieted by terrible dreams. Whereupon Valens sent for the saint, who was then just preparing to go into banishment. No sooner had the saint set foot within the palace, but the young prince's fever began sensibly to abate, and Basil assured his parents of his absolute recovery, provided they would order him to be instructed in the Catholic faith. The emperor accepted the condition, St. Basil prayed, and the young prince was cured. But Valens, unfaithful to his promise, afterwards suffered an Arian bishop to baptize the child, who immediately relapsed and died.²⁹ This stroke did not make Valens enter into himself; but growing more hardened by the contempt of grace, he gave a second order for banishing Basil. Going to sign it, he took for this purpose one of those reeds which the ancients used as we do pens, which many eastern people do at this day. This reed broke in his hands, as did a second, and a third in like manner, as refusing to write; and as he was taking a fourth he found his hand tremble, and the sinews of his arm slackened, which made him in a fright tear the paper, and leave Basil in quiet.³⁰ The prefect Modestus was not so ungrateful to him as the emperor had been; for recovering of a dangerous sickness by his charitable visit and prayers, he acknowledged the benefit done him, and was ever after the saint's friend.

St. Basil took two journeys into Armenia, to pacify certain disturbances and to redress scandals caused by the heretics in those parts. In 371, Cappadocia was divided by an imperial law into two provinces, and of the second Tyana was made the metropolis. Whereupon Anthimus, bishop of that city, claimed the jurisdiction of a metropolitan, grounding his pretensions on the civil division of the province; because it often happened that the bishop of the metropolis of a province was made an archbishop, though this was no general rule: for all ecclesiastical jurisdiction is derived from the church; and no patriarch or synod had raised the dignity of the church of Tyana to be metropolitanical. Wherefore St. Basil justly rejected the

²⁹ Naz. Theodoret, Socrat. Sozom.

³⁰ St. Greg. Nyss. St. Ephrem. Theodoret.

pretended claim of Anthimus, and appointed St. Gregory Nazianzen bishop of Sasima in that province. But St. Gregory never got possession of that see; and St. Basil at length allowed that the church of Tyana should, on certain conditions, be honored with the dignity which it claimed. In 373 the saint was visited with a dangerous fit of illness, in which he was once thought dead.³¹ Yet he recovered, and took the benefit of the hot baths. In 376, Demosthenes, vicar of the *præfectus-prætorii*, being made governor of Cappadocia, favored Eustathius of Sebaste, and the other Arians, and raised a violent persecution against the Catholics, especially the friends of St. Basil. But the emperor Valens being defeated and burned in a cottage in Thrace by the Goths, whom he himself had infected with the Arian heresy, on the 9th of August, 378, peace was restored to the church by the emperor Gratian. St. Basil fell sick the same year, and prepared himself for his passage to eternity. The whole city in the utmost grief and consternation resorted to his house, ready to use violence to his soul, if it were possible, that it might not quit its habitation. But the time was come in which God had decreed to recompense his faithful servant, and the saint with these words in his mouth: "Into thy hands, O Lord, I commend my spirit," departed this life on the 1st of January, 379, being fifty-one years old. His riches he had sent before him to heaven, and he did not leave enough for a tomb-stone; but the people not only erected an everlasting monument for him in their hearts, but also honored him with funeral obsequies magnificent to the last degree. His sacred remains were carried by the hands of saints, and accompanied by an incredible confluence of people. Every one was for touching his shroud, and the bed on which he had slept, thinking to receive some blessing from their devotion. Sighs and lamentations drowned the singing of the psalms: the very pagans and Jews wept with the Christians, lamenting the death of the common father of all, and the great doctor of the world. Those that knew him, took a pleasure in recounting his minutest actions, and every expression they had heard from his mouth; and such was their love for him, that they affected to imitate him in his gestures, his beard, his gravity, and his slow delivery in speaking. They made it a fashion to copy after him in the form of his bed, his clothes, and spare table. Thus writes St. Gregory Nazianzen, who, in his panegyric of St. Basil, displays the virtues of his friend in such a manner as must make his discourse no less immortal on earth than the saint whom he praised.³² St. Gregory of Nyssa, St. Amphilochius, and St. Ephrem, also wrote panegyrics in his honor. The two first of these testify that immediately after the death of the saint, the Greeks kept his festival on the 1st of June, as they do at this day: the Latins have always transferred it to the 14th of June, the day on which he was ordained bishop. Theodoret gives him the title of the Great, which epithet has been always appropriated to him. He is styled by the same father, the light of the universe; by St. Sophronius, the honor and ornament of the church; by St. Isidore of Pelusium, a man inspired by God; and by the general council of Chalcedon, the great Basil, the minister of grace who has explained the truth to the whole earth. Photius Erasmus, in his excellent preface prefixed to the Greek edition of St. Basil's works, in 1532, and many other judicious critics, call St. Basil the most accomplished orator that ever lived, and his style the best model of genuine eloquence. Rollin and all others place him at least in the first class, as one of the greatest masters of eloquence. Photius writes,³³ that "Whoever desires to become a panegyrist or orator, will neither need Plato nor Demosthenes if he takes Basil for his original. For there is no writer

³¹ Ep. 141.³² Or. 20.³³ Cod. 141.

whose diction is more pure, more beautiful, and more expressive, or whose sense is stronger or more full. He joins all the powers of persuasion with sweetness and perspicuity, and his whole discourse runs like a still river which flows smoothly, and as it were of its own accord from its spring." Like Thucydides and Demosthenes, he is always pressing upon himself by the multitude of his thoughts, and the close union they bear one with another. The liveliness and justness of his ideas, and the fruitfulness of his imagination, vie with the perspicuity of his expressions; the harmoniousness of his numbers corresponds everywhere with the sense; and his style, by the beauty of its tropes and its easy transitions, rivals the sweetness and smoothness of Xenophon and Plato. Above all, the clearness of his understanding and the truth of his sentiments shine in whatever he writes, and his animated diction and commanding genius brighten whatever comes under his pen, carry light into the darkest recesses, and impress his own most lively images on his readers.* St. Gregory of Nazianzen says of his writings:³⁴ "When I read his treatise Of the Creation, I seem to behold my Creator striking all things out of nothing; when I run over his writings against the heretics, methinks the fire of Sodom sparkles in my view, flashes upon the enemies of the faith, and consumes their criminal tongues to ashes.

³⁴ Or. 20.

* The works of St. Basil are published in three volumes, folio. In old editions the Greek text is sometimes imperfect, and the style in the Latin translation is often low, and in some places not exact. The most accurate edition was given us by the Benedictins of the Congregation of St. Maur, by Dom. Garnier, in 1721, but the last volume, with the life of the saint, was published by Dom. Marant, in 1730.

His Hexæmeron, or Explication of the work of Six Days, or The Creation of the World, consists of nine homilies, and is a finished piece, equally admired by the ancients and moderns, both for the erudition it displays, and the unparalleled elegance of the composition. Cassiodorus says he expounded all the holy scriptures from the beginning to the end; but of those works we have only extant thirteen homilies on the Psalms, and a commentary on Isaiah, which Ceillier maintains genuine against Dom. Garnier. His five books against Eunomius are a confutation of Arianism, written against the Apology for that heresy drawn up by Eunomius, who was a native of Cappadocia, but ordained deacon by Eudoxius, the Arian patriarch at Antioch, where he was a disciple of Aëtius, but surpassed his master in reputation with his party. Having been the author of innumerable disturbances at Antioch, Chalcedon, and Constantinople, he was banished by the emperor Theodosius to Halmyrida upon the Danube, but soon after permitted to return to Cæsarea in Cappadocia, in which country he had an estate at Dacoruss, where he died in 393. Eunomius not only taught the word to be a creature, but added to Arianism many other errors.

In the second volume of the Benedictin edition of St. Basil's works we have twenty-four homilies on moral virtues, and on the feasts of martyrs. The homilies against usurers, which is his comment on the fourteenth psalm, and that against gluttony and drunkenness, are particularly beautiful and elegant. His moral homilies are followed by his ascetic works, and by his liturgy. This is extant in Greek, and has been used by almost all the Greek churches, at least ever since the sixth age, as appears from Petrus Diaconus, (l. de Incarn. c. 8.) The Coptic and Egyptian liturgies are translations from this. See Remondinot, Liturg. t. 1, and Le Brun, Liturg. t. 2. It is clear in the testimonies of St. Gregory Nazianzen, St. Proclus, Peter the deacon, the Seventh Council, &c. that St. Basil compiled a liturgy; but that which now bears his name, and is used by the Greeks, is less essential parts since his time. St. Basil's book On the chief duties of a Christian life, to point them out and prescribe the term of canonical penance to be enjoined given by Beveridge among the canons of the Greek church.

In the third volume of St. Basil's works we have his address to St. Amphilocheus, and written in 375. In it he earned and useful book of the Holy Ghost, addressed to St. Amphilocheus, and written in 375. In it he proves the divinity of the Holy Ghost, from various passages of the sacred writings, from the creation of the world, the gifts of grace and miracles, and all the divine attributes which are ascribed to him. He shows the same from the tradition of the church, the use and necessity of which he excellently demonstrates, (ch. 27, p. 54.) In his fifth book against Eunomius he sets himself to prove the same article, namely, the divinity of the Third Person. His letters, which Photius propounds as models of the epistolary style, amount to the number of three hundred and thirty-six. In that to a lady called Cæsaria, written in 372, he says that in the persecution of Valens, when Catholic priests often lay hid, it was allowed the faithful to keep the blessed eucharist at home, and to communicate themselves, (Ep. 93, ad Cæsar. p. 186.) Nothing can be more beautiful than his apology for the monks who rise at midnight to prayer, and who praise God in continual tears and compunction. He wishes no other revenge to their adversaries, than that they likewise would live in tears and perpetual penance, (Ep. 207, p. 311.) Writing to his cousin Suranus, a Cappadocian, duke or governor of Scythia, he exhorts him to continue sending relief to the persecuted Christians in Persia, and entreats him to procure and send him into his own country some relics of the martyrs who at that time suffered for Christ, (Ep. 155, p. 244.) St. Basil often zealously exhorts the faithful to celebrate the feasts of the martyrs, (Ep. 95, 176, 282, 252, 243, &c.) and expresses a great veneration for their relics, before which he says the faithful in every necessity fly to their intercession and are heard. (Hom. in 40 mart. p. 155; Hom. in Barlaam Mart. p. 139, &c.) The book On Virginity under the name of St. Basil, cannot be his work, and is absolutely unworthy to bear so great a name, though it was written in the same age. It is addressed to Letoïus, bishop of Melitene, to whom St. Gregory of Nyssa wrote his canonical epistle. Letoïus was only made a bishop in 381, two years after the death of St. Basil. In this work are mentioned two clear instances of sacramental confession, (p. 646.) St. Basil himself frequently teaches the use of auricular confession of sins, (in Ps. 32, et ep. canon. 2, can. 34, et Reg. Brev. c. 228.) St. Basil's excellent ascetic works are translated into French, and published with notes by Hermant, in 1673.

When I consider his treatise of the Holy Ghost, I find the God working within me, and I am no longer afraid of publishing aloud the truth: when I look into the Explications of the Holy Scripture, I dive into the most profound abyss of mysteries. His panegyrics of the martyrs make me to despise my body, and to seem animated with the same noble ardor of battle. His moral discourses assist me to purify both my body and soul, that I may become a worthy temple of God, and an instrument of his praise, to make known his glory and his power."

St. Basil was justly admired, not so much for his extraordinary learning and eloquence, as for his profound humility and eminent zeal and piety. This is the only true greatness. If this saint, with his extraordinary talents, had made a fortune in the world, gained applause, riches, and the first honors in the empire, what would all this have availed him? What advantage is it now to Demosthenes and Cicero to have been the masters of eloquence? True Christian virtue is the only solid glory and real good. Basil was only great, because he devoted himself and all his talents to the glory of God, and to procure advantages which surpass all things temporal, and which never fade.

SS. RUFINUS AND VALERIUS, MM.

THEY were overseers of the imperial taxes near the river Vesle, in the territory of Soissons. They were Christians, and their fasts and plentiful almsdeeds were proofs of their extraordinary piety. The emperor Maximian Herculus, having defeated the Bagaudæ near Paris, left the bloody persecutor, Rictius Varus, the præfectus-prætorii, in Gaul, with an order to employ all means in his power to extirpate, if possible, the Christian name. After much blood spilled at Rheims, he came to Soissons, and gave orders for Rufinus and Valerius to be brought before him. They had hid themselves in a wood, but were discovered, put on the rack, torn with scourges armed with leaden balls, and at length beheaded on the high road leading to Soissons. They suffered in the third age. The ancient Martyrologies mention them on the 14th of June. See their acts abridged by Tillemont, t. 4, p. 459.

SAINT METHDIUS, CONFESSOR,

PATRIARCH OF CONSTANTINOPLE.

HE was a Sicilian of high birth, and very learned. Forsaking the world, he built a monastery in the island of Chio, but was afterwards called to Constantinople by the patriarch St. Nicephorus, whom he accompanied in his two banishments, under the Iconoclast emperor, Leo the Armenian. In 817 he was sent by that patriarch Apocrisarius or Nuncio to Rome. Upon the news of the death of St. Nicephorus, he returned to Constantinople; but was thrown into prison by the heretical emperor Michael the Stammerer, where he remained till the end of his reign. In 830 he was released by the Catholic empress Theodora, but soon after banished by her impious husband Theophilus. That prince dying in 842, Theodora became regent for her son Michael III., and placed Methodius in the patriarchal chair of Constantinople. He purged that church of heresy, and instituted an annual feast of thanksgiving, called the Festival of Orthodoxy. Having filled that

see four years, he died of a dropsy on the 14th of June, 846. His immediate successor, St. Ignatius, celebrated his festival yearly, and it is kept both by the Latin and Greek churches. Having had his jaw broke in the persecution, he wore a bandage under his chin to support it. The works of St. Methodius consist of penitential canons, certain sermons, and an encomium of St. Dionysius the Areopagite, in which some think he made use of the works of Hilduin, which he probably saw at Rome. See his life, written by a contemporary author in the Bollandists, and Fleury b. 48, n. 48.

ST. DOCMAEL, C

DOM. LOBINEAU, in his *Lives of the Saints of Brittany*,¹ was at a loss to discover who this saint was. But the English and British Calendars inform us that he flourished in Pembrokeshire in the sixth century. By his fervor in the practice of all virtues, especially prayer and penance, he was a living instance of the maxim laid down by St. Bernard,² that "the humiliations of the cross are sweet to a soul which is sensible of what she owes to him who was crucified for love of her." Ah! shall we set any bounds to our endeavors to love him every day and in every action with greater and greater fervor, seeing we shall never be able to love him so much either as he deserves or as he loves us, base and defiled as we are! St. Docmael is titular patron of the church of Pomerit-Jaudy, in the diocese of Trequier, in Brittany, where he is honored under the name of St. Toël. See Chatelain, p. 295.

ST. NENNUS OR NEHEMIAS, ABBOT,

WAS of the family of the O'Birns. In 654 he succeeded St. Endeus upon his demise in the government of the great monastery of the isles of Aran, which formerly were two, before the name of Bute was given to one of them. The festival of St. Nennus has been always kept with great solemnity in many parts of Ireland. See Colgan in MSS., ad 14 Jun.

ST. PSALMODIUS, HERMIT.

HE was of an illustrious Irish or Scottish family, and renounced the world to form himself in the school of virtue, under the discipline of St. Brendan. By the advice of that holy man, he passed into France, and addressed himself to St. Leontius, bishop of Saintes, about the year 630, under whose spiritual direction he made still higher progress in Christian perfection. The latter part of his life he spent in a little cell in the forest of Grie, in the territory of Limoges. His relics are kept in a silver shrine in the collegiate church of St. Agapetus, in Languedoc, and he is honored on the 6th of August. See Colgan, ad 14 Jun.

¹ P. 2

² Bern. 25, in Cant. n. 8.

 JUNE XV.

SS VITUS OR GUY, CRESCENTIA, AND MODESTUS, MM

See the Collections of Papebroke, t. 2, Junii, p. 1013.

IN THE BEGINNING OF THE FOURTH CENTURY

THESE saints are mentioned with distinction in the ancient Martyrologies. According to their acts they were natives of Sicily. Vitus, or Guy, was a child nobly born, who had the happiness to be instructed in the faith, and inspired with the most perfect sentiments of his religion by his Christian nurse, named Crescentia, and her faithful husband Modestus. His father Hylas was extremely incensed when he discovered the child's invincible aversion to idolatry; and finding him not to be overcome by stripes and such like chastisements, he delivered him up to Valerian, the governor, who in vain tried all his arts to work him into compliance with his father's will and the emperor's edicts. He escaped out of their hands, and, together with Crescentia and Modestus, fled into Italy. They there met with the crown of martyrdom, in Lucania, in the persecution of Dioclesian. The heroic spirit of martyrdom which we admire in St. Vitus, was owing to the early impressions of piety which he received from the lessons and example of a virtuous nurse: of such infinite importance is the choice of virtuous preceptors, nurses, and servants about children.

This reflection unfolds the reason why certain courts and ages were so fruitful in saints. The pagan Romans were solicitous that no slave should ever have access to their children who did not speak with perfect elegance and purity of language; and shall not a Christian be as careful as to manners and virtue? It is a fatal mistake to imagine that infants are ever too young to be infected with the contagion of vice. No age receives deeper impressions, or observes more narrowly every thing that passes in others; nor is any thing so easily or so insensibly imbibed as a spirit of vanity, pride, revenge, obstinacy, or sloth; or harder to be ever corrected. What a happiness for an infant to be formed from the mother's breast as it were naturally to all virtue, and for the spirit of simplicity, meekness, goodness, and piety to be moulded in its tender frame. Such a foundation being well laid, further graces are abundantly communicated, and a soul improves daily these seeds, and rises to the height of Christian virtue often without experiencing severe conflicts of the passions.

ST. LANDELIN, ABBOT

HE was nobly born at Vaux, near Bapaume, in 623, and educated in learning and piety under the care of St. Aubert, bishop of Cambrai; for it was then the laudable custom for noblemen to commit the education of their sons to some holy and learned bishop or abbot, insomuch that many houses of bishops as well as monasteries were seminaries of youth. It is a point of the utmost importance that youth coming out of such sanctuaries of innocence and virtue, enter the world well apprized of its dangers, and infinitely upon their guard against bad company and the love of vanities and pleasures

which they cannot fortify themselves too much against. They must bring along with them all their religion, nourish it in their hearts by assiduous meditation, and confirm it in their minds by pious reading and consideration and by the daily exercise of all the other duties of that virtue. A neglect of this precaution proved for some time fatal to Landelin. Through the seduction and example of certain relations, whose flatteries unfortunately struck in with his passions, he insensibly began to walk in the broad way of the world, and, from a life of pleasure and diversions, fell at length into great disorders. But the sudden death of one of his companions struck into him such a terror, that he entered seriously into himself, like the prodigal son, and in the deepest compunction went and cast himself at the feet of St. Aubert, who had never ceased to pray for his conversion. The bishop placed him in an austere monastery to do penance for some years; in which, so extraordinary were his fervor and contrition, that St. Aubert ordained him deacon, and, when he was thirty years of age, priest, and appointed him to preach to the people. But the holy penitent having his past sins always before his eyes, begged leave to weep for them in solitude and severe penance: which, when he had obtained, he retired to Laubach, now called Lobes, a desert place on the banks of the Sambre. Several persons resorting to him, and imitating his manner of life, though at first they lived in separate cells, gave rise to the great abbey of Lobes, about the year 654. Landelin, regarding himself as unworthy, could not bear to see himself at the head of a religious community of saints; and when he had laid the foundation of this house, he left his disciple, St. Ursmar, to finish the building, and constituted him the first abbot. Landelin afterwards founded Aune, which is at present a house of Cistercians. The French kings bestowed on him great estates, the chief part of which he settled on his first monastery of Lobes. In quest of closer solitude he, with his two companions, SS. Adelin and Domitian, erected some cells of the branches of trees in a thick forest between Mons and Valenciennes. Here also disciples flocked to him, and he founded the abbey of Crespin, which he was at length obliged to govern himself. By preaching in the village he instructed the people in the science of salvation, but he never interrupted his penitential courses. He died on sackcloth and ashes in 686. His name occurs in the Roman Martyrology on the 15th of June. See his life in Mabillon, sæc. 2, Ben. p. 873.

B. BERNARD OF MENTHON, C.

HE was by birth a noble Savoyard, and spent his youth in innocence, penance, and serious studies. When he was grown up his father proposed to him an honorable match; but the young man earnestly desiring to devote himself to the service of the church, and recommending himself to God, privately withdrew, and put himself under the direction of Peter, archdeacon of Aoust, with whom he made great progress in piety and sacred learning. In 966 the bishop of Aoust appointed him archdeacon; which office comprised at that time the jurisdiction both of the grand-vicar and official, consequently the whole government of the diocese under the bishop. Bernard, by pious meditation, prayer, and fasting, and by an indefatigable application to the function of preaching during forty-two years, banished ignorance and superstition, and reformed the dioceses of Aoust, Sion, Geneva, Tarantaise, Milan, and Novara. Having destroyed a famous idol of Jupiter on a high mountain in the Walais, and detected the cheat of the priests who gave oracles concealed in its hollow trunk, he erected near that place a monastery and an hospital, now called Great St. Bernard; for he founded on two in

hospitable roads and mountains the two monasteries of Great and Little St. Bernard, which are hospitals for the entertainment of all travellers; without which charitable succors hundreds of travellers would yearly perish. St. Bernard died at Novara, eighty-five years old, on the 28th day of May, 1008. He is honored with a solemn office in many churches in Piedmont, &c., on the 15th of June, which was the day of his burial. His body is enshrined in the monastery at Novara. But his head is exposed in a rich case in the monastery of Monte-joye, which bears his name in the diocese of Aoust. See his two authentic lives, with the notes of Papebroke. t. 2, Junij, p. 1071, especially that written by Richard, his successor in the archdeaconry of Aoust, by which it appears that he never was of the Cistercian order, or that of the regular canons, as some have pretended.

ST. VAUGE, HERMIT.

HE was a holy priest in the church of Armagh, who, to fly the archiepiscopal dignity, retired into Cornwall. He landed at Penmarch in that county, and being honorably received, built himself a hermitage, yet often went out to preach to the people, and kindle in their breasts the most ardent desire of Christian perfection. He was called to receive the recompense of his labours on the 15th of June, 585. Under the name of St. Vorech he seems titular saint of Llanlivery in Cornwall.

B. GREGORY LEWIS BARBADIGO, C

CARDINAL BISHOP OF PADUA.

HE was born in 1625, of an ancient and noble Venetian family. From his tender years he cultivated his mind with all polite and solid studies, and still with much greater ardor adorned his soul with the perfect spirit of all Christian virtues, in which he made every day greater and greater progress. He was sent by the republic of Venice, with its ambassador Aloysius Contarini, one of the mediators at the famous congress of Munster, where the celebrated treaty, commonly called of Westphalia, Osnaburg, or Munster, was signed by the plenipotentiaries of Germany, France, and Sweden, on the 24th of October, 1648. There Fabius Chigi, apostolic nuncio, became acquainted with him, and was exceedingly charmed with his virtue and other great qualities, and being chosen pope under the name of Alexander VII. in 1655, was always his strenuous protector. Gregory was consecrated bishop of Bergamo in 1657, created cardinal by Alexander VII. in 1660, and translated to the bishopric of Padua in 1664. In every state of life Barbadigo was a model of regularity, zeal, watchfulness, and piety. So edifying was his conduct, and so indefatigable was he in the visitation of his diocese, and in all the functions of his charge, that he was looked upon as a second St. Charles Borromeo. His charities were excessive, and it was known that he had given in alms eight hundred thousand crowns. He munificently founded a great and most convenient college in the country for the education of youth in piety and learning. Also a stately and admirable seminary in the city of Padua, which is to this day the glory not only of the Venetian territories, but also of Italy and Christendom. He took care to have it furnished with able professors of sacred sciences, and of the learned and sacred languages. He founded in it a noble library furnished with the best chosen books for studies, especially for critical learning, the holy scriptures

and the fathers of the church. For the use of this noble establishment he founded also a printing-office. All virtues he possessed in an heroic degree and every thing in him was excellent. And so perfectly was he master of himself, and dead to himself and the world, that his soul was never elated by prosperity, nor sunk by trials or adversity. His death was no less edifying, happy, and glorious than the whole tenor of his life had been. It happened on the 15th of June, 1697. A sudden and entire cure of a formed gangrene and other distempers which the symptoms had declared mortal, and other miracles performed through his intercession, were duly proved, and this illustrious servant of God was beatified by pope Clement XIII. with the usual solemnities on the 13th of February, 1761. See the *Elogia Cardinalium*, p. 192; *Italia Sacra*, t. 5, et 10, and especially his life, very well written by F. Thomas Austin Ricchini, a Dominican friar, published at Rome in 8vo. Anno 1761

JUNE XVI.

SS. QUIRICUS OR CYR, AND JULITTA, MARTYRS.

From their authentic acts in Ruinart, p. 517. See also Papebroke, Junij, vol. 3, p. 17.

A. D. 304.

DOMITIAN, the governor of Lycaonia, executing with great cruelty the edicts of Dioclesian against the Christians, Julitta, a lady of Iconium in that country, withdrew to Seleucia with her little son Cyr, or Quiricus, only three years old, and two maids. Alexander, the governor of Seleucia, was not less a persecutor than the prefect of Iconium; wherefore Julitta went on to Tarsus in Cilicia. Alexander happened to enter that city about the same time with her, and she was immediately apprehended holding her infant in her arms, and conducted to the tribunal of this governor. She was of royal blood, the grand-daughter of illustrious kings, and she possessed great estates and riches; out of all which she carried nothing with her but present necessaries. Her two maids, seeing her in the hands of the persecutors, fled and hid themselves. Alexander demanded her name, quality, and country; to all which questions she answered only—"I am a Christian." The judge, enraged, ordered her child to be taken from her, and that she should be extended and cruelly whipped with thongs; which was accordingly executed. Nothing could be more amiable than the little Cyr, a certain air of dignity spoke his illustrious birth; and this, joined to the sweetness and innocence of his tender age and looks, moved all present exceedingly. It was a difficult thing to tear him from the arms of his mother; and he continued still continually to stretch his little hands towards her. The governor held the infant on his knees, and endeavored to kiss him, and to pacify him. But the innocent babe having his eyes still fixed upon his mother, and striving to get back to her, scratched the face of the inhuman judge. And when the mother, under her torments, cried out that she was a Christian, he repeated as loud as he was able—"I am a Christian." The governor being enraged, took him by the foot, and throwing him to the ground from off his tribunal, dashed out his brains against the edge of the steps, and all the place round about was sprinkled with blood. Julitta, seeing him thus expire, rejoiced at his happy martyrdom, and gave thanks to God.

Her joy increased the rage of the governor, who commanded her sides to be torn with hooks, and scalding pitch to be poured on her feet, while proclamation was made by a crier,—“Julitta, take pity on thyself and sacrifice to the gods, lest thou come to the like unfortunate end with thy sor.” She always answered, “I do not sacrifice to devils or to dumb and deaf statues; but I worship Christ, the only-begotten Son of God, by whom the Father hath made all things.” Whereupon the governor commanded her head to be struck off, and the body of the child to be carried out of the city, and thrown where the carcasses of malefactors were usually cast. Remorse and confusion at his own cruelty, and disappointed malice, in the murder of the innocent babe, made him appear more raging than the most furious wild beast. Julitta being led to the place of execution, prayed aloud, thanking God for having given her son a place in his kingdom, and begging the same mercy for herself. She concluded by adding, Amen: at which word her head was severed from her body. She suffered in the year 304 or 305. The two maids came privately and buried the remains of both the martyrs in a field near the city. When Constantine had given peace to the church, one of these maids discovered the place, and “the faithful of the country strove every one to procure some portion of these sacred pledges for a protection and safeguard, glorified God, and devoutly visited their tombs,” says the author of these acts. They are named in the Roman Martyrology on the 16th of June; but they seem to have received their crowns on the 15th of July, on which day their festival is kept by the Greeks, Muscovites,¹ Armenians,² and Nestorians.³ The Abyssinians celebrate it two days before, on the 19th of their month of Hamle, also on the 20th of January.⁴ St. Cyr is patron of Nevers, and of many churches and monasteries in France, and formerly in England. The relics of St. Cyr having been brought from Antioch by St. Amator, bishop of Auxerre, were distributed in several places, at Nevers, Toulouse, Saint Amand’s in Flanders, &c.

This happy victim completed early his sacrifice. Men ought properly to be said to live only for that time which they devote to the end for which they received their being, the service of their Creator. How many will a long life condemn! How much of their precious time do many throw away in sloth, empty follies, and even in sin! How many go off the stage of this world without having done any thing of all those great duties for which they were born! who have lived so as to have been mere blanks in the creation, if the divine justice would allow us to give that name to what he punishes with everlasting torments! We have a great work upon our hands to form our hearts upon that of our divine original, our blessed Redeemer: to expel the subtle poison of pride, vanity, and all inordinate self-love out of our affections, and put on the perfect heavenly spirit of meekness, patience, humility, charity, holy zeal, and devotion. Without this we can never belong to Christ, or to the company of the saints.

ST. JOHN FRANCIS REGIS, C.,

OF THE SOCIETY OF JESUS.

TRUE virtue, or Christian perfection, consists not in great or shining actions, but resides in the heart, and appears to great edification, though in the usual train of common and religious duties constantly performed with

¹ See on the Muscovites, Papebroke ante Malum, t. 1, p. 36, and Jos. Assemani, *Calend. Univ.*, t. 6.

² Jos. Assemani, *Bibl. Orient.*, t. 3, pp. 647, 652.

³ *Ibid.* t. 4, p. 366.

⁴ See the Abyssinian Calendar in Ludoh also that in the *Journal of Bern.* ad ann. 1761, t. 1, p. 146

fidelity and fervor. Such a life has its trials, and often a severer martyrdom than that which stands the test of the flames. This we find in the life of the holy servant of God, John Francis Regis. He was born on the 31st of January, in 1597, at Foncouverte, a village in the diocese of Narbonne in Languedoc. His parents, John Regis, who was descended from a younger branch of the noble house of Deplas, in Rovergue, and Magdalen Darcis, daughter to the lord of Segur, were distinguished amongs the nobility of Lower Languedoc by their virtue. Their eldest son was killed in the siege of Villemur, in a sally made by the Huguenot garrison. Francis was one of the youngest brothers. At five years of age he fainted away hearing his mother speak of the horrible misfortune of being eternally damned; which discourse made a lasting impression on his tender heart. In his childhood he never discovered any inclination to the amusements of that age. The same disposition made him refuse at his school to join his companions in the innocent diversions of an age generally too eager for play. His first master was one of a morose, hasty temper, under whom this modest and bashful child had much to suffer; all which he bore without the least complaint. The Jesuits having opened a public school at Beziers, he was one of the first whom the reputation of its professors drew to the new college. His gravity increased with his years, nor was he to be seen in the beautiful walks which were chiefly crowded by his schoolfellows. Avaricious of his time, he scarcely allowed himself any for necessary relaxation. Sundays and holidays were a most precious time to him, and he divided them entirely between pious reading and devotions at home and in the church. He was often seen on those days retired in a chapel and bathed in tears in the presence of Jesus Christ, the tender object of his affections. His conduct made him for some time the subject of his young companions' scorn and raileries; which his constancy changed at last into veneration. He performed many exercises in honor of the Blessed Virgin, with a particular confidence in her patronage, especially after he was enrolled in a confraternity under her name erected in the Jesuits' college. He had a singular devotion to his good angel, and improved every escape from any danger into a motive of redoubling his fervor and gratitude towards God. By the influence of his holy example, and by his religious discourses, which were animated with a peculiar unction and divine fire, he inflamed many of his companions with the love of virtue, and reclaimed several from dangerous courses. Six of the most fervent associated themselves with him in the same lodgings, and formed a kind of regular seminary, looking upon him as their living rule, and honoring him as a saint and their master in a spiritual life.

In the eighteenth year of his age he was visited with a dangerous sickness, under which his patience and piety moved exceedingly all that came to see him. Soon after his recovery he made a spiritual retreat to deliberate on the choice of a state of life; and finding in his heart a strong impulse to devote himself to labor in procuring the salvation of souls in the Society of Jesus, and being confirmed by the advice of his confessor that this desire was a call of God, he earnestly begged to be admitted, and was readily received by F Francis Suarez, provincial of the Jesuits, then at Beziers, upon his visitation of that college. The postulant entered his noviceship with great joy at Toulouse, in the nineteenth year of his age, on the 8th of December, 1616. Here being no longer divided between study and prayer, he gave himself to so close a union with God as to seem to be never without attention to his presence. His punctual exactness and fervor in the minutest actions and duties, raised them all to a great value: and by the excellence and purity of his motives, they became steps to an eminent fate

rior perfection. Here he laid the deep foundation of those virtues which formed his distinguishing character during his whole life, humility, contempt of the world, holy hatred of himself, charity to the poor, and love of God, and zeal for his glory. The meanest employes were his delight, such as the most humbling duties of a religious state, to wait at table, and cleanse the house : also to make the beds, and dress the sores of the poorest and most loathsome patients in the hospital, where he considered Jesus Christ in his most afflicted members. He was as austere to himself as he was tender to others, which made his companions say, that he was his own eternal persecutor. He seemed never to do any thing to indulge his senses, which he studied to curb and mortify. The spirit of prayer accompanied all his actions. The interior fire of his breast appeared in his looks. He was often seen at the foot of the altar without motion as in a kind of rapture ; and he spoke of God with such a feeling unction, that he inspired all that heard him with his holy love, and excited the most tepid to fervor.

After two years of probation, he made his religious vows in 1618, and was then sent to Cahors to finish his rhetoric, and the following year to Tournon to perform his course of philosophy ; but to preserve the fire of devotion in his heart under the dissipation of those studies, he joined to them frequent visits of the blessed sacrament, pious reading, and set times of holy recollection, though he made even his studies a continuation of his commerce with God, in a continual recourse to him by devout aspirations. Such was his fidelity in every action, that his superiors attested they never observed in him the least breach of any college duty ; which procured him the name of the angel of the college. Desiring to form himself principally to the sacred function of teaching the poor the ways of salvation, he undertook, by his superior's consent, the charge of instructing the menial servants, and the poor of the town of Tournon, to whom he distributed the alms of the college. On Sundays and holidays he preached in the adjacent villages, and summoned the children to catechism with a little bell. The little township of Andance having the happiness to fall under his particular care, it quite changed its face : the saint's zeal soon banished out of it drunkenness, licentiousness, and swearing, restored the frequent use of the sacraments, and established there first the confraternity of the blessed sacrament, the rules of which this holy man, then only two-and-twenty years old, but full of the spirit of devotion, drew up, and which was afterwards propagated to other places. He regulated families, composed differences, and reformed all manner of irregularities : such was the authority which his sanctity and holy prudence procured him.

Having finished his course of philosophy in 1621, he was sent to teach the schools of humanity at Billom, Auch, and Puy ; in which employ he spared no application for the assistance of his scholars, both in their studies and in exciting them to virtue, loving them as a tender mother does her children, and being beloved and revered by them as a saint. He was particularly diligent in procuring them all relief in sickness, and by his prayers obtained the sudden recovery of one whose life was despaired of ; but he was most sensible to their spiritual infirmities. Being informed of a grievous sin committed by one of them, he burst into a torrent of tears, and after a short recollection, he made, in the transport that had seized him, so pathetic a discourse to his scholars on the severity of God's judgments, that the terrors with which it struck their minds never forsook them their whole lives after, as several of them used to say. The edifying example, simplicity, humility, modesty, and penitential air of the master, was a most moving and continual sermon to them ; and such was the powerful influence it had, that they were visibly distinguished from others by the regularity of

their lives. To solicit the blessings of heaven for them he always spent some time at the foot of the altar before he entered the school, and implored the assistance of their angel guardians in their behalf. His union with God was perpetual; and from hence flowed his other virtues, particularly his saintly exterior comportment. To animate himself in spirit, notwithstanding the fatigues of his employment, he added many other devotions to the daily hour's meditation, and other prayers enjoined by the rules of the society. He often begged leave of the superior to make extraordinary communions, besides those that were regular in the house; and having obtained it, broke out in transports of joy, which testified his insatiable desire of, and the great comfort he received from that divine food. He prepared himself to receive it by private austerities and public humiliations, and by spending a great part of the night before in the church. On Sundays and holidays he continued to instruct the poor people with wonderful unction and fruit, and even in his familiar conversation turned all to some spiritual advantage. After he had taught the lower classes seven years; two at Billom, one at Auch, and four at Puy; he began the study of divinity at Toulouse, in 1628, in which, by his assiduity and the pregnancy of his wit, he made an uncommon progress; yet, out of a fear of applause, he sought to make himself contemptible by an affected simplicity and pretended ignorance. In the vacation, at the time which the students spent in their country-house for the necessary relaxation of their mind, Regis withdrew into private places to converse with God almost the whole day; and in the night, after a short sleep, he arose and stole secretly into the domestic chapel; which a companion having discovered, and informed the superior thereof, he received this answer: "Interrupt not the sweet communications of that angel with God."

Notice being given him by his superiors, in the beginning of the year 1630, to prepare himself for holy orders, he felt in his breast the struggle of the strongest sentiments of an humble terror and a glowing zeal; but as he saw the will of God intimated in the order of his superiors, his fears were calmed, and he disposed himself for that sacrament, by retirement, austerities, prayer, and fervorous desires. He then longed for the happiness of approaching the altars, so that he promised his superior to say thirty masses for him, because he had hastened the time of his ordination. When ordained, he took time to prepare, by prayer and penance, to offer the divine sacrifice, and celebrated his first mass with the most tender devotion, and in one continued torrent of tears, so that those who were present could not contain theirs, and, by the divine fire which sparkled in his countenance, thought him liker an angel than a man at the altar. The same year, Toulouse being afflicted with a violent plague, Francis made pressing instances to obtain leave to serve the sick. In 1631, after the course of his studies was over, he made the third year of his novitiate, during which he was obliged to go to Foncouverte to settle some family affairs, where he spent his time in visiting the poor and sick, catechising the children every morning, and preaching to the people twice a day. His begging for the poor, going through the streets followed by crowds of them and children, and carrying upon his shoulders a fagot, a straw bed, or such like things for the necessitous, drew on him many insults, once from the very soldiers, and bitter remonstrances from his brothers and other friends; but he rejoiced in the humiliations of the cross, and answered that they became a minister of the gospel which had been established by them. Their contempt of him was at last converted into admiration, and every one discerned in his actions a divine wisdom and zeal which differs from worldly prudence, and rejoices with David if its simplicity appears contemptible to men. He lived among his kindred as one truly dead to the world: not like those religious persons, who, wanting the spirit of

their vocation, seek earthly comforts among them. Having composed the differences of his relations, and edified them by his humility and heavenly life, he was ordered to go to the college of Pamiers to supply the place of a master who was fallen sick. In the mean time his superiors, from the experience they had of his vocation and talents for an apostolic life, resolved to apply him solely to the missions; in which he accordingly spent the last ten years of his life, beginning them in Languedoc, continuing them through the Vivarez, and ending them with his life in the Velay, of which Le Puy is the capital. The summer he employed in cities and towns, as the husbandmen then were taken up with their tillage; but the winter seasons he consecrated to the villages and the country.

F. Regis entered upon his apostolical course at Montpellier in 1631, arriving there in the beginning of summer; and immediately opening his mission by instructing the children and preaching to the people upon Sundays and holidays in the church of the college. His discourses were plain and familiar; after a clear exposition of the Christian truth, which he had taken for his subject, he closed them with moral and pathetic exhortations; he delivered them with such vehemency that sometimes his voice and strength failed him; and with such unction that both preacher and audience often were dissolved in tears, and the most hardened left the church with hearts full of compunction. He was always resorted to by a numberless audience of all ranks, though principally of the poor. A famous preacher was astonished to see how his catechisms were admired, and the great conversions they effected, while elegant sermons had so few to hear them, and produced so little fruit. The reason was, the word of God became a two-edged sword in the mouth of Regis, who spoke it from a heart full of the spirit of God, whereas it was lost under the pomp of an affected rhetoric. The saint never refused himself to the rich, but he used to say they would never want confessors, and that the poor destitute part of Christ's flock were his share and his delight. He thought that he ought to live only for them. He spent usually the whole morning in the confessional, at the altar, or in the pulpit; the afternoon he devoted to the hospitals and prisons, sometimes forgetting his meals, having, as he once said, no leisure to think of them. He begged from door to door for the poor; procured them physicians and all necessaries when sick, and dressed himself their most loathsome sores. He was seen loaded with bundles of straw for them; and when laughed at by the children, and told that this made him ridiculous, he answered: "With all my heart; we receive a double advantage when we purchase a brother's relief with our own disgrace." He established an association of thirty gentlewomen to procure assistance for the prisoners. He converted several Huguenots, and many lewd women; and when told the repentance of these latter is seldom sincere, he answered; "If my labors hinder one sin they will be well bestowed."

Towards winter he went to Sommiers, the capital of Lavonage, twelve miles from Montpellier, and with incredible labor declaring war against vice and extreme ignorance, saw his endeavors crowned with the most surprising success all over that country, penetrating into the most inaccessible places, and deterred by no rigors of weather, living chiefly on bread and water, taking sometimes a little milk; always abstaining from fish, flesh, eggs, and wine; allowing himself very little rest at night on some hard bench or floor, and wearing a hair-shirt. With a crucifix in his hand, he boldly stopped a troop of enraged soldiers from plundering a church, and another time demanded and obtained of a Calvinist officer the restitution of a poor man's goods which had been plundered, without mentioning the high indignities and ill treatment he had received from the soldiers, to the commander's great

astonishment. The Vivarez had been for fifty years the centre of Calvinism in France, and the seat of horrible wars and desolation. The pious bishop of Viviers, in 1633, by earnest entreaties drew Regis into his diocese, received him with great veneration, and took him with him in his visitation, during which the father made a most successful mission over that whole diocese. The count de la Mothe Brion, who had lived as a wise man of the world, was so moved with the unction of the holy man's sermons, as entirely to devote himself to fasting, prayer, and alms. This nobleman, by his zeal and charities, very much contributed to assist the saint in his holy enterprises; in which he was seconded by another gentleman, named De la Suchere, who had formerly been the saint's scholar. At Puy, Regis undertook the reformation of many negligent pastors, brought many lewd women, and some the most obstinate and abandoned, to become patterns of fervor among the penitents, and converted a Calvinist lady of great reputation at Usez. About that time God permitted a storm to be raised against his servant for his trial; for amidst these glorious successes he was accused loudly as a disturber of the peace of families by his indiscreet zeal, and as a violent man, who spared no one in his invectives and satires. The bishop defended him, till wearied out with repeated complaints, he wrote to his superior to recall him, and sending for the saint, gave him a severe reprimand; adding that he found himself under a necessity of dismissing him. Regis, who had all along neglected to take any measures for his own justification, answered him with such humility, and with such an unfeigned love of humiliations and the cross, that the prelate was charmed with his virtue; and being undeceived by others in regard to him, he praised him in public, and continued him with his employ till the beginning of the year 1634, when the missionary was ordered by his superiors to repair to Puy, but went loaded with letters full of the highest commendations of his virtue and prudence from the good bishop.

The saint wrote earnestly to the general of the society, desiring to be employed on a mission to the barbarous Hurons and Iroquois in Canada, and received a favorable answer; but at the request of count de la Mothe, he returned early the next year to the diocese of Viviers, to labor in the conversion of Calvinists, and in the instruction of the ignorant at Cheylard, and on the other estates of that gentleman. It is incredible how much the apostolic man underwent in this rough country, in the highest mountains, in which he was once locked up three weeks by the snows, lying on the bare ground, eating only black bread, and drinking water, with the addition of astonishing voluntary mortifications, fasts, disciplines to blood, and hair shirts. The count was so edified, and so moved with the inexpressible fruits of his labors, that he founded a perpetual mission for two Jesuits at Cheylard, giving to it a principal of sixteen thousand livres, and his fine house there for their residence. Regis made his next mission at Privas with equal fruit, and thence was called by the bishop of Valence to St. Agreave, a mountainous savage place, the nest of heresy in his diocese. Among his heroic actions and virtues here, it is recorded, that one Sunday going into an inn to stop the excesses committed by lewd company assembled in it, he received from one a box on the ear, without any other reply than this: "I thank you; if you knew me you would judge that I deserve much more." Which meekness overcame their obstinacy. After three months' labors in this neighborhood, by the same bishop's orders he repaired to Saint André des Fangas, and was from thence recalled to Marlies in the Vivarez, about the end of the year 1635. In the first of these two places, a boy falling from the top of a high pair of stairs to the bottom near the holy man, then at his prayer in a corner, was found without hurt; in the latter, a

woman who would take his tattered cloak to mend, keeping two rags as relics by applying them to two of her children, cured one of a fever, the other of a formed dropsy. The curate of Marthes, in a deposition upon oath, for the process of the canonization of the servant of God, gave this testimony of him: "He was indefatigable, and employed both night and day in his sacred functions. He was under the bitterest affliction whenever he was informed that God had been offended. Then he forgot his natural meekness, and appearing transported with holy anger, he with a voice of thunder deterred the most resolute libertines. He would have sacrificed a thousand lives to prevent one sin. A word from him sufficed to inflame the coldest hearts, and to soften the hardest. After the mission, I knew not my own parishioners, so much I found them reformed. No violence of cold, no snows blocking up all passages, no mountains, or torrents swelled by rains, could be an obstacle to his zeal. His ardor communicated an intrepidity to others; for when he went to any place, innumerable troops followed, and met him through all sorts of difficulties and dangers. I have seen him in the most rigorous season stop in the middle of a forest, to content the crowds, desirous to hear him speak concerning salvation. I have seen him at the top of a mountain, raised on a heap of snow, hardened by the frost, preach and instruct the whole day, and after that spend the whole night in hearing confessions." Winter being over he returned to Puy about the end of April, in 1636, testifying that he found his strength and courage not abated, but increased by his labors. He met at the college here his general's refusal of the mission of Canada, which frustrated his hopes of martyrdom. This refusal he imputed to his sins.

The four remaining years of his life were taken up in missions in the Velay, a mountainous country, the winters in the villages, the summers in Puy, the bishop of which city made use of his counsels and ministry to reform his flock. He preached and catechised at Puy, first in the Jesuits' church; but this being too little, he removed to that of St. Peter le Monstiers, belonging to the Benedictines. His discourses were without art, but clear to the meanest capacities, and delivered with that emotion of heart, and so moving a tone of voice, that he seemed transported by a divine fire above himself; and all who heard him declared, that "Francis preached the word of God as it is in itself; whereas others seemed, in comparison of him, to preach themselves." His audience usually consisted of four or five thousand. His provincial in his visitation, hearing him, wept during the whole sermon. He formed an association of virtuous ladies to relieve the poor, and another in favor of the prisoners; for both which incredible funds were raised; and in times of need God miraculously multiplied the corn he had stored up, three several times: of which verbal processes were drawn up, and juridical informations taken before ecclesiastical and secular judges; and these miracles were confirmed by fourteen credible witnesses in the acts of his canonization.

His constant readiness and extreme diligence to run to the sick, and his happy success in assisting them in spirituals, were recompensed by several cures effected on the spot by his prayers, the unexceptionable relation of which may be read at length in F. Daubenton's History of his life.¹ Nor were the conversions of many sinners less miraculous. Among these, a certain voluptuous rich merchant had long endeavored to blacken the saint's reputation by his slanders; who in return bought of him all he wanted for his poor. Having softened him to a more tractable temper by these and other good offices, he laid hold of a favorable opportunity of representing to him what could be the end of his pains, and the fruit of all his riches which

death must soon bereave him of ; the man was struck, and having revolved in his mind all night the reflections the words of the man of God raised in him, came the next day to lay open the agitation of his soul to him. The saint having for some time continued to excite in him still livelier apprehensions of the divine judgments, and conducted him through sentiments of hope and divine love to the dispositions of a perfect penitent, he heard his general confession, which the other made with such a flood of tears that the confessor judged the greatness of his contrition might require a smaller penance. The penitent asked him why he had so much spared his weakness. The zealous pastor answered that he took upon himself to discharge the rest of his debt ; which mildness added still more to the fervor of this repenting sinner. His meekness and patience made a conquest of those souls which were so hardened as to be able to resist his zeal. A young man, enraged that the saint had converted and drawn from him the object of his impure passion, resolved to kill him. The man of God discovered by a divine light his wicked intention, and said to him : " Dear brother, why do you bear this ill-will to one that would hazard his life to procure you the greatest of blessings, eternal salvation ?" The sinner, overcome by his sweetness, fell at his feet, begged his pardon, and became a sincere convert. Three other young noblemen, on a like occasion, resolved revenge Regis met them with courage, saying to them : " You come with a design upon my life. What concerns me is not death, which is the object of my wishes : but the state of damnation that you are in, and regard so little." The libertines stood as if stunned : Regis embracing them with the tenderness of a parent, induced them to repent ; and they made their confessions to him, and led regular lives till their deaths. Addressing drunkards and other sinners, with his eyes all on fire with zeal, he often by one moving sentence reclaimed them from their disorders. When he had received a blow on the cheek, the magistrates could not prevail upon him to denounce the delinquent ; but the offender, moved by his charity, became of his own accord his sincere penitent.

The servant of God was extremely solicitous in removing all occasions of sin, and preventing the promiscuous company of young men and women. He converted many prostitutes with the help of charitable contributions, founded a retreat to secure the virtue of such penitents, till his rector fearing that house could not be maintained, forbade him to intermeddle in it ; he moreover gave him many severe reprimands even in public, accused his zeal as too forward, and forbade him to hear confessions, instruct the poor, or visit the sick, only on certain days and at appointed times. Regis suffered many humiliations and mortifications under this superior, without even allowing any one to speak in his justification ; till the succeeding rector, convinced of his innocence and prudence, restored to him the care of the refuge, and the whole field of his former labors. His zeal exposed him often to occasions of martyrdom, and to open insults ; and once he was cruelly beaten. He was also censured bitterly by many, and even by several of his own brethren ; but his rector undertook his defence, and God crowned his labors with incredible success ; in which he was seconded by the great vicar Peter le Blanc, his constant friend, without whose counsel he undertook nothing. This is the summary of his transactions at Puy during the four last summers of his missions : the winters he employed in laboring in the country, the most abandoned part of which was his first care and chief delight.

The country inhabitants of the Velay in some parts, especially in the mountains, were very rustic, and perfectly savage : Calvinism had insinuated itself, and ignorance and the grossest vices prevailed in many of the wilder places. The boroughs and villages are situated in the diocese of

Puy, Vienne, Valence, and Viviers. The saint's first mission among them was in the beginning of the year 1636, to Fay and the neighboring places. Hugh Sourdon, LL. D. engaged him to lodge in his house. The man of God finding his kind host's son Claudius Sourdon, aged fourteen years, entirely deprived of all sight for the six months past, from a defluxion upon his eyes, with excessive pain, he exhorted him to confidence in God, and retired into a neighboring room to prayer with some of the family, which he had not ended when the child recovered his sight, and distinguished everybody in the assembly which then met to hear the first catechistical instruction; and from that time never felt any more either of that pain or defluxion, as he attested before the bishops of Puy and Valence, being then fourscore years old. Upon this, another man forty years of age, who had been blind eight years, was brought to the saint, who making the sign of the cross over him, immediately restored his sight. By the fame of these two miracles, this mission was opened with wonderful concourse and fruit. His conduct in it is thus described by Claudius Sourdon, with whom he lodged, in a juridical deposition that grave person gave before two bishops: "His whole behavior breathed sanctity. Men could neither see nor hear him without being inflamed with the love of God. He celebrated the divine mysteries with such devotion that he seemed like an angel at the altar. I have observed him in familiar intercourse become silent and recollected, and all on fire: then speaking of God with a fervor and rapidity that proved his heart to be carried away with an impulse from heaven. He pronounced his popular instructions with an unction which penetrated his hearers. He spent not only the day, but also a considerable part of the night, in hearing confessions, and violence was necessary to oblige him to take some nourishment. He never complained of fatigue, or of the disagreeable behavior of any that thronged to him. After he had labored to sanctify the inhabitants of Fay, he set out early every morning into the country amid the forests and mountains. When storms, rains, snows, or floods made the roads seem impassable to others, nothing ever stopped or daunted him. He went the whole day from cottage to cottage, and fasting, unless my mother could prevail with him to take an apple in his pocket. We never saw him again till night, and then he resumed his ordinary functions, unwearied himself only by fresh labors. The Calvinists were as forward as the Catholics in following him everywhere. In the beginning of summer in 1637, he returned to his labors at Puy; and in November set out to pass his winter at Marlhes, being called on a second mission thither by the pressing instances of James André the zealous curate. His road was horrible, sometimes through briars and thorns, sometimes over valleys filled with snow, and rocks covered with ice. In climbing one of the highest, his hold by a bush failed him and he broke his leg by a fall; yet he cheerfully got over six miles further with the help of a stick, and the support of his companion. Arriving at Marlhes, instead of sending for a surgeon, he went directly to the church where multitudes were waiting for him, and heard confessions for several hours; till the curate, informed of his accident by his companion, drew him out to have his leg visited, when it was found perfectly sound. To his immense labors he added such astonishing austerities that, upon remonstrances, his rector at Puy sent him a command to obey the curate of Marlhes in all that belonged to his refreshment and the care of his health. The saint from that time submitted most exactly to the good priest's rules in that regard, how troublesome soever he found his indulgence. This curate declared in his deposition, that narrowly observing the man of God at all times, he saw him in the night one while on his knees, bowed to the ground bathed in tears; when standing with his eyes lifted up to heaven, and absorbed in contempla-

tion. He often heard him fetch deep sighs, and cry out in transports of love:—'What in the world can engage my heart, besides thee, my God?'

He frequently beheld him in prayer all on fire, like a seraphim, motionless for many hours. The same gentleman adds, that he saw the holy man by his blessing restore a countryman's arm put out of joint by a fall near his house as he was crowding to the saint, on a steep descent; and that by the sign of the cross he dispossessed an Energumen; who redoubled his contortions and howlings when brought to his presence, but was immediately calmed by the impression of that sign, and continued ever after unmolested. He had been possessed by the evil spirit eight years, and been often exorcised without success. In the village of Saint Bonnet le Froid, the curate found the saint in the night praying at the church door on his knees and bareheaded; and not being able to draw him from his divine conferences, he gave him the key of the church, in which he observed that he afterwards passed whole nights, notwithstanding the intolerable cold. To the remonstrance of the curate of Vourcy, concerning the care of his health, the saint said in confidence, that since God had visibly testified his goodness by healing his leg, broke in his journey to Marthes, he owed his health to him by a fresh title, and put it in his hands. In the year 1638, from Puy his winter mission was to Montregard; where upon his arrival he prayed at the church door till he was quite covered with snow, and was found by passengers in that condition. He nowhere reaped a greater harvest of souls than in this place; and converted, besides many other Calvinists, the lady Louisa de Romezino, a young widow of great reputation as well as quality. He gained her esteem in his visits; then cleared her difficulties, principally in regard of the blessed eucharist; and lastly removed the obstacles of her heart from the fear of shame for leaving her party. This lady gave the most ample deposition of the admirable sanctity of the servant of God, in a continual stream of tears during four hours, to the bishops of Puy and Valence, published in his life. The summer in 1639 recalled the missionary to Puy, and the end of the next autumn he went out to his country harvest in the places near Montregard, as Issenjaux, Chambon, Monistrol. About the end of January, in 1640, he repaired to Montfaucon, a little town twenty-one miles from Puy. His successes were wonderful in the ample field which his zeal found here, till interrupted by the plague which broke out in that place. Regis devoted himself to the service of the infected, and was so fearless as to carry the abandoned sick on his back to the hospital, and to perform the most laborious offices to assist all corporally and spiritually. His charity excited that of the ecclesiastics of the place. The curate, however, fearing his death in the imminent dangers to which he exposed himself, obliged him to leave the town, which the saint did with great reluctance and many tears. The contagion soon after ceasing, he returned to resume his mission there, but was recalled to Puy by the rector to supply the place of a master there. This interruption was so great a grief to him, that he begged and obtained from the general of the society leave to follow his missions, for which the bishop of Puy had conferred on him his full power. He, moreover, formed a design for the establishment of a perpetual mission for those provinces, to be settled in the college of Puy or Tournon, which project was highly approved by his superiors and by the general. But to give some idea of the life of this great servant of God, it is necessary to draw, if a full delineation is impossible, at least a faint sketch of his heroic virtues.

His true love of God appeared in the constant union of his soul with the Divine Spirit: often a pious word or song would throw him into a rapture: frequently he could not contain the transports of his heart in company or in

the streets : his eyes and inflamed countenance often discovered the strong emotions of his soul. His most familiar aspiration was that of the royal prophet,—“What can I desire in heaven, or love on earth, besides thee my God?” which he repeated with seraphic ardors. He vehemently desired to procure God’s greatest honor in all things, saying,—“We are created by God, and for him alone ; and must direct all things to his glory.” His love of the cross, and his thirst of sufferings and humiliations were insatiable, and he was accustomed to say, that to suffer for God deserved not the name of suffering, so light is it made by love, and the sweet unction of grace. When persecuted and beaten, he was heard to cry out, “O my God! that I could suffer still more for thy holy name!” He found true pleasure in hunger, cold, and all manner of hardships, saying once to his companions, “I own that life would be intolerable if I had nothing to suffer for Jesus Christ : it is my only comfort in this world.” He never excused or justified himself if reprehended, and never answered any calumny, even though carried to his superiors. He seemed equally insensible to praises and insults, receiving cheerfully all ill-treatment in silence, as his due. Martyrdom was his perpetual desire, though he sincerely esteemed himself unworthy of such an honor. He called injuries and scorn his due, and was ingenious to court humiliations and disgraces, being accustomed to say, that if justice were done him, he ought to be trodden under foot by all men. When one presented a drawn sword threatening to kill him, he said : “I desire nothing more ardently than to die for Jesus Christ.” He spared nothing to prevent sin, and once said with tears to an obstinate sinner : “Ah, I beg of you rather to dispatch me with your sword than to offend the Divine Majesty.” His confidence in the safeguard of Providence made him fear no harm from men, and rendered him intrepid in the midst of dangers, the sight of which often shook his companion with horror. He would walk all night, and often on the edge of precipices, or over mountains covered with snow, and cross impetuous torrents, only not to disappoint some poor people a few hours. His devotion to the blessed eucharist made him spend much of his time in prayer before the blessed sacrament, saying mass whatever it cost him to find an opportunity. He called the holy eucharist his refuge, his comfort, and his delight. Under all censures and crosses he preserved the same evenness of mind, so effectually had the love of God destroyed in his heart all human earthly affections. He allowed himself only three hours a night for sleep, and often not above one. He never touched flesh, fish, eggs, or wine ; and the bare ground or boards were his bed. His chamber was the most inconvenient room he could choose, and his habit all over patches ; nor would he wear a new cassock. His obedience was so perfect, that with regard to it he looked upon himself as a dead body without any motion or feeling of his own, nor had he any other rule of his will than that of his superiors. He had the greatest respect for, and an entire dependence on the bishops in whose dioceses he was employed, and their vicars-general. His purity was so perfect, that his very presence inspired a love of that virtue ; nor durst calumny itself charge him with the least reproach on that head. It is assured, upon the testimonies of those who had the most perfect knowledge of his interior, that he seemed exempt from all sting of the flesh ; so perfectly had he subdued his domestic enemy by assiduous mortification, a watchful humility, and dread of all occasions of temptations. The same vouchers assure us, they were persuaded that he never had offended God by any mortal sin in his whole life.

He resumed the mission of Montfaucon in the beginning of autumn in the year 1640. The ardor he found in the people to profit by his labors redoubled his fervor in serving them. After he had sanctified the whole di-

trict of Montfaucon, Rocoulles, and Veirines, he gave notice for opening a mission at La Louvese about the end of Advent. But understanding by a divine light that his death was near at hand, he went back to Puy to make a retreat in order to prepare himself for it. After three days spent in the strictest solitude he made a general confession, and expressed in the warmest and tenderest sentiments, an impatient desire to possess God. Eternity was the sole object of his wishes. He confidently told some of his friends in open terms, and others by mysterious expressions which became clear by the event, that he should never return from that mission. The inclemency of the weather could not detain him: he left Puy on the 22d of December to reach La Louvese the day following, to be ready there for Christmas-eve; he suffered much in crossing the mountains and the waters, and missed his way on the second day. Overtaken by night in the woods, and quite spent, he was forced to lie in a ruinous house open on all sides, near the village of Veirines, on the ground, exposed to a piercing wind. Here, after a sudden sweat succeeded by a cold fit, he was seized with a pleurisy, which increasing, his pain grew excessive. This decayed house represented to him the hardships our new-born Saviour suffered in the stable of Bethlehem, on which he made the most tender reflections. Next morning he crawled to La Louvese, went straight to the church, and opened the mission by a discourse in which his zeal recruited his strength and courage. He preached thrice on Christmas-day, and thrice on St. Stephen's, spending the rest of these three days in the confessional. After the third sermon on Saint Stephen's day, when he went to hear confessions, he swooned away twice. The physicians found his case past recovery. The holy man repeated the general confession he had made eight days before, then desired the holy viaticum and extreme unction, which he received like a person all on fire with the love of God. He refused broth, begging to be nourished like the poor with a little milk, and desired to be left alone. Under his violent pains his countenance was always serene, and he kissed incessantly a crucifix which he held in his hand. Nothing was heard from him but tender and warm aspirations, and longing desires of his heavenly country. He asked to be laid in a stable, that he might resemble his new-born Saviour laid on straw; but was answered, that his weakness would not suffer it. He thanked God for the favor of suffering him to die in the midst of the poor. All the 31st day of December he continued in perfect tranquillity with his eyes tenderly fixed on Jesus crucified, who alone took up his thoughts. At evening in a transport he said to his companion: "What a happiness! how contented I die! I see Jesus and Mary, who come to conduct me to the mansions of bliss." A moment after he joined his hands; then lifting up his eyes to heaven, he said: "Jesus, my Saviour, to thee I commend, and into thy hands I commit my soul." With which words he calmly expired towards midnight, on the last day of the year 1640, being forty-three years of age, whereof he had lived twenty-six in the society. Twenty-two curates, with incredible crowds of people, assisted at his funeral. He was interred on the 2d of January, near the altar, at La Louvese.

The universal grief for his loss was succeeded by the highest veneration; and innumerable flocks of pilgrims visited his tomb; and a poor private religious man, who only breathed abjection, who placed all his satisfaction in being despised, and lay dead on the top of a frightful mountain, was on a sudden crowned with glory, and his ashes on earth honored by continual miracles. La Louvese, then only a chapel of ease under the curate of Veirines, is become the parish church, and much enriched. Twenty-two archbishops and bishops of Languedoc wrote to pope Clement XI. in these words: "We are witnesses, that before the tomb of F. John Francis Regis

the blind see, the lame walk, the deaf hear, the dumb speak; and the fame of these surprising wonders is spread over all nations." Fourteen eye-witnesses attested upon oath the miraculous and sudden recovery of Magdalen Arnould, a nun at Puy, sick of a dropsy and palsy, and in her agony, the physicians declaring that she could not live half an hour, a relic of the servant of God was put into her hands, and applying it to her stomach, she offered a fervent prayer to him, and that moment she found herself perfectly cured, and her monstrous swelling dispersed. This happened in 1656. A burgher of Puy was healed of a great rupture formed in three places; his cure was sudden and entire, as physicians, surgeons, and many other witnesses attest. No less sudden were the cures of two blind women; of a young man of the king's evil; of many paralytic, crooked children, and others under all sorts of distempers; several of them being persons of rank, and of different provinces; and the facts being all attested by many witnesses, and by the persons themselves. The holy see requires incontestable proofs of miracles to which it gives a sanction; and so strict is this inquiry, that F. Daubenton informs us, that an English Protestant gentleman being at Rome, and seeing the process of several miracles, said they were incontestable, if the church of Rome approved of none but such; but was much surprised at the scrupulosity of this scrutiny when told that not one of all those had been allowed by the Congregation of Rites to have been sufficiently proved. After the most severe juridical examination of the heroic virtues and evident miracles of St. John Francis Regis, he was beatified by Clement XI. in 1716, and canonized by Clement XII. in 1737,² at the request of the kings Louis XV. of France, and Philip V. of Spain, and of the French clergy assembled at Paris in 1735. His festival was appointed to be kept on the 16th of this month.

The saints make it their constant and earnest endeavor to make every step they take an advance in the path of virtue; an addition to the number of their good actions, whose sum total will render their happiness the more exalted and complete. How happy is the life of that faithful servant of God, whose years, days, and moments, whether in public or private, are all filled with good works, so many fruitful seeds of a glorious eternity! whose desires, thoughts, and actions are all directed to the honor of God, and his own advancement in goodness! Viewed with such a life, in whatever station, how mean and contemptible do the idle amusements of the great ones of the world appear! How trifling that uninterrupted succession of serious folly or empty pleasures which engages the greatest part of mankind! How many weary themselves in restless toils of vanity, or often put their invention to the rack to find out amusements for passing the day! How many make their whole lives one barren circle, to which they seem enchanted, going round and round in a dull repetition of the same trifles! who forget they have every moment the affair of an eternity upon their hands, and neglect the only real concern of life. After all their turmoils they find their hands empty, and feel their hearts filled only with fears, remorse, and bitterness, instead of holy peace and joy, with the riches of eternity in store. See the life of St. John Francis Regis, written in French by F. Daubenton, done into English by F. Corn, M—Y S—I. Also his life compiled by F. Croisset, t. 1, and an abstract of the same by F. Nieuville, with the relation of two new miracles.

² Bullar. Roman. t. 15, p. 127.

SS. FERREOLUS, OR FARGEAU, A PRIEST, AND FERRUTIUS, A DEACON, MM.

THEY were ordained by St. Irenæus, and sent by him to preach the gospel at Besançon, where, after suffering many torments, they were beheaded for the faith in the persecution of Severus in 211 or 212. St. Gregory of Tours says, that their relics were glorified by miracles in his time, and that his brother-in-law was cured by them of a dangerous distemper. They are at this day esteemed a great treasure of the cathedral of Besançon. See their ancient acts cited by St. Gregory of Tours, with the notes of Henschenius, Junij, t. 3, p. 6.

S'T. AURELIAN, ARCHBISHOP OF ARLES, C.

BEING promoted to that see in 546, he founded in that city a great monastery for monks, in which he was seconded by the munificence of king Childebert. He enriched the same with relics of the holy cross, St. Stephen, SS. Peter and Paul, St. John, St. James, St. Andrew, St. Gennessius, St. Symphorianus, St. Victor, St. Hilary, St. Martin, St. Cæsarius, &c. He compiled a rule for these monks, and another for the nunnery of St. Mary, which he also built in the same city. Both these rules are extant in the Code of St. Benedict of Anian, and in Le Cointe's Annals. He mentions the commemoration of the faithful departed at the altar; and also of the living: in that of the saints he adds in particular those martyrs and confessors whose relics that church was possessed of. The saint usually styles himself Aurelian the Sinner. He assisted at the council of Orleans in 549; and according to the inscription upon his tomb in the chapel of St. Nizier in Lyons, died in that city on the 16th of June, 552, or, as the inscription runs, the eleventh year after the consulate of Justin the Younger, in 540.* He is commemorated on this day in the Roman Martyrology. See the Annals of Le Cointe, and Gallia Christ. t. 1, p. 537.

JUNE XVII.

SS. NICANDER AND MARCIAN, MARTYRS.

From their genuine acts in Mabillon, Mus. Italic., t. 1, p. 202. Rulnart, p. 551

ABOUT THE YEAR 303

THESE saints, as appears from the circumstances of their acts, suffered under Dioclesian, and probably in Mœsia, a province of Illyricum, under the same governor who condemned St. Julius; though some moderns place their martyrdom at Venafro, at present in the kingdom of Naples. They

¹ L. de Glor. Martyr. c. 76.

* In most other places, except at Lyons, we find that dates were then for some years taken from the consulate of Basil, who was alone consul in 541, and whose name stands the last in the Fasti of Roman

nad served some time in the Roman troops, but when the edicts were every where published against the Christians, foregoing all expectations from the world, they forsook the army. This was made a crime in them, and they were impeached before Maximus, the governor of the province. The judge informed them of the imperial order that all were commanded to sacrifice to the gods. Nicander replied, that order could not regard Christians, who looked upon it as unlawful to abandon the immortal God, to adore wood and stones. Daria, the wife of Nicander, was present, and encouraged her husband. Maximus interrupting her, said: "Wicked woman, why would you have your husband die?" "I wish not for his death," said she, "but that he live in God, so as never to die." Maximus reproached her that she desired his death, because she wanted another husband. "If you suspect that," said she, "put me to death first." The judge said his orders did not extend to women; for this happened upon the first edict, which regarded only the army. However, he commanded her to be taken into custody; but she was released soon after, and returned to see the issue of the trial. Maximus, turning again to Nicander, said: "Take a little time, and deliberate with yourself whether you choose to die or to live." Nicander answered: "I have already deliberated upon the matter, and have taken the resolution to save myself." The judge took it that he meant he would save his life by sacrificing to the idols, and giving thanks to his gods, began to congratulate and rejoice with Suetonius, one of his assessors, for their imaginary victory. But Nicander soon undeceived him, by crying out: "God be thanked," and by praying aloud that God would deliver him from the dangers and temptations of the world. "How now," said the governor, "you but just now desired to live, and at present you ask to die." Nicander replied: "I desire that life which is immortal, not the fleeting life of this world. To you I willingly yield up my body: do with it what you please, I am a Christian." "And what are your sentiments, Marcian?" said the judge, addressing himself to the other. He declared that they were the same with those of his fellow-prisoner. Maximus then gave orders that they should be both confined in the dungeon, where they lay twenty days. After which they were again brought before the governor, who asked them if they would at length obey the edicts of the emperors. Marcian answered: "All you can say will never make us abandon our religion, or deny God. We behold him present by faith, and know whither he calls us. Do not, we beseech you, detain or retard us; but send us quickly to him, that we may behold him that was crucified, whom you stick not to blaspheme, but whom we honor and worship." The governor granted their request, and excusing himself by the necessity he lay under of complying with his orders, condemned them both to lose their heads. The martyrs expressed their gratitude, and said,—"May peace be with you, O most clement judge." They walked to the place of execution joyful, and praising God as they went. Nicander was followed by his wife Daria, with his child, whom Papinian, brother to the martyr St. Pasicrates, carried in his arms. Marcian's wife, differing much from the former, and his other relations followed him, weeping and howling in excess of grief. She in particular did all that in her lay to overcome his resolution, and for that purpose often showed him his little child, the fruit of their marriage; and continually pulled and held him back, till he having rebuked her, desired Zoticus, a zealous Christian, to keep her behind. At the place of execution he called for her, and embracing his son and looking up to heaven, said,—“Lord, all-powerful God, take this child into thy spe-

cons the year after Justin. Dionysius Exiguus, an abbot in Rome, highly commended by Cassiodorus his contemporary, for his learning and piety, in his Paschal cycle, about the year 541, first began to date the years from the birth of Christ, which epoch is called the Christian era, and was everywhere introduced soon after the extinction of consulates.

cial protection." Then with a check to his wife for her base cowardice, he bade her go away in peace, because she could not have the courage to see him die. The wife of Nicander continued by his side, exhorting him to constancy and joy. "Be of good heart, my lord," said she, "ten years have I lived at home from you, never ceasing to pray that I might see you again. Now am I favored with that comfort, and I behold you going to glory, and myself made the wife of a martyr. Give to God that testimony you owe to his holy truth, that you may also deliver me from eternal death;" meaning that by his sufferings and prayers he might obtain mercy for her. The executioner having bound their eyes with their handkerchiefs, struck off their heads on the 17th of June.

Faith and grace made these martyrs triumph over all considerations of flesh and blood. They did not abandon their orphan babes, to whom they left the example of their heroic virtue, and whom they committed to the special protection of their heavenly Father. We never lose what we leave to obey the voice of God. When we have taken all prudent precautions, and all the care in our power, we ought to commend all things with confidence to the divine mercy. This ought to banish all anxiety out of our breasts. God's blessing and protection is all we can hope or desire: we are assured he will never fail on his side; and what can we do more than to conjure him never to suffer us by our malice to put any obstacle to his mercy? On it is all our reliance for the salvation of our own souls. How much more ought we to trust to his goodness in all other concerns!

ST. BOTULPH, ABBOT.

SS. BOTULPH and ADULPH were two noble English brothers, who opened their eyes to the light of faith in the first dawning of the day of the gospel upon our ancestors. Astonished at the great truths which they had learned, and penetrated with the most profound sentiments which religion inspires, they travelled into the Belgic Gaul, there to find some religious houses and schools of virtue, which were then scarce in England. Such was the progress of these holy men that they soon were judged fit to be themselves masters. Nor was it long before Adulph was advanced to the bishopric of Maestricht, which he administered in so holy a manner, that he is honored in France among the saints on the 17th of June. St. Botulph returned to England to bring to his own country the treasure he had found. Addressing himself to king Ethelmund, he begged some barren spot of ground to found a monastery. The king gave him the wilderness of Ikanho where he built an abbey, and taught the brethren whom he assembled there the rules of Christian perfection, and the institutes of the holy fathers. He was beloved by every one, being humble, mild, and affable. All his discourse was on things which tended to edification, and his example was still far more efficacious to instil the true spirit of every virtue. When he was oppressed with any sickness he never ceased thanking and praising God with holy Job. Thus he persevered to a good old age. He was purified by a long illness before his happy death, which happened in the same year with that of St. Hilda, 655. His monastery having been destroyed by the Danes, his relics were part carried to the monastery of Ely, and part to that of Thorney. St. Edward the Confessor afterwards bestowed some portion of them on his own abbey of Westminster. Few English saints have been more honored by our ancestors. Four parishes in London, and innumerable others throughout the country, bear his name. Botulph's town, now Boston, in Lincolnshire

and Botulph's bridge, now Bottle-bridge, in Huntingdonshire, are so called from him. Leland and Bale will have his monastery of Ikanho to have been in one of those two places; Hickes says at Boston; others think it was towards Sussex; for Ethelmund seems to have been king of the South-Saxons. Thorney abbey was situated in Cambridgeshire, and was one of those whose abbots sat in parliament. It was founded in 972, in honor of St. Mary and St. Botulph. In its church lay interred St. Botulph, St. Athulf, St. Huna, St. Tancred, St. Tothred, St. Hereferth, St. Cissa, St. Bennet, St. Tova, or Towa, to whose memory a fair chapel called Thouetham, half a mile off in the wood, was consecrated. Thorney was anciently called Ancarig, that is, the Isle of Anchorets. Part of the relics of St. Botulph was kept at Medesham, afterwards called Peterburgh. See Dr. Brown Willis, on mitred Abbeys, t. 1, p. 187, and the life of St. Botulph published by Mabillon, Act. Ben. t. 3, p. 1, and by Papebroke, t. 3, Junij, p. 398. The anonymous author of this piece declares he had received some things which he relates from the disciples of the saint who had lived under his direction. There is also in the Cottonian library, n. 111, a MS. life of Saint Botulph compiled by Folcard, first a monk of St. Bertin's at St. Omer, afterwards made by the conqueror abbot of Thorney in 1068. See also *Narratio de Sanctis qui in Anglia quiescunt*, translated from the English-Saxon into Latin by Francis Junius, and published by Dr. Hickes, *Diss. Epist.* pp. 118, 119. *Thesauri*, t. 1.

ST. AVITUS, OR AVY, ABBOT, NEAR ORLEANS

HE was a native of Orleans, and retiring into Auvergne, took the monastic habit together with St. Calais in the abbey of Menat, at that time very small; though afterwards enriched by queen Brunehault, and by St. Boner, bishop of Clermont. The two saints soon after returned to Miscy, a famous abbey situated on the Loiret near the Loire, a league and a half below Orleans. It was founded towards the end of the reign of Clovis I. by St. Euspicius a holy priest, honored on the 14th of June, and his nephew St. Maximin, or Mesmin, whose name this monastery, which is now of the Cistercian order bears. Many call St. Maximin the first abbot, others St. Euspicius the first, St. Maximin the second, and St. Avitus the third. But our saint and St. Calais made not a long stay at Miscy, though St. Maximin gave them a gracious reception. In quest of a closer retirement St. Avitus, who had succeeded St. Maximin, soon after resigned the abbacy, as Lethuld, a learned monk of Miscy, assures us, and with St. Calais lived a recluse in the territory now called Dunois, on the frontiers of la Perche. Others joining them, St. Calais retired into a forest in Maine, and king Clotaire built a church and monastery for St. Avitus and his companions. This is at present a Benedictin nunnery called St. Avy of Chateau-dun, and is situated on the Loire at the foot of the hill on which the town of Chateau-dun is built, in the diocese of Chartres. Three famous monks, Leobin, afterwards bishop of Chartres, Euphronius, and Rusticus, attended our saint to his happy death, which happened about the year 530. His body was carried up the Loire to Orleans, and buried with great pomp in that city. A church was built over his tomb which still subsists, and his feast is kept at Orleans, Paris, and in other places. Some distinguish St. Avitus abbot of Miscy from the abbot of Chateau-dun; but all circumstances show that it was the same holy man who retired from Miscy into the territory of Chateau-dun. See the life of St. Avitus published by Henschenius in 1701; the *New Paris Breviary* the

17th of June; Le Cointe's Annals, and chiefly the book entitled, *Les Aménités de la Critique*, t. 2, p. 8.

ST. MOLINGUS, ALIAS DAIRCHILLA, BISHOP, CONFESSOR.

HE was born in the territory of Kensellagh, now part of the county of Wexford, and in his youth embraced a monastic life at Glendaloch. The abbey of Aghacainid, on the banks of the Barrow, being put under his direction, received the greatest lustre from his prudence and sanctity, and ever since has been called from him Teghmolin. This saint is celebrated in Ireland for his eminent sanctity, manifested by the gifts of prophecy and miracles. St. Edan, commonly called Maidoc, or Moeg,* who was consecrated first bishop of Ferns in Leinster about the year 598, dying on the 31st of January in 632, (or according to the annals of the Four Masters in 624,) St. Moling was placed in that see. At the petition of the clergy and nobility he was acknowledged archbishop of Leinster, as his predecessor had been.† St. Moling was a singular benefactor to his country by persuading king Finacta, in 693, to release to the kingdom of Leinster the heavy tribute of oxen, called the Boarian tribute, which had been imposed by king Tuathal Techmar in 134, and been the cause of many bloody wars. Our saint resigned his see some years before his death, which happened on the 17th of June, 697. He was interred in his own monastery of Teghmoling. Giraldus Cambrensis calls SS. Patrick, Columb, Moling, and Braccan, the four prophets of Ireland, and says their books were extant in his time in the Irish language. See his *Hibern. Expugn.* l. 2, c. 33; Colgan in *MSS.* ad 17 Jun.; Ware, p. 437.

ST. PRIOR, HERMIT,

WAS a native of Egypt, and one of the first disciples of St. Antony. He died towards the end of the fourth century, and was about one hundred years of age. See the Bollandists.

JUNE XVIII.

SS. MARCUS AND MARCELLIANUS, MARTYRS.

From the acts of St. Sebastian. See Tillemont, t. 4; Baronius ad an. 286, n. 23.

A. D. 286.

MARCUS and MARCELLIANUS were twin brothers of an illustrious family at Rome, had been converted to the faith in their youth, and were honorably

* See this saint's life on the last day of January.

† It must be observed that in the early ages of Christianity in Ireland, the title of Archbishop was frequently conferred on some prelates on account of their extraordinary sanctity and merits. Thus Flechobius, bishop of Sletty, or of the mountains, is said to have been consecrated archbishop of Leinster by St. Patrick. So Conlaeth, bishop of Kildare, was called high-priest, and archbishop of Leinster; St. Albe of Einely, archbishop of Munster; and several other prelates took the title of archbishops from the province at large before the regular concession of four sees to the four metropolitans in the year 1152.

married. Dioclesian ascended the imperial throne in 284; soon after which the heathens raised tumultuary persecutions, though this emperor had not yet published any new edicts against the church. These martyrs were thrown into prison, and condemned by Chromatius, lieutenant of the prefect of Rome, to be beheaded. Their friends obtained a respite of the execution for thirty days, that they might prevail with them to comply with the judge, and they were removed into the house of Nicostratus the public register. Tranquillinus and Martia, their afflicted heathen parents, in company with their sons' own wives and their little babes at their breasts, endeavored to move them by the most tender entreaties and tears. St. Sebastian, an officer of the emperor's household, coming to Rome soon after their commitment, daily visited and encouraged them. The issue of the conferences was the happy conversion of the father, mother, and wives, also of Nicostratus, and soon after of Chromatius, who set the saints at liberty, and abdicating the magistracy retired into the country. Marcus and Marcellianus were hid by Castulus, a Christian officer of the household, in his apartments in the palace; but they were betrayed by an apostate named Torquatus, and retaken. Fabian, who had succeeded Chromatius, condemned them to be bound to two pillars with their feet nailed to the same. In this posture they remained a day and a night, and on the following day were stabbed with lances, and buried in the Arenarium, since called their cemetery, two miles out of Rome, between the Appian and Ardeatine roads. All the ancient Martyrologies mark their festival on the 18th of June.

Virtue is often false, and in it the true metal is not to be distinguished from dross until persecution has applied the touchstone, and proved the temper. We know not what we are till we have been tried. It costs nothing to say we love God above all things, and to show the courage of martyrs at a distance from the danger; but that love is sincere which has stood the proof. "Persecution shows who is a hireling, and who a true pastor," says St. Bernard.¹

ST. MARINA, V.

SHE flourished in Bithynia in the eighth century, and served God under the habit of a monk, with extraordinary fervor. Her wonderful humility, meekness, and patience are celebrated in the lives of the fathers of the desert. She died about the middle of the eighth century. Her relics were translated from Constantinople to Venice in 1230, and are venerated there in a church which bears her name. She is also titular saint of a parish church in Paris, which is mentioned by the celebrated William of Paris, in 1228. In it is preserved a portion of her relics, brought from Venice. St. Marina is commemorated in the Roman Martyrology and in the New Paris Breviary on the 18th of June; and the feast of the translation of her relics is kept at Venice on the 17th of July. On her, see the Bollandists on the 17th of July, t. 4, Julij.

ST. ELIZABETH OF SCONAUGE, V., ABBESS.

THREE monasteries in Germany bear the name of Sconauge: one of Cistercian monks near Heidelberg, founded by Buggo, bishop of Worms in 1135; another of nuns of the same order in Franconia; a third, of monks of the

order of St. Bennet in the diocese of Triers, four German miles from Bingen. was founded by Hildelin, a nobleman, who, in 1125, took himself the monastic habit, and was chosen first abbot. Not far distant he built a great nunnery of the same order and name, which is now extinct, though the three former remain to this day. Soon after the foundation of this house, when regular discipline flourished there with great edification to the church, St. Elizabeth, who from her infancy had been a vessel of election, made her religious profession, and was afterwards chosen abbess. At twenty-three years of age she began to be favored with heavenly visions.* She died in the year 1165, of her age thirty-six, on the 18th of June, on which day her name is inserted in the Roman Martyrology, though she was never solemnly beatified, as Chatelain takes notice. See her encomium by an abbot of Sconauge, &c., in the Bollandists, t. 3, Jun. ad diem 18.

ST. AMAND, BISHOP OF BOURDEAUX.

WE read in St. Paulinus of Nola that St. Amand served God from his infancy; that he was educated in the knowledge of the scriptures, and that he preserved his innocence from those stains which are generally contracted in the commerce of the world. Being ordained priest by St. Delphin, bishop of Bourdeaux, who employed him in his church, he manifested great zeal for the glory of God. It was he who instructed St. Paulinus in the mysteries of faith, to prepare him for baptism. From this time there subsisted between them a most intimate friendship. Paulinus wrote him many letters, and we see by those that remain of them that he paid the greatest veneration to Amand's virtue. After the death of St. Delphin, St. Amand was elected to the see of Bourdeaux, but shortly after resigned the dignity in favor of St. Severinus, upon whose death he was again prevailed upon to reassume it. St. Paulinus tells us that he always conducted himself as a zealous guardian of religion, and of the faith of Christ. He is mentioned this day in the Roman Martyrology. The precise year of his death is not known. It is to him we are indebted for the preservation of the writings of St. Paulinus, who died in the year 431. See St. Paulinus of Nola, Ep. 2, 9, 12, 48; and Gallia Christ. Nov. t. 2, p. 789.

JUNE XIX.

SS. GERVASIUS AND PROTASIUS, MARTYRS.

From St. Ambrose, Ep. 22, ol. 54, ad Marcellinam Soror., and St. Austin, de Civit. Dei, l. 22, c. 8; et. l. de Cura pro mortuis, c. 17; et. Conf. l. 9, c. 7. See Tillemont, t. 2, p. 78; Orsi; and for the history of the great veneration which has been always paid to their relics, see the learned Dissertation of Joseph Antony Sassi, prefect of the Ambrosian library, entitled, *Dissertatio Apologetica ad Vindicandam Mediolano Sanctorum Corporum Gervasii et Protasii possessionem*; Bononia, 1709. See also S. Paulinus, Nat. S. Felicis II., published by Muratori, Anecd. Lat., and in the new edition of St. Paulinus's works at Verona, p. 468. Consult above other moderns the accurate Puricelli, *Diss. Nazar. et Monum. Basilice Ambros.*

ST. AMBROSE calls these saints the protomartyrs of Milan. They seem to have suffered in the first persecution under Nero, or at latest under Do-

* The visions printed under her name were committed to writing by her brother Egbert. Lewis du Mesnil, the learned Jesuit, complains that he confounded without discernment private opinions and histo-

mitian, and are said to have been the sons of SS. Vitalis and Valeria,¹ both martyrs, the first at Ravenna, the second at Milan. This latter city was the place which SS. Gervasius and Protasius rendered illustrious by their glorious martyrdom and miracles. St. Ambrose assures us, that the divine grace prepared them a long time for their crown by the good example which they gave, and by the constancy with which they withstood the corruption of the world. He adds they were beheaded for the faith.* They are said to have been twin brothers.

The faithful at Milan, in the fourth age, had lost the remembrance of these saints. Yet the martyrs had not ceased to assist that church in its necessities; and the discovery of their relics rescued it from the utmost danger. The empress Justina, widow of Valentinian I., and mother of Valentinian the Younger, who then reigned, and resided at Milan, was a violent abettor of Arianism, and used her utmost endeavors to expel St. Ambrose. The Arians did not stick to have recourse to the most horrible villainies and forgeries to compass that point. In so critical a conjuncture, our martyrs declared themselves the visible protectors of that distressed church. St. Austin, both in his twenty-second book *Of the City of God*,² and in his *Confessions*,³ says, that God revealed to St. Ambrose by a vision in a dream, the place where their relics lay. Paulinus, in his life of St. Ambrose, says, this was done by an apparition of the martyrs themselves. The bishop was going to dedicate a new church, the same which was afterwards called the Ambrosian basilic, and now St. Ambrose the Great. The people desired him to do it with the same solemnity as he had already consecrated another church in the quarter near the gate that led to Rome, in honor of the holy apostles, in which he had laid a portion of their relics. He was at a loss to find relics for this second church. The bodies of Saints Gervasius and Protasius lay then unknown before the rails which enclosed the tomb of SS. Nabor and Felix. St. Ambrose caused this place to be dug up, and there found the bodies of two very big men, with their bones entire, and in their natural position, but the heads separated from their bodies, with a large quantity of blood, and all the marks which could be desired to ascertain the relics.†

A possessed person who was brought to receive the imposition of hands, before he began to be exorcised, was seized, and, in horrible convulsions, thrown down by the evil spirit upon the tomb.⁴ The sacred relics were taken up whole, and laid on litters in their natural situation, covered with ornaments, and conveyed to the basilic of Faustus, now called SS. Vitalis and Agricola, near that of St. Nabor, which at present bears the name of St. Francis. They were exposed here two days, and an incredible concourse of people watched the two nights in prayer. On the third day, which was the 18th of June, they were translated into the Ambrosian basilic with the honor due to martyrs, and with the public rejoicings of the whole city. In the way happened the famous cure of a blind man named Severus, a citizen of Milan, well known to the whole town. He had been a butcher, but was obliged, by the loss of his sight, to lay aside his profession. Hear-

¹ Ep. 22, ad Marcell. Soror.

² C. 8.

³ Conf. l. 9, c. 7.

⁴ St. Ambr. Ep. 22, ad Sor.

ries with revelations, as is evident from what he writes of St. Ursula, and Cyriacus, whom he imagines to have been pope after St. Pontian. See on the same the remark of Papebroke; also Amort, de Revela tionibus.

* The pretended letter of St. Ambrose to the bishops of Italy, Ep. 53, giving a particular history of the lives and sufferings of these saints, notoriously contradicts the genuine letter of that father to his sister, and is universally rejected. See Tillemont, note 2, p. 499, t. 12, and the Benedictin editors of St. Ambrose, t. 2, Append., p. 483.

† When St. Austin says the bodies were found entire, he means only that the bones were not broken mouldered, or separated out of their places, as is clear from St. Ambrose; not that the flesh was uncor rupt, as some have mistaken his meaning.

ing of the discovery of the relics, he desired to be conducted to the place where they were passing by, and upon touching the fringe of the ornaments with which they were covered, he that instant perfectly recovered his sight in the presence of an infinite multitude. This miracle is related by St. Ambrose, St. Austin, and Paulinus, who were all three then at Milan. Severus made a vow to be a servant in the church of the saints; that is, the Ambrosian basilic, where their relics lay. St. Austin, when he went from Milan, in 387, left him in that service,⁵ and he continued in it when Paulinus wrote the life of St. Ambrose, in 411. Many other lame and sick persons were cured of divers distempers by touching the shrouds which covered the relics, or linen cloths which had been thrown upon them. Devils also, in possessed persons, confessed the glory of the martyrs, and declared they were not able to bear the torments which they suffered in the presence of the bodies of the saints. All this is attested by St. Ambrose in his letter to his sister, in which he has inserted the sermon which he preached in the Ambrosian basilic when the relics arrived there. Two days after, he deposited them in the vault under the altar on the right hand. St. Ambrose adds that the blood found in their tomb was likewise an instrument of many miracles. We find the relics of these saints afterwards dispersed in several churches, chiefly this blood, which was gathered and mixed with a paste, as St. Gaudentius says.⁶ Also linen cloths dipped in this blood were distributed in many places, as St. Gregory of Tours relates.⁷ St. Austin mentions a church in their honor in his diocese of Hippo, where many miracles were wrought, and relates one that was very remarkable.⁸ He preached his two hundred and eighty-sixth sermon on their festival in Africa, where we find it marked in the old African Calendar on the 19th of June, on which day it was observed over all the West; and with great solemnity at Milan, and in many dioceses and parish churches, of which these martyrs are the titular saints. St. Ambrose observes, that the Arians at Milan, by denying the miracles of these martyrs, showed they had a different faith from that of the martyrs; otherwise they would not have been jealous of their miracles; but this faith, as he says, is confirmed by the tradition of our ancestors, which the devils are forced to confess, but which the heretics deny.*

ST. BONIFACE, ARCHBISHOP, M.

OF THE ORDER OF CAMALDOLI, AND APOSTLE OF RUSSIA.

BRUNO, called also Boniface, was by extraction a nobleman of the first rank in Saxony, and agreeably to his high birth was his education in the study of the liberal arts, under Guido the philosopher, and other great masters. From the very cradle, piety was the predominant inclination of his heart, and he received very young the clerical tonsure. The emperor Otho III. called him to his court, and appointed him his chaplain, with the superintendency and care of the imperial chapel. So much was this prince taken with the virtue of the young saint, and with the sweetness of his

⁵ S. Aug. Serm. 286.

⁷ De Glor. Mart. c. 47.

⁶ S. Gaud. Serm. 17.

⁸ L. 22, de Civ. Dei, c. 8

* Papebroke once imagined that the bodies of SS. Gervasius and Protasius had been translated to Brisach in Alsace; but this mistake was refuted by Joseph Antony Saxi, prefect of the Ambrosian library, and ingenuously retracted by the author. One of the most ancient parish churches in Paris, mentioned in the sixth century by Fortunatus in his life of St. Germanus of Paris, is dedicated to God under the invocation of SS. Gervasius and Protasius. The frontispiece, composed of the three Grecian orders, the Doric, Ionic, and Corinthian, one above the other, is esteemed by architects the greatest masterpiece of their art in France. The chapel of our Lady in this church is also admired.

disposition, that he placed in him an entire confidence, could not forbear publicly testifying on every occasion his tender affection and esteem for him, and usually called him his soul. Boniface was not at all puffed up with his favor, and armed himself against the smiles of prosperity by the constant practice of self-denial, and by the most profound humility. Seeing himself surrounded with vanities and delights, he was sensible that he stood in need of the stronger antidotes to preserve himself from their dangerous poison. His tender devotion, and his affection for holy prayer, especially for the public service of the church, are not to be expressed. And by his watchfulness and fervor he found his sanctification in the very place where so many others lose their virtue. One day as the saint was going into a church dedicated to St. Boniface, the bishop of Mentz, and martyr, he felt his heart suddenly inflamed with an ardent desire to lay down his life for Christ, and in a pious transport, he said to himself,—“ Am not I also called Boniface? why may not I be a martyr of Jesus Christ as he was, whose intercession is implored in this place? From that time he never ceased sighing after the glory of shedding his blood for Him who redeemed us by his most precious death. St. Romuald coming to the emperor's court in 998, Boniface, charmed with his saintly deportment, begged to be admitted into his order, and received the habit. It was with the greatest regret that the emperor saw him quit his court, but he thought he could not oppose his holy resolution, lest by so doing he should incur the divine displeasure.

Boniface inherited the spirit, and all the admirable virtues of the great St. Romuald. He who had been accustomed to sleep on soft beds, to wear rich garments of silk, and to eat at the table of an emperor to whom he was most dear; he who had long seen himself environed with the pomp and splendor of the world, and had been the first and the most favored of the courtiers, and of all the princes of the empire; contented himself with one poor coarse habit, walked barefoot, knew no other food than insipid roots and pulse, worked with his hands, earned his bread with the sweat of his brow, led a retired life, lay on straw or boards, and often, after having worked all day, passed the whole or the greatest part of the night in prayer. He often ate only twice a week, on Sundays and Thursdays, and sometimes rolled himself among nettles and thorns; so that no part of his body was without wounds and pain, to punish his flesh for what he called a neglect of penance and mortification in his youth. He with David continually begged of God, that by his grace he would confirm him in the good purpose which he had begun in his soul, and he marched a giant's pace in the road of perfection. Having spent some years, first at Mount Cassino, afterwards under the direction of St. Romuald at Piræum, near Ravenna, and lastly, in an eremitical life, he obtained his superior's leave to go and preach the gospel to the infidels. He therefore went to Rome barefoot, singing psalms all the way, and allowing himself no other sustenance than half a pound of bread a day, with water, and on Sundays and holidays a small quantity of roots or fruit. When he was arrived at Rome, pope John XVIII. approved his design, gave him all necessary faculties, and obliged him to accept a brief, directing that he should be ordained archbishop as soon as he should open his mission. Boniface offered himself to God as a victim ready to be sacrificed for the salvation of his brethren; and in these fervent sentiments travelled into Germany in the depth of a severe winter. He on that occasion sometimes made use of a horse, but always rode or walked barefoot, and it was often necessary to thaw his feet with warm water before he could draw them out of the stirrups in which they were frozen.

The saint went to Mersbourg to sue for the protection of St. Henry II. emperor of Germany; which having readily obtained, he was consecrated bishop by Taymont, archbishop of Magdeburg, who conferred on him the pall which Boniface himself had brought from Rome. The holy prelate, notwithstanding the fatigues of his missions, continued his severe fasts and watchings, and devoted all his time on his journeys to prayer, especially to the reciting of the psalms, in which he found great sweetness and delight. His desire to rescue souls from the blindness of sin and idolatry seemed insatiable; and the savage inhabitants of Prussia appearing to be the fiercest and most obstinate in their malice, he made them the first objects of his zeal. Boleslas, duke of Poland, and many great lords, made him rich presents; all which he gave to the churches and to the poor, reserving nothing for himself. He would have only heaven for the recompense of his labors: every thing else appeared unworthy of his ministry, and too much beneath what he hoped: he even feared that it might diminish his eternal reward, or infect his heart. It was in the twelfth year after his conversion from the world that he entered Prussia. But the time of the visit of the Lord was not yet come for the idolaters of that country. Boniface desired at least to die a martyr among them: but they remembering that the martyrdom and subsequent miracles of St. Adalbert of Prague had been an inducement to many to embrace the faith, refused him the wished-for happiness of sealing his love for Christ with his blood. Boniface being thus repulsed, left Prussia, and advancing to the borders of Russia on the other side of Poland, began there with great zeal to announce the gospel.* The Bollandists think¹ that in his mission in Prussia he converted to the faith the Livonians and Samogitians.

The Russians at that time were all barbarous idolaters, and had abated nothing of their ancient ferocity when St. Boniface undertook to plant the gospel among them. They sent him an order to leave their territories, and forbade him to preach the faith in their dominions. The saint paid no regard to this prohibition, and as he advanced into the country, the king of a small province was desirous to hear him. But when he saw him barefoot, and meanly clad, he treated him with contempt, and would not hear him speak. The holy bishop withdrew, and having put on a plain suit of clothes which he carried with him to say mass in, returned to the court. The king told him he would believe in Christ, if he could see him walk through a great fire without receiving any hurt. The saint, by a divine inspiration, undertook to perform the miracle in presence of the king, who seeing him miraculously preserved amidst the flames, desired to be instructed in the faith, and was baptized with many others. The barbarians were alarmed at this progress of the gospel, and threatened the saint if he proceeded fur-

¹ Bolland, t. 3, Junij, p. 908, § 2, n. 8.

* The Russi, or Rutheni, derived their pedigree from the Roxolani mentioned by Strabo, Mela, and Pliny; by whom we are informed that they were the most northern people of European Scythia that were known to the Romans, being situated beyond the Borysthenes at the back of the Getæ, whom the Romans called Dacl. Their territory lay west to the Alani, and their name seems originally to have been Roxi or Rossi Alani. The word *Rossia* in the Russian language signifies a scattering or dispersion, and this people were called Russi, because they lived dispersed in the fields and woods, often hanging their habitations, like their neighbors the Nomades, and the wandering Tartars at this day. Whence Procopius (l. 3, de Bello Gothico, c. 14.) by translating their name into Greek, calls them *Spori*, or scattered. See the etymology clearly proved by Herbersteinus in *Comment. rerum Muscovit.* by Hoffman, in *Lexic.*, and by Jos. Assemani, *Origin. Sclavorum*, c. 3, p. 222. The name Roxolani was softened into Russia and Rutheni by the writers of the ninth and tenth centuries; for so they are called by Luitprand, bishop of Cremona, in 968, by the Annals of St. Bertin, and by the Greeks, as Nicetas in the *Life of St. Ignatius Simeon Metaphrastes* in his *Chronicon*, and the continuator of Theophanes. At this day all those nations are called Russians which use the Sclavonian, not the Greek tongue, in the divine office, yet follow the rites of the Greek church, as the Muscovites, and certain provinces subject to Poland; some of which are Catholics, and others adhere to the Greek schism.

N. B. Bayer, who wrote *De Origin. Scythar.* in *Comm. Acad. Petropolit.* t. 1, p. 390, is very inaccurate in his *Origines Russiæ*.

ther into their country. But words could not daunt him who thirsted after nothing more earnestly than the glory of martyrdom. The infidels soon after seized and beheaded him, with eighteen companions, in the year 1009. The Roman Martyrology proposes him to our veneration on this day, and again under the name of Bruuo, on the 15th of October, probably on account of some translation.* See his life in Mabillon, Act. Ord. S. Bened. sæc. 6, p. 79, and St. Peter Damian in his life of St. Romuald. Also the Bollandists, t. 3. Junij, p. 907.

ST. JULIANA FALCONIERI, V.

THE illustrious family of Falconieri in Italy received great honor from the sanctity of this holy virgin. Her father, Charissimus Falconieri, and his pious lady, Reguardata, were both advanced in years, and seemed to have lost all hopes of issue, when, in 1270, they were wonderfully blessed with the birth of our saint. Devoting themselves afterwards solely to the exercises of religion, they built and founded at their own expense the stately church of the Annunciation of our Lady in Florence, which, for riches and the elegance of the structure, may at this day be ranked among the wonders of the world. B. Alexius Falconieri, the only brother of Charissimus, and uncle of our saint, was, with St. Philip Beniti, one of the seven first propagators and pillars of the order of Servites, or persons devoted to the service of God under the special patronage of the Virgin Mary. Juliana, in her infancy, seemed almost to anticipate the ordinary course of nature in the use of reason, by her early piety; and the first words she learned to pronounce were the sacred names, Jesu, Maria. Fervent prayer and mortification chiefly took up her attention at an age which seems usually scarce capable of any thing serious. Such was her angelical modesty, that she never durst lift up her eyes to look any man in the face; and so great was her horror of sin, that the very name of it made her almost fall into a swoon.

In the sixteenth year of her age, despising whatever seemed not conducive to virtue, she bid adieu to all worldly thoughts and pleasures, renounced her great estate and fortune, and the better to seek the inestimable jewel of the gospel, she consecrated her virginity to God, and received from the hands of St. Philip Beniti the religious veil of the Mantellatæ. The religious men among the Servites are called the first order. St. Philip Beniti constituted his second order, which is that of the nuns, in favor of certain devout ladies. The Mantellatæ are a third order of the Servites, and take their name from a particular kind of short sleeves which they wear, as fittest for their work. They were instituted to serve the sick, and for other offices of charity, and in the beginning were not obliged to strict enclosure. Of this third order St. Juliana was, under the direction of St. Philip, the first plant; and as she grew up, the great reputation of her prudence and sanctity drawing to her many devout ladies, who desired to follow the same institute, she was obliged to accept the charge of prioress. Though she was the spiritual mother of the rest, she made it her delight and study to serve all her sisters. She often spent whole days in prayer, and frequently received great heavenly favors. She never let slip any opportunity of performing offices of charity towards her neighbors, especially of reconciling enemies, reclaiming sinners, and serving the sick. She sucked the most

* Some authors have distinguished this St. Bruno, or rather Brun, and St. Boniface; but the life of **St. Bruno in Ditmar**, compared with that of St. Boniface, given by St. Peter Damian, demonstrates the identity of the person. And the Chronicle of Magdeburg expressly names him Brun, called Boniface.

nauseous ulcers of scorbutic patients and lepers ; by which means the sores are cleansed without the knife, or painful pressure of the surgeon's hand, and a cure rendered more easy. By an imitation of this mortification and charity, do many pious, religious persons, who attend the hospitals of the poor, gain an heroic victory over themselves. Saint Juliana practised incredible austerities. In her old age she was afflicted with various painful distempers, which she bore with inexpressible cheerfulness and joy. One thing afflicted her in her last sickness, that she was deprived of the comfort and happiness of uniting her soul with her divine Spouse in the sacrament of the altar, which she was not able to receive by reason that her stomach, by continually vomiting, could not retain any food. The sacred host, however, was brought into her cell, and there suddenly disappeared out of the hands of the priest. After her death the figure of the host was found imprinted on the left side of her breast ; by which prodigy it was judged that Christ had miraculously satisfied her languishing holy desire. She died in her convent at Florence, in the year 1340, of her age, seventy. Miracles have been frequently effected through her intercession, among which several have been juridically proved. Pope Benedict XIII. enrolled her name among the blessed, in 1729. His successor, Clement XII., put the last hand to her canonization.¹ Her order is propagated in Italy and Austria. See Bonanni's History of the Founders of Religious Orders, t. 2 ; Giani in her life ; and Papebroke, in his Appendix, t. 3, Junij, p. 923.

ST. DIE, OR DEODATUS, BISHOP OF NEVERS,

AND ABBOT OF JOINTURES.

THIS saint was nobly born in the west of France, and endued with eminent gifts both of nature and grace. In 655, he was placed in the episcopal chair of Nevers. He fulfilled all the duties of the pastoral charge with great fear and trembling, till, in 664, he resigned his dignity, and having recommended to his clergy the choice of a successor, retired into the deserts, and there led an eremitical life. In 661, Hun, lord of the Val de Galilee, near Mount Vosge, bestowed on him that territory, and his donation was confirmed by Childeric II., king of Austrasia. Upon this spot St. Die founded the monastery of Jointures, which he put under the rule of St. Columban, though this was afterwards exchanged for that of St. Bennet. Dreading the charge of others, he continued still to live in a neighboring little cell, dedicated to St. Martin.*

St. Die gave up his soul to God in the arms of St. Hidulphus, on the 19th of June, in 679 or 680. A town called St. Diei rose about his monastery, and this abbey has been since converted into a collegiate church. See Maillon, sæc. 3, Bened. and Bulteau, l. 3, c. 34.

¹ Bullar Rom. t. 15, p. 141.

* A little before this time, St. Gondebert, bishop of Sens, had abdicated his bishopric, and founded the abbey of Senones, three leagues from Jointures, where he died in 675. He is honored in Lorraine on the 1st of March. In 671, St. Hidulphus having resigned the archbishopric of Triers, founded the abbey of Molen-Moustier, in the middle between those of Jointures, Estival, Senones, and Bodon-Munster. This last abbey, called also St. Saviour's, was founded by the bishop of Toul, in whose diocese all these monasteries were erected. St. Hidulphus, called in the country St. Hidon, is honored on the 11th of July. The monastery of Molen-Moustier is usually called St. Hidulphus's, and in union with Saint Vanne's (St. Vitois) situated in the city of Verdun, gave birth to the famous congregation of Benedictins which bears their names in Lorraine, also to that of St. Maur in France.

JUNE XX.

ST. SILVERIUS, POPE, M.

From Liberatus in Breviar. c. 22; Conc. t. 5, p. 775; Marcellinus In Chron. ad ann. 536, Anastasius in Pontif. Conc. t. 5; Papebroke, t. 4, Junij, p. 13, and Muratori's Annals of Italy,

A. D. 538

SILVERIUS was son of pope Hormisdas, who had been engaged in wedlock before he entered the ministry. Upon the death of St. Agapetus, after a vacancy of forty-seven days, Silverius, being then subdeacon, was chosen pope, and ordained on the 8th of June, 536, Theodatus the Goth being king of Italy. Theodoric had bequeathed that kingdom to his grandson Athalaric, under the tuition of his mother Amalasueta, a most wise and learned princess. Athalaric died in 534, after a reign of eight years; when Amalasueta called Theodatus, a nephew of her father Theodoric by a sister, to the throne; but the ungrateful king, jealous of his power, caused her to be confined in an island in the lake of Bolsena, and there strangled in a bath before the end of the same year, 534. The shocking barbarity of this action encouraged the emperor Justinian to attempt the reduction of Italy. Belisarius, his general, had been successful in all his wars against rebels at home, the Persians in the East, and Gelimer the Vandal in Africa, whom he had brought prisoner to Constantinople in 534; by which victory he extinguished the puissant kingdom of the Vandals, and reunited Africa to the empire, after it had been separated above one hundred years. By the emperor's order in 535, being then consul, he marched with his victorious army against Italy. He that year made himself master of Sicily, and passing thence into Italy in 536, took Naples. Upon which the Goths deposed Theodatus, and raised Vitiges, an experienced officer, to the throne. The senate and people of Rome, at the persuasion of pope Silverius, opened the city to the imperialists, who entered by the Asinarian gate, while the Gothic garrison retired by the Flaminian towards Ravenna, where Vitiges had shut himself up.*

Theodora, the empress, a violent and crafty woman, seeing Justinian now master of Rome, resolved to make use of that opportunity to promote the sect of the Acephali, or most rigid Eutychian, who rejected the council of Chalcedon, and also the Henoticon of Zeno, which Petrus Mongus, the Eutychian patriarch of Alexandria, had received, endeavoring in some degree to qualify that heresy. Anthimus, patriarch of Constantinople, was violently suspected of abetting the Acephali, and by the credit of the empress had been translated, against the canons, from the see of Trapezus, or Trebisond, to that of the imperial city. When pope Agapetus came to Constantinople, in 536, he refused to communicate with Anthimus because he could never be brought to own in plain terms two natures in Christ; whereupon he was banished by Justinian; and St. Mennas, an orthodox holy man,

* It cost Belisarius two years more before he took that unfortunate prince in Ravenna, and carried him to Constantinople. After which, the Goths having chosen Evaric, and afterwards Totila, kings, under this latter they retook and plundered Rome twice, and recovered all Lower Italy and Sicily; till Narses, successor to Belisarius, Totila having been slain in a skirmish in 552, put an end to the Gothic kingdom in Italy. Belisarius being recalled into the East, and sent against the Persians and Huns, was at length accused of having been privy to a conspiracy against Justinian in 563, and lost his estates and honors, as Theophanes and Cedrenus testify; but the same authors add, that he recovered them again, and Cedrenus tells us that he died in peace in 565. That his eyes were plucked out, and he reduced to beg his bread in the streets of Constantinople, saying, Give a farthing to poor Belisarius, is a story founded on no better authority than that of John Tzetzes, a lying Greek poet in the twelfth century.

was ordained bishop of Constantinople by pope Agapetus himself, who by a circular letter notified, that "the heretical bishop had been deposed by the apostolic authority, with the concurrence and aid of the most religious emperor." This affair gave the empress great uneasiness, and she never ceased studying some method of recalling Anthimus, till the taking of Rome offered her a favorable opportunity of attempting to execute her design. Silverius being then in her power, she endeavored to win him over to her interest, and wrote to him, requiring that he would acknowledge Anthimus lawful bishop, or repair in person to Constantinople, and re-examine his cause on the spot. The good pope was sensible how dangerous a thing it was to oppose the favorite project of an empress of her violent temper, and said with a sigh in reading her letter, that this affair would in the end cost him his life. However, he, without the least hesitation or delay, returned her a short answer, by which he peremptorily gave her to understand, that she must not flatter herself he either could or would come into her unjust measures, and betray the cause of the Catholic faith. The empress saw from the firmness of his answer, that she could never expect from him any thing favorable to her impious designs, and from that moment resolved to compass his deposition. Vigilius, archdeacon of the Roman church, a man of address, was then at Constantinople; whither he had attended the late pope Agapetus. To him the empress made her application, and finding him taken by the bait of ambition, promised to make him pope, and to bestow on him seven hundred pieces of gold, provided he would engage himself to condemn the council of Chalcedon, and receive to communion the three deposed Eutychian patriarchs, Anthimus of Constantinople, Severus of Antioch, and Theodosius of Alexandria. The unhappy Vigilius having assented to these conditions, the empress sent him to Rome, charged with a letter to Belisarius, commanding him to drive out Silverius, and to contrive the election of Vigilius to the pontificate. Belisarius was at first unwilling to have any hand in so unjust a proceeding, but after showing some reluctance, he had the weakness to say, "The empress commands, I must therefore obey. He who seeks the ruin of Silverius shall answer for it at the last day; not I." Vigilius urged the general, on one side, to execute the project, and his wife Antonina on the other, she being the greatest confidant of the empress, and having no less an ascendant over her husband than Theodora had over Justinian.

The more easily to make this project to bear, the enemies of the good pope had recourse to a new stratagem, and impeached him for high treason. Vitiges the Goth returned from Ravenna in 537 with an army of one hundred and fifty thousand men, and invested the city of Rome. The siege lasted a year and nine days, during which both Goths and Romans performed prodigies of valor; but the latter defeated all the attempts and stratagems of the barbarians, and in the end obliged them to retire. The pope was accused of corresponding during the siege with the enemy, and a letter was produced, which was pretended to have been written by him to the king of the Goths, inviting him into the city, and promising to open the gates to him. Belisarius saw evidently this to be a barefaced calumny, and discovered the persons who had forged the said letter, namely Marcus, a lawyer, and Julianus, a soldier of the guards, who had been both suborned by the pope's enemies. The general therefore dropped this charge of treason, but entreated the pope to comply with the will of the empress, assuring him he had no other means of avoiding the loss of his see, and the utmost calamities. Silverius always declared that he could never condemn the council of Chalcedon, nor receive

he Acephali to his communion. Upon leaving the general's house, he fled for sanctuary to the basilic of the martyr St. Sabina; but a few days after by an artful stratagem of Belisarius, was drawn thence, and summoned to repair to the Pincian palace, where the general resided during the siege. He was admitted alone, and his clergy, whom he left at the door, saw him no more. Antonina received him sitting upon her bed, while Belisarius was seated at her feet; she loaded him with reproaches, and immediately a subdeacon tore the pall off his shoulders. He was then carried into another room, stripped of all his pontifical ornaments, and clothed with the habit of a monk. After this it was proclaimed that the pope was deposed, and become a monk. Belisarius the next day caused Vigilius to be chosen pope, and he was ordained on the 22d of November, 537. In the mean time Silverius was conducted into banishment to Patara in Lycia. The bishop of that city received the illustrious exile with all possible marks of honor and respect; and thinking himself bound to undertake his defence, soon after the pope's arrival repaired to Constantinople, and having obtained a private audience, spoke boldly to the emperor, terrifying him with the threats of the divine judgments for the expulsion of a bishop of so great a see, telling him—"There are many kings in the world, but there is only one pope over the church of the whole world."* It must be observed that these were the words of an oriental bishop, and a clear confession of the supremacy of the Roman see. Justinian, who had not been sufficiently apprized of the matter, appeared startled at the atrocity of the proceedings, and gave orders that Silverius should be sent back to Rome, and in case he was not convicted of the treasonable intelligence with the Goths, that he should be restored to his see; but if found guilty, should be removed to some other see. Belisarius and Vigilius were uneasy at this news, and foreseeing that if the order of the emperor was carried into execution, the consequence would necessarily be the restoration of Silverius to his dignity, they contrived to prevent it, and the pope was intercepted in his road towards Rome. His enemies saw themselves again masters of his person, and Antonina resolving at any rate to gratify the empress, prevailed with Belisarius to deliver up the pope to Vigilius, with full power to secure him as he should think fit. The ambitious rival put him into the hands of two of his officers, called the defenders of the church, who conveyed him into the little inhospitable island of Palmaria, now called Palmeruelo, over against Terracina, and near two other abandoned desert islands, the one called Pontia, now Ponza, and the other Pandataria, now Vento Tiene. In this place Silverius died in a short time of hard usage; Liberatus, from hearsay, tells us of hunger; but Procopius, a living witness, says he was murdered, at the instigation of Antonina, by one Eugenia, a woman devoted to their service. The death of pope Silverius happened on the 20th of June, 538. Vigilius was an ambitious intruder and a schismatic so long as St. Silverius lived; but after his death became lawful pope by the ratification or consent of the Roman church, and from that time renounced the errors and commerce of the heretics. He afterwards suffered much for his steadfast adherence to the truth; and though he entered as a mercenary and a wolf, he became the support of the orthodox faith.

The providence of God in the protection of his church never appears more visible than when he suffers tyrants or scandals seemingly almost to overwhelm it. Then does he most miraculously interpose in its defence to show that nothing can make void his promises. Neither scandals nor persecutions can make his word fail, or overcome the church which he planted at

* Multos esse dicens in hoc mundo reges, et non unum sicut ille unus est papa super ecclesiam totius mundi. Liberatus in Breviar. c. 22, p. 775.

so dear a rate. He will never suffer the devil to wrest out of his hands the inheritance which his Father gave him, and that kingdom which it cost him his most precious blood to establish, that his Father might always have true adorers on earth, by whom his name shall be forever glorified. In the tenth century, by the power and intrigues of Marozia, wife to Guy, marquis of Tuscany, and her mother and sister, both called Theodora, three women of scandalous lives, several unworthy popes were intruded into the apostolic chair, and ignorance and scandals gained ground in some parts. Yet at that very time many churches were blessed with pastors of eminent sanctity, and many saints preached penance with wonderful success; nor did any considerable heresy arise in all that century. Pride, indeed, and a conceit of learning, are the usual source of that mischief. But this constant conservation of the church can only be ascribed to the singular protection of God, who watches over his church, that it never fail.

ST GOBAIN, PRIEST AND MARTYR.

HAVING served God from his childhood in Ireland, his own country, and being there ordained priest by St. Fursey, he passed into France soon after that holy man, out of a desire more perfectly to consecrate himself to God. He made a short stay at Corbeny, before the abbey was there erected, and afterwards at Laon. Thence he withdrew into the great forest near the river Oise, where at the distance of two leagues from that river, and as far from Le Fere and Premontré, he built himself a cell, and afterwards, with the help of the people, a stately church, which was consecrated under the patronage of St. Peter, but long since bears the name of St. Gobain. King Clotaire III., who reigned in Neustria and Burgundy from the year 656 to 670, had bestowed on him the ground, and continued exceedingly to honor him. Here the saint served God in watching, fasting, and prayer, till certain barbarians from the north of Germany plundering that country, out of hatred to his holy profession, cut off his head. The place was first called Le Mont d'Hermitage, now St. Gobain, and is famous for the manufacture of large crystal glasses, which are not blown, but run, and afterwards sent to Paris by the river to be polished and finished. The body of St. Gobain was lost during the civil wars raised by the Calvinists, but his head is still kept there in the great church. See the ancient lessons of his office, and the remarks of Papebroke, Junij, t. 4, p. 21.

ST. IDABERGA, OR EDBURGE, V.

THE family of Penda, king of Mercia, an obstinate enemy to the name of Christ, gave to the English church several saints. One of these was St Edburge, daughter to that prince. Her three holy sisters, Kunneberga, wife to Alfred, king of the Northumbers, (though she preferred a cloister to his royal bed,) Kineswithe, and Chinesdre, consecrated their virginity to God, and embraced a religious state at Dormundescastre, called by Leland Kuneburceaster, and often Caister, a monastery in Northamptonshire, founded in the seventh century: * Leland¹ calls St. Kunneberga the foundress and first abbess. Capgrave only says, that a monastery being built here, she retired into it, and became abbess. Mention is made of this house as already built

¹ Leland's Collections, vol. i., p. 48.

* It was destroyed by the Danes in 1010, and never rebuilt. See Tanner. p. 373.

in the account of the foundation of Peterburgh, which was begun by Penda, son of Penda, about the year 655, and finished in 660 by his brother Wolphere, assisted by his other brother Ethelred, and his sisters Kunneberga and Kineswithe, under the care of Saxulph, the first abbot. St. Edburge seems to have made her religious profession at Dormundescastre; at least she was buried, and her relics kept there with veneration, till, with those of her three sisters, they were translated to Peterburgh, two miles distant. Balger, a monk, conveyed them, with part of the relics of St. Oswald, into Flanders, about the year 1040, and deposited them in the abbey of Berg St. Winox, probably by the authority of Hardecanute, king of England, who was son of Emma, had lived some time in Flanders in his youth, and perhaps contracted an intimacy with Balger at Bruges. The relics of St. Oswald, St. Idaberge, and St. Lewin were lost in a great fire at the abbey of Berg St. Winox in 1558. Yet an inscription there informs us that some of their dust still remains in the tomb. See Bolland., Henschenius, and Papebroke, t. 4, Junij, p. 29.

ST. BAIN, BISHOP OF TEROUANNE, (NOW ST OMER,)

AND ABBOT OF ST. VANDRILLE'S.

HE was fifth bishop of that see, to which he was promoted before the middle of the fifth century. Merville, where St. Mauront had built his monastery of Breüil, being in the diocese of Terouanne, St. Bain translated thence the body of St. Amatus, to the church which St. Mauront had lately built at Douay.¹ When SS. Luglius and Luglianus, two Irish hermits, had been murdered by highwaymen in this diocese, St. Bain buried them with great honor in the chapel of his castle at Lilleres, where they are honored as patrons of the town on the 23d of October. Solitude, "which nourishes prayer as a mother does her child," as St. John Damascen says, being always the ruling inclination of our saint, he resigned his bishopric, and retiring to the abbey of Fontenelle, or St. Vandrille's in Normandy, put on the monastic habit, as he was already possessed perfectly of the spirit, and some time after was chosen the fifth abbot of that house from St. Wandrille, in 170. Out of his great devotion to the relics of the saints, he translated the bodies of St. Wandrille, Ansbert, and Wolfgran, or Wulfran, out of the chapel of St. Paul, built by St. Vandrille for the burial-place, into the great church of St. Peter, in which the monks celebrated the divine mysteries. Pepin, duke of the French, having founded or considerably augmented the abbey of Fleury, now called St. Bennet's on the Loire, situated nine leagues above Orleans, he committed the same to the direction of St. Bain, in 706. The saint died about the year 711, and is honored on the 20th of June at St. Vandrille's, and in the Gallican Martyrologies. See the Chronicle of Fontenelle, the lessons for his festival, Papebroke, more exact than Mabillon whom he corrects, t. 4, Junij, p. 27.

¹Buceiin, *Annal. Gallo-Flandrie*, l. 2, p. 87

JUNE XXI.

ST. ALOYSIUS, OR LEWIS GONZAGA, CONFESSOR.

From his life, written in the most authentic manner by F. Ceparus, his master of novices. See also other memoirs collected by Janning the Bollandist, Junij, t. 4, p. 847, ad p. 1169, and his life in French by F. Orleans.

A. D. 1591

ALOYSIUS GONZAGA was son of Ferdinand Gonzaga, prince of the holy empire, and marquis of Castiglione, removed in the third degree of kindred from the duke of Mantua. His mother was Martha Tana Santena, daughter of Tanus Santena, lord of Cherry, in Piemont. She was lady of honor to Isabel, the wife of Philip II. of Spain, in whose court the marquis Gonzaga also lived in great favor. When she understood this nobleman had asked her in marriage both of the king and queen, and of her friends in Italy, being a lady of remarkable piety, she spent her time in fasting and prayer in order to learn the will of heaven, and to draw down upon herself the divine blessing. The marriage was solemnized in the most devout manner, the parties at the same time performing their devotions for the jubilee. When they left the court and returned into Italy, the marquis was declared chamberlain to his majesty, and general of part of the army in Lombardy, with a grant of several estates. The marchioness made it her earnest petition to God that he would bless her with a son, who should devote himself entirely to his love and service. Our saint was born in the castle of Castiglione, in the diocese of Brescia, on the 9th of March, 1568. William, duke of Mantua, stood godfather, and gave him the name of Aloysius. The holy names of Jesus and Mary, with the sign of the cross and part of the catechism, were the first words which his devout mother taught him as soon as he was able to speak; and from her example and repeated instructions the deepest sentiments of religion, and the fear of God were impressed upon his tender soul. Even in his infancy he showed an extraordinary tenderness for the poor; and such was his devotion that he frequently hid himself in corners, where after long search he was always found at his prayers, in which so amiable was his piety, and so heavenly did his recollection appear, that he seemed to resemble an angel clothed with a human body. His father designing to train him up to the army, in order to give him an inclination to that state, furnished him with little guns, and other weapons, took him to Casal to show him a muster of three thousand Italian foot, and was much delighted to see him carry a little pike, and walk before the ranks. The child stayed there some months, during which time he learned from the officers certain unbecoming words, the meaning of which he did not understand, not being then seven years old. But his tutor hearing him use bad words, chid him for it, and from that time he could never bear the company of any persons who in his hearing ever profaned the holy name of God. This offence, though excusable by his want of age and knowledge, was to him during his whole life a subject of perpetual humiliation, and he never ceased to bewail and accuse himself of it with extreme confusion and compunction. Entering the seventh year of his age he began to conceive greater sentiments of piety, and from that time he used to date his conversion to God. At that age, being come back to Castiglione, he began to recite every day the office of our Lady, the seven penitential psalms, and other

prayers, which he always said on his knees, and without a cushion; a custom which he observed all his life. Cardinal Bellarmin, three other confessors, and all who were best acquainted with his interior, declared after his death their firm persuasion, that he had never offended God mortally in his whole life. He was sick of an ague at Castiglione eighteen months; yet never omitted his task of daily prayers, though he sometimes desired some of his servants to recite them with him.

When he was recovered, being now eight years old, his father placed him and his younger brother Ralph, in the polite court of his good friend Francis of Medicis, grand duke of Tuscany, that they might learn the Latin and Tuscan languages, and other exercises suitable to their rank. At Florence the saint made such progress in the science of the saints that he afterwards used to call that city the mother of his piety. His devotion to the Blessed Virgin was much inflamed by reading a little book of Gaspar Loartes on the mysteries of the Rosary. He at the same time conceived a great esteem for the virtue of holy chastity; and he received of God so perfect a gift of the same, that in his whole life he never felt the least temptation either in mind or body against purity, as Jerom Platus and cardinal Bellarmin assure us from his own mouth. He cultivated this extraordinary grace by assiduous prayer, universal mortification, and the most watchful flight of all occasions; being well apprized that this virtue is so infinitely tender, that it fades and dies if blown upon by the least vapor: and that it is a bright and clear mirror which is tarnished with the least breath, and even by the sight. He never looked at any woman, kept his eyes strictly guarded, and generally cast down; would never stay with his mother alone in her chamber, and if she sent any message to him by some lady in her company, he received it, and gave his answer in a few words, with his eyes shut, and his chamber-door only half open; and when bantered on that score, he ascribed such behavior to his bashfulness. It was owing to his virginal modesty, that he did not know by their faces many ladies among his own relations, with whom he had frequently conversed, and that he was afraid and ashamed to let a footman see so much as his foot uncovered. But humility, which is the mother of all virtues, was in our saint the guardian of his purity. He never spoke to his servants by way of command, but with such modesty that they were ashamed not to obey. He would only say to them: "Pray dispatch this or that. You may do this:" or, "If it be no trouble you may do this or that." No novice could practise a more exact and ready obedience than Aloysius set an example of towards all his superiors, especially Francis Tuccius, whom his father had appointed tutor to his sons, and governor of their family at Florence.

The two young princes had stayed there a little more than two years, when their father removed them to Mantua, and placed them in the court of the duke William Gonzaga, who had made him governor of Montserrat. Aloysius left Florence in November, 1579, when he was eleven years and eight months old. He at that time took a resolution to resign to his brother Ralph his title to the marquisate at Castiglione, though he had already received the investiture from the emperor. And the ambitious or covetous man is not more greedy of honors or riches than this young prince from a better principle appeared desirous to see himself totally disengaged from the ties of the world, by entirely renouncing its false pleasures, which begin with uneasiness, and terminate in remorse, and are no better than real pains covered over with a bewitching varnish. He knew the true delights which virtue brings, which are solid without alloy, and capable of filling the capacity of man's heart, and these he thirsted after. In the mean time he fell sick of an obstinate retention of urine, of which distemper he cured himself

only by the rigorous rules of abstinence which he observed. He took the opportunity of this indisposition to rid himself more than ever of company and business, seldom going abroad, and spending most of his time in reading Surius's Lives of Saints, and other books of piety and devotion. It being the custom in Italy and other hot climates to pass the summer months in the country, the marquis sent for his sons from Mantua to Castiglione in that season. Aloysius pursued the same exercises, and the same manner of life in the town, at court, and in the country. The servants, who watched him in his chamber, saw him employed in prayer many hours together, sometimes prostrate on the ground before a crucifix, or standing up, absorbed in God so as to appear in an ecstasy. When he went down stairs, they took notice that at every standing-place he said a Hail Mary. It was in this retirement that his mind was exceedingly enlightened by God, and without the help of any instructor he received an extraordinary gift of mental prayer, to which his great purity of heart and sincere humility disposed his soul. He sometimes passed whole days in contemplating, with inexpressible sweetness and devotion, the admirable dispensations of divine providence in the great mysteries of our redemption, especially the infinite goodness and love of God, his mercy, and other attributes. In this exercise he was not able to contain the spiritual joy of his soul in considering the greatness and goodness of his God, nor to moderate his tears. Falling at last on a little book of father Canisius, which treated of Meditation, and on certain letters of the Jesuit missionaries in the Indies, he felt a strong inclination to enter the Society of Jesus, and was inflamed with an ardent zeal for the salvation of souls. He began even then to frequent the schools of Christian Doctrine, and to encourage other boys, especially among the poor, in learning their catechism, and often instructed them himself. So excellently did he then discourse of God as astonished grown persons of learning and abilities. It happened that in 1580 St. Charles Borromeo came to Brescia in quality of apostolic visiter, and preached there on the feast of Mary Magdalen. No importunities of the marquis or other princes could prevail upon that great saint to visit them at their country-seats, or to take up his lodgings anywhere but with the clergy of the churches where he came. Wherefore Aloysius, being only twelve years old, went to Brescia to receive his blessing. It is incredible how much the good cardinal was taken with the piety and generous sentiments of the young prince. But finding that he had never yet received the holy communion, he exhorted him to prepare himself for that divine sacrament, and to receive it very frequently; prescribing him rules for his devout preparation, and with regard to many other practices of piety; all which the holy youth constantly observed, remembering ever after with wonderful joy the happiness of having seen so great a saint. He from that time conceived so tender a devotion to the blessed eucharist, that in hearing mass, after the consecration, he often melted into tears, in profound sentiments of love and adoration; and he frequently received wonderful favors in communicating; and this holy sacrament became his greatest comfort and joy. The marquis after this carried his whole family to Casal, the residence of his government of Montferrat. There the saint made the convents of the Capuchins and Barnabites the usual places of his resort. He fasted three days a week, Fridays at least on bread and water, boiled together for his whole dinner; his collation was a little piece of dry bread. On other days his meals were so slender that his life seemed almost a miracle. He secretly thrust a board into his bed to rest on in the night, and rose at midnight to pray even in the coldest season of winter, which is very sharp under the Alps. He spent an hour after rising, and two hours before going to bed in private prayer.

In 1581, his father attended the empress Mary of Austria, wife to Maximilian II. and sister to Philip II. of Spain, in her journey from Bohemia to Spain, and took with him his three children; a daughter named Isabel who died in Spain, and his two sons, who were both made by king Philip pages to his son James, elder brother to Philip III. Aloysius was then thirteen years and a half old. He continued his studies, but never neglected his long meditations and devotions, which he often performed by stealth in secret corners. Though he every day waited on the infant of Spain, James, to pay his duty to the empress, he never once looked on the face of that princess, or took notice of her person; and so great was his guard over all his senses and so universal his spirit of mortification, that it was a proverb at court, that the young marquis of Castiglione seemed not to be made of flesh and blood. While he remained in Spain he found great pleasure and benefit in reading Lewis of Granada's excellent book on Mental Prayer. He prescribed himself a daily task of an hour's meditation, which he often prolonged to three, four, or five hours. He at length determined to enter into the Society of Jesus, in order to devote himself to the instructing and conducting souls to God; and he was confirmed in this resolution by his confessor, who was one of that order. When he disclosed it to his parents, his mother rejoiced exceedingly; but his father, in excessive grief and rage, said he would have him scourged naked. "O that it would please God," replied modestly the holy youth, "to grant me so great a favor as to suffer that for his love." What heightened the father's indignation, was a suspicion that this was a contrivance on account of his custom of gaming, by which he had lately lost six hundred crowns in one evening; a vice which his son bitterly deplored, not so much, as he used to say, for the loss of the money, as for the injury done to God. However, the consent of the marquis was at length extorted through the mediation of friends. The infant or prince of Spain, dying of a fever, Aloysius was at liberty, and after two years' stay in Spain, returned to Italy in July, 1584, on board the galleys of the famous John Andrew Doria, whom his Catholic majesty had lately appointed admiral. His brother travelled in rich apparel, but the saint in a suit of black Flanders serge. In his journey he either conversed on holy things, or entertained himself secretly in his heart with God. As soon as he came to an inn he sought some private little chamber, and fell to prayer on his knees. In visiting religious houses he went first to the church, and prayed some time before the blessed sacrament. When he had arrived at Castiglione he had new assaults to bear, from the eloquence and authority of a cardinal, many bishops, and eminent men, employed by the duke of Mantua and his own uncles; yet he remained firm, and brought over some of these ambassadors to his side, so that they pleaded in his favor. But his father flew back from his consent, loaded his son with opprobrious language, and employed him in many distracting secular commissions. The saint had recourse to God by prostrating himself before a crucifix, and redoubling his severities, till the marquis, no longer able to oppose his design, cordially embraced him, and recommended him to Claudius Aquaviva, general of the society, who appointed Rome for the place of his novitiate. The father repented again of his consent, and detained his son nine months at Milan, during which time he used the most tender entreaties, and every other method to bring him from his purpose. He again removed him to Mantua, and thence to Castiglione; but finding his resolution invincible, left him at liberty, saying to him: "Dear son, your choice is a deep wound in my heart. I ever loved you, as you always deserved. In you I had founded the hopes of my family, but you tell me God calls you another way. Go therefore, in his name, whither you please, and may his blessing everywhere

attend you." Aloysius, having thanked him, withdrew, that he might not increase his grief by his presence, and betook himself to his prayers. His cession of the marquisate to his brother Ralph, with the reserve of two thousand crowns in ready money, and four hundred crowns a year for life, was ratified by the emperor, and the writings were delivered at Mantua, in November, 1585. The excessive grief and tears of his subjects and vassals at his departure, only drew from him these words: "That he sought nothing but the salvation of his soul, and exhorted them all to the same." Arriving at Rome, he visited the churches and chief places of devotion, then kissed the feet of pope Sixtus V., and entered his novitiate at St. Andrew's, on the 25th of November, 1585, not being completely eighteen years old. Being conducted to his cell, he entered it as a celestial paradise, in which he was to have no other employment than that of praising God without interruption; and exulting in his heart, he repeated with the prophet: *This is my rest forever: here will I dwell, for I have chosen it.*

The saint in his noviceship condemned himself as guilty of sloth if he did not in every religious duty surpass in fervor all his companions; he respected them all, and he behaved himself towards them as if he had been the last person in the family, and indeed such he always reputed himself. He loved and rejoiced most in the meanest and most contemptible employments. His mortifications, though great, were not so severe as he had practised in the world, because limited by obedience, which gave a merit to all his actions. He used to say that a religious state in this resembles a ship, in which they sail as fast who sit idle, as they who sweat at the oar in rowing. Yet such was the general mortification of his senses, that he seemed totally inattentive to exterior things, only inasmuch as they regarded God. He never took notice of the difference of villas where he had been, the order of the refectory in which he every day ate, or the rich ornaments of the chapels and altars where he prayed. He seemed entirely inattentive to the taste of what he ate, only he endeavored to avoid whatever seemed savory. He never listened to reports or to discourse about worldly matters: spoke very little, and never about himself, thinking himself justly deserving to be forgotten by the whole world, and to be made no account of in every thing. He was a capital enemy to any artifice or dissimulation, which he called the bane and canker of Christian simplicity. Nothing gave him so much mortification as the least marks of honor or distinction. It was his delight to carry a wallet through the streets of Rome begging from door to door, to serve the poor and the hospitals, or to sweep the kitchen, and carry away the filth; in which actions he usually had before his eyes Christ humbled for us. On holidays he used to catechise the children of poor laborers. He changed his new gilt breviary for an old one, and often did so in his habit and other things. His whole life seemed a continued prayer and he called holy meditation the short way to Christian perfection. He found in that exercise the greatest spiritual delights, and remained in it on his knees, as if he were motionless, in a posture of wonderful recollection and respect. It is not possible to describe the sweet raptures and abundant tears which often accompanied his devotion, especially in presence of the blessed eucharist, and after communicating. He spent the three first days after communion in thanksgiving for that inestimable favor; and the three following in languishing aspirations and desires to receive on the Sunday his Saviour, his God, his Physician, his King, and his Spouse: on the eve of his communion his mind was wholly taken up with the dignity and infinite importance and advantages of that great action, nor could he speak of any thing else. Such was the fire of his words whenever he spoke on that mystery of love, that it inflamed all who heard him. He made every day at least

four regular visits to pray before the blessed sacrament. The passion of Christ was also a most tender object of his devotion. From his infancy he had chosen the Blessed Virgin for his special patroness and advocate. He had a singular devotion to the holy angels, especially his angel guardian. In the beginning of his noviceship he was tried by an extreme spiritual dryness and interior desolation of soul, which served perfectly to purify his heart, and was succeeded by the greatest heavenly consolations. He bore the pious death of his father with unshaken constancy, because he considered it and all other events purely in the view of the divine will and providence. It happened six weeks after Aloysius had taken the habit. From the day on which his son had left him to enter the society, the marquis had entirely devoted himself to the practice of perfect virtue and penance.

Humility and obedience were the young novice's favorite virtues, and by them he gained a perfect mastery over himself. To appear poor, little, and contemptible, was his delight, and he rejoiced to see the last and worst portion in any thing fall to his share. He was never known guilty of the least transgression of the rule of silence or any other, and feared to arrive one moment too late at any duty. He would not, without the leave of his master, speak one word even to his kinsman, cardinal Roborei; nor would he ever stay with him so long as to fail one minute in any rule. It happened that the pious and learned Jerom Platus, while he was his master of novices, thinking his perpetual application to prayer and study prejudicial to his health, ordered him to spend, in conversing with others after dinner, not only the hour allotted for all, but also the half hour longer which is allowed to those who dined at the second table. Father minister not knowing this order punished him for it, and obliged him publicly to confess his fault, which he underwent without offering any excuse. The minister learning afterwards how the matter was, admired very much his silence, but for his greater merit enjoined him another penalty for not telling him the order of his master. The saint bore in silence and joy the imputation and chastisement of the faults of any others, because this afforded him an opportunity of exercising patience, meekness, and humility. By a habit of continual application of his mind to God, attention at prayer seemed so easy and natural to him, that he told his superior, who put to him that question, that if all the involuntary distractions at his devotions during six months were joined together, they would not amount to the space of one Hail Mary. His health decaying, he was forbid to meditate or pray, except at regular times. This he found the hardest task of his whole life; so great a struggle did it cost him to resist the impulse with which his heart was carried towards God. For the recovery of his health he was sent to Naples, where he stayed half a year, and then returned to Rome. In that city, after completing his novitiate of two years, he made his religious vows on the 20th of November, 1587, and soon after received minor orders.

Aloysius had finished his logic while a page in the Spanish court, and his course of natural philosophy during his nine months' stay at Milan. After this he commenced student in divinity under Gabriel Vasquez, and other celebrated professors. But a family contest obliged him to interrupt his studies. His uncle, Horatio Gonzaga, died without issue, and bequeathed by will his estate of Sulphurino to the duke of Mantua. Ralph, the saint's brother, pleaded that the donation was invalid, the estate being a fief of the empire, which inalienably devolves on the next heir in blood, and he obtained a rescript of the emperor Maximilian in his favor. But the duke refused to acquiesce in this sentence; and the archduke Ferdinand and several other princes had in vain attempted to reconcile the two cousins. At length St Aloysius was sent for to be the mediator of peace. He had then

just finished his second year of divinity, and was at the Jesuits' villa at Frescati during the vacation, when father Robert Bellarmin brought him an order from the general to repair to Mantua about this affair. A discreet lay-brother was appointed to be his companion, to whom a charge was given to take care of his health, with an order to Aloysius to obey him as to that particular. Most edifying were the examples of his profound humility mortification, love of poverty, and devotion, and incredible the fruits of his zeal, both on the road, and at Mantua, Castiglione, and other places where he went. Though both parties were exceedingly exasperated, no sooner did this angel of peace appear, than they were perfectly reconciled. The luke, though before much incensed, was entirely disarmed by the sight and moving discourse of the saint; he readily pardoned, and yielded up the estate to the marquis, who as easily consented to bury in oblivion all that had passed, and the two cousins made a sincere and strict alliance and friendship together. Many others who were at variance, or at law, were in the same manner made friends by the means of the saint's friendly interposing. No enmity seemed able to withstand the spirit of meekness and charity which his words and whole deportment breathed. Great numbers were by him converted from sinful habits, and many brought to a profession of perfect virtue. His brother Ralph had fallen in love with a young gentlewoman, much inferior to him in birth, and had secretly married her before private witnesses, but durst not publish his marriage for fear of offending his uncle, Alphonsus Gonzaga, lord of Castle-Godfrey, whose heir he was to be. The saint represented to him that by such a conduct, notwithstanding his precaution, he offended God by the scandal he gave to his subjects and others, who looked upon his behavior as criminal. He, moreover, undertook to satisfy his uncle, mother, and other friends, and thus engaged him publicly to declare his marriage, and the uncle and others, through the saint's mediation, took no offence at the alliance. Aloysius having happily restored peace among all his relations, and settled them in the practice of true virtue, by the direction of his superiors went to Milan on the 22d of March, 1590, there to pursue his theological studies. These he accompanied with his usual exercises of devotion, and all virtues, especially humility, to nourish and improve which in his heart, he embraced every kind of humiliation. He often begged to serve in the kitchen and refectory, and it was his delight to draw water for the cook, wash the dishes, cover the table, or sweep the scullery. While he was at Milan, one day in his morning prayer he was favored with a revelation, that he had only a short time to live. And by this heavenly visitation he found his mind wonderfully changed, and more than ever weaned from all transitory things. This favor he afterwards disclosed at Rome, in great simplicity, to F. Vincent Bruno and others. The general would not suffer him to finish his studies at Milan, but recalled him to Rome in November the same year, to perform there the fourth or last year of his theological course. The saint chose a dark and very small chamber over the staircase in the garret, with one window in the roof; nor had he in it any other furniture than a poor bed, a wooden chair, and a little stool to lay his books upon. He appeared even in the schools and cloisters quite absorbed in God, and often at table, or with his companions at recreation time after dinner, he fell into ecstasies, and appeared unable to contain the excessive heavenly joy with which his soul overflowed. He frequently spoke in raptures on the happiness of dying, the more speedily to enjoy God.

In 1591 an epidemical distemper swept off great multitudes in Rome. In this public distress the fathers of the society erected a new hospital, in which the general himself, with other assistants, served the sick. Aloysius

obtained by earnest entreaties to be one of this number. He catechised and exhorted the poor patients, washed their feet, made their beds, changed their clothes, and performed, with wonderful assiduity and tenderness, the most painful and loathsome offices of the hospital. The distemper being pestilential and contagious, several of these fathers died martyrs of charity, and Aloysius fell sick. It was on the 3d of March, 1591, that he took to his bed: at which time he was overwhelmed with excessive joy at the thought that he was called to go to his God. This joy gave him afterwards a scruple whether it was not immoderate. But his confessor, who was the famous cardinal Bellarmin, comforted him, saying, that it is not an unusual grace to desire death, not out of impatience, but to be united to God. The pestilential fever in seven days became so violent, that the saint received the viaticum and extreme unction. However, he recovered; but from the relics of this distemper succeeded a hectic fever, which in three months reduced him to an excessive weakness. He studied to add continual mortifications to the pains of his disease, and rose in the night to pray before a crucifix, till being caught by the infirmarian, he was forbid doing so for the future; which direction he punctually obeyed. The physicians having ordered him and another sick brother to take a very bitter draught, the other drank it at once with the ordinary helps to qualify the bitterness of the taste; but Aloysius sipped it slowly, and as it were drop by drop, that he might have the longer and fuller taste of what was mortifying; nor did he give the least sign of perceiving any disagreeable taste. After speaking with father Bellarmin on the happiness of speedily enjoying God, he fell into a rapture through excess of inward delights, and it continued almost the whole night, which seemed to him in the morning to have been but one moment, as he told F. Bellarmin. It seems to have been in this ecstasy that he learned he should die on the Octave day of Corpus-Christi, which he often clearly foretold. In thanksgiving for his death being so near, he desired one to recite with him the *Te Deum*; with which request the other complied. To another he cried out, his heart exulting with joy,—“My father, we go rejoicing! we go rejoicing!” He said every evening the seven penitential psalms with another person, in great compunction. On the Octave day, he seemed better, and the rector had thoughts of sending him to Frescati. But he repeated still that he should die before next morning, and he received the viaticum and extreme-unction. At night he was thought to be in no immediate danger, and was left with two brothers to watch by him. These, about midnight, perceived on a sudden, by a wanness and violent sweat with which he was seized, that he was falling into his agony. His most usual aspirations during his illness were the ardent languishings of a soul aspiring to God, extracted from the psalms. After saying,—“Lord, into thy hands I commend my spirit,” he frequently repeated the holy name of Jesus; with which sacred word he expired a little after midnight between the 20th and 21st days of June, the Octave of Corpus-Christi that year, 1591, being twenty-three years, three months, and eleven days old, of which he had lived five years and almost seven months in the society. He was buried in the church of the Annunciation, belonging to the Jesuits of the Roman college. A rich chapel being afterwards built in that church under his name, by the marquis Scipio Lancelotti, his relics were translated into it. St. Aloysius was beatified by Gregory XV. in 1621, and canonized by Benedict XIII. in 1726. Ceparus gives a history of many miracles wrought through the intercession and by the relics of this saint, several being cures of noblemen and eminent prelates. A much more ample history of his miracles may be read in Janning the Bollandist, in an appendix to the *life of St. Aloysius*

When we see a young prince, the darling of his family and country, sacrifice nobility, sovereignty, riches, and pleasures, the more easily to secure the treasure of divine love, and of eternal happiness, how ought we to condemn our own sloth, who live as if heaven were to cost us nothing!

ST. RALPH, ARCHBISHOP OF BOURGES, C.

HE was of the royal blood of France, being son of the count of Cahors, and lord of Turenne. Making Christ his only inheritance, he took the monastic habit in 822; and was made archbishop of Bourges in 840. He founded seven monasteries, and was indefatigable in reforming the manners of his flock. For the direction of his clergy he compiled a book of canons under the title of Pastoral Instructions, published by Baluze in his miscellanies.¹ He died on the 21st of June, 866. See Ado in Martyr. Mabilon, Act. Bened. t. 6, p. 184. Ceillier, t. 19, p. 133.

ST. MEEN, IN LATIN MEVENNUS, ALSO MELANUS,

ABBOT IN BRITTANY.

HIS eminent virtues, his wonderful miracles, his monastery, and his tomb famous for the devotion of the pilgrims who visit it, have rendered his name most illustrious among the saints in that country. In the legend of his life he is usually called Conard-Meen. He was born of a rich and noble family, in the province of Gwent in South Wales, and is said to have been related by the mother to Saint Magloire and St. Samson: he was at least a disciple of the latter, whom he accompanied into Brittany in France, and was employed by him in preaching to the people, of which commission he acquitted himself with admirable zeal and success. A certain count named Caduon having bestowed on him lands on each side of the river Meu, in order to found there a monastery, and Guerech I., count of Vannes, having also declared himself the protector of this religious undertaking, to which he became a munificent benefactor, St. Samson appointed St. Meen, about the year 550. This was the origin of the abbey of St. John Baptist of Gaël, now called St. Meen's, in the diocese of St. Malo, about nine leagues from Rennes. Such was the reputation of the sanctity of this holy abbot, and of the regularity of this house, that when Judicael, king of Domnone, renounced the world in the twenty-second year of his age, St. Meen had the honor of giving the monastic habit to his sovereign, probably about the year 616. The saint founded another monastery near the Loire, not far from Angers, which he peopled from that of Gaël, and which he often visited. Great numbers were moved by his example and exhortations to shun the troubled ocean of the world, covered with shipwrecks, by flying out of it, that they might steer a more secure course, and convey the goods they got in their voyage safe into port. St. Meen died at Gaël about the year 617. His tomb is frequented by crowds, and many wonderful cures are there wrought, especially of the itch and scab, and other like cutaneous distempers, to which a mineral well, which bears the name of this saint, and in which the patients bathe, seems greatly to contribute. His relics in the wars of the Normans were conveyed to the great abbey of St. Florent, a quarter of a league from Saumur; though a part remains at St. Meen's

¹ T. 6, Miscell. p. 155

This abbey of St. Meen was converted into a seminary, and given to the Lazarists, or priests of the mission, in 1640. St. Meen is invoked in the English litany of the seventh century, and in the old missal used in England before the Conquest. The calendars of the chief dioceses of Brittany prescribe his festival to be kept with great solemnity on the 21st of June. See Lobineau, *Vies des SS. de Bretagne*, p. 140.

ST. AARON, ABBOT IN BRITTANY.

IN the sixth century, when St. Malo came into France, Aaron was abbot of a monastery in an island separated from the city of Aleth in Armorica by an arm of the sea, which the tide at low water left dry twice a day. This holy man gave St. Malo a welcome reception, such as one of his character could not fail to meet with wherever virtue was esteemed. St. Aaron shared with that holy pastor the glory of his apostleship, and his feast is kept in that diocese with the solemnity of a Lesser Double on the 22d of June. A parish church in the diocese of St. Briec bears his name. The island in which his monastery stood was called from him the isle of Aaron, till, in 1150, John, surnamed de la Grille, bishop of Aleth, translated his see from that city into the church of St. Malo, in this island, which before belonged to a monastery there. Aleth was deserted by its inhabitants, and the town of St. Malo, which fills the whole island of Aaron, arose in its place. See Dom. Morice, *Hist. de Bretagne*, and Lobineau, *Hist. de Bretagne des Saints*, p. 120.

ST. EUSEBIUS, BISHOP OF SAMOSATA, MARTYR.

THE city of Samosata, capital of Comagene in Syria, now called Semp-sat, was an ancient episcopal see under the metropolitan of Hieropolis. By an appointment of the divine providence, St. Eusebius was placed in this see at a time when most of the neighboring bishoprics were occupied by Arians, in 361. In the same year he was present in a council at Antioch, composed chiefly of Arians, while the emperor Constantius was in that city. St. Eusebius concurred strenuously to the election of St. Meletius, patriarch of Antioch, being well assured of his zeal for the orthodox faith. Such was the opinion which the Arians themselves entertained of Eusebius's virtue, that though they knew him to be an irreconcilable enemy to their heresy, they placed an entire confidence in his probity. On this account, they intrusted in his hands the synodal act of the election of St. Meletius. A few days after, being provoked at the vigor with which Meletius preached the faith of the Nicene council in his first discourse to his people, they sought to set him aside, and at their instigation Constantius sent an officer to extort out of the hands of St. Eusebius the act of his election. The saint answered he could not surrender it without the consent of all the parties concerned in it. The officer threatened to cause his right hand to be cut off if he refused to comply with the emperor's orders. The saint stretched out not only his right, but also his left hand, saying he might cut them both off: but that he would never concur to an unjust action. Both the officer and the emperor admired his heroic virtue, and highly commended an action which thwarted their favorite projects. For some time St. Eusebius refused not to assist at the councils and conferences of the Arians, in order to maintain the truth. But finding this conduct gave scandal to some, he broke off all commerce with them in ecclesiastical deliberations after the council of Antioch in 363, in the reign of Jovian. In 370 he assisted at the elec-

tion of St. Basil, archbishop of Cæsarea, and contracted a strict friendship with that great pillar of faith and virtue. So remarkable was the zeal of our saint, and so bright the lustre of his sanctity, that St. Gregory Nazianzen, in a letter which he wrote about that time, styles him the pillar of truth, the light of the world, the instrument of the favors of God on his people, and the support and glory of all the orthodox.

When the persecution of Valens began to rage, St. Eusebius not content to secure his own flock against the poison of heresy, he made several progresses through Syria, Phœnicia, and Palestine, disguised in the dress of an officer, to strengthen the Catholics in the faith, ordain priests where they were wanting, and assist the orthodox bishops in filling vacant sees with worthy pastors. His zeal gave every day some new stroke to the Arian party; so that in 374 Valens sent an order for his banishment into Thrace. The imperial messenger arrived at Samosata in the evening, and signified the emperor's orders to the bishop, who begged he would keep it secret, saying, "If the people should be apprized, such is their zeal for the faith, that they would rise in arms against you, and your death might be laid to my charge." The holy bishop celebrated the night office as usual, and when all were gone to rest, walked out with one trusty servant to the Euphrates, which runs under the walls of the city, where, going on board a small vessel, he fell down the river seventy miles to Zeugma. In the morning the people were in an uproar at what had happened, and in an instant the river was covered with boats to search him out. He was overtaken by a great number at Zeugma, who conjured him not to abandon them to the wolves. He was strongly affected, but urging the necessity of obeying exhorted them to confidence in God. They offered him money, slaves, clothes, and all kinds of provisions; but he would accept very little, and commending his dear flock to God, pursued his journey to Thrace. The Arians intruded into his chair one Eunomius, not the famous heresiarch of that name, but a man of great moderation. Yet the people universally shunned him, the city-council and the magistrates above the rest; not one of the inhabitants, rich or poor, young or old, of the clergy or laity, would see him, and whether in the church, at home, or in public, he saw himself left alone. Disgusted at his situation, he withdrew and left the people to themselves. The heretics substituted in his place one Lucius, a violent man, who banished the deacon Evoltius to the desert of Oasis, beyond Egypt, a priest named Antiochus into a remote corner of Armenia, and others to other places. Yet he could not gain any over to his interest. The behavior of the people was the same to him as it had been to his predecessor. For an instance of which, it is mentioned, that as he passed one day through a public square where several children were at play, their ball hit the hoof of his mule, and as if it had been defiled, they threw it into the fire. The Goths plundered Thrace in 379, and, to escape their swords, St. Eusebius obtained leave to return to his church, but to crown his sufferings with martyrdom. He appeared no way broken or daunted by his banishment, but seemed more indefatigable than ever in his labors for the church. When the death of Valens had put an end to the persecution in 378, he travelled over great part of the country to procure Catholic bishops to be chosen where the sees were destitute. This he effected at Beraa, Hierapolis, and Cyrus. At Dolicha, a small episcopal city in Comagene, forty-one miles from Samosata, Maris was by his endeavors ordained bishop. The whole town being inhabited by obstinate Arians, St. Eusebius would attend him thither when he went to take possession of his church. An Arian woman seeing him pass in the street, threw a tile from the top of her house upon his head; of which wound he died a few days after, in 379 or 380.

In his last moments, in imitation of his divine Master, he bound his friends by oath never to prosecute his murderer or her accomplices. He is honored by the Greeks on the 22d, by the Latins on the 21st of June. See Theodoret, l. 4, c. 13, l. 5, c. 4. St. Greg. Nazianz. ep. 28. Godeau. *Eloges des Evêques Illustres*, p. 178. Ceillier, t. 6, p. 433.

SAINT LEUFREDUS, IN FRENCH LEUFROI, ABBOT.

HE was a native of the territory of Evreux, and performed his studies partly in the monastery of St. Taurinus at Evreux. Hearing the great sanctity of B. Sidonius, abbot near Rouen, much spoken of, he repaired to him, and received the monastic habit at his hands. By the advice of St. Ansbert, archbishop of Rouen, he returned to his own country, and on a spot two leagues from Evreux, upon the river Eure, where St. Owen had formerly erected a cross and a chapel, he built a monastery in honor of the Cross, which he called the Cross of St. Owen, but it is long since called the Cross of St. Leufroi. Fasting, watching, and prayer were the constant exercises of his whole life, especially during forty years that he governed his monastery.* He died happily after receiving the holy viaticum in 738 and was succeeded in the abbacy by his brother St. Agofroi. In the incursion of the Normans in the ninth century, the monks fled for refuge to the abbey of St. Germain-des-Prez at Paris, carrying with them the relics of St. Owen, St. Turiave, St. Leufroi, and St. Agofroi. When they returned, they left in gratitude for their entertainment those of St. Leufroi and St. Turiave, which still remain in that great abbey. St. Leufroi is named in the Roman Martyrology on the 21st of June, and honored with an office in the new Paris Breviary. See his anonymous life written in the ninth age with the remarks of Mabillon, sæc. 3, Ben. part 1, p. 582, also Usuard, the life of St. Owen, &c.

JUNE XXII.

SAINT PAULINUS, BISHOP OF NOLA, C.

From his own works, St. Austin, St. Jerom, &c., collected by l'Abbé Le Brun Desmarettes, who died in 1731, in the end of his edition of the works of this father, printed at Paris in 1685, in 2 vols. 8vo., and a Verona in 1736. See also Tillemont, t. 14, p. 1, Ceillier, t. 10, p. 543, and Remondi of the congregation of Somasco, in his second Tome della Nolana Ecclesiastica Storia, in which he gives us the life of Saint Paulinus, with an excellent Italian translation of his works, especially his poems, dedicated to Pope Benedict XIV. at Naples, 1759, in folio.

A. D 431.

PONTIUS MEROPIUS PAULINUS was born at Bourdeaux in 353. In his pedigree, both by the father and mother's side, was displayed a long line of illustrious senators; and his own father, Pontius Paulinus, was præfectus prætorio in Gaul, the first magistrate in the western empire. But the honors and triumphs of his ancestors were eclipsed by his superior virtues, which rendered him the admiration of his own and all succeeding ages and

* This monastery of the Cross of St. Leufroi was anciently called by the old name of the village where it was built, Madric, in Latin Madriacense, and is possessed by old Benedictines.

excited St. Martin, St. Sulpicius Severus, S. Ambrose, St. Austin, St. Jerom, St. Eucherius, St. Gregory of Tours, Apollinaris, Cassidorus, and others to vie with each other in celebrating his heroic actions, and to become the publishers of his praises to the corners of the earth. Besides the pre-eminence of his birth and riches, he received from nature a penetrating and elevated understanding, and an elegant genius, with other excellent accomplishments of mind and body, by which he was qualified for the highest attainments, and seemed born for every thing that is great. These talents he cultivated from his infancy, by the closest application to the study of all the liberal arts, and he acquired the most extensive compass of useful learning. He had for master in poesy and eloquence the famous Ausonius, the first man of his age in those sciences, whose delicacy and wit would have ranked him among the greatest poets, if industry, evenness of style, and the purity of the Augustan age had not been wanting in his writings.* That professor, merely for his literary abilities, was honored by Valentinian with the dignity of præfectus prætorio, and by Gratian, whose preceptor he was, with that of consul. Under such a master Paulinus fully answered the hopes which his friends had conceived of him, and, while young, harangued at the bar with great applause. "Every one," says St. Jerom, "admired the purity and eloquence of his diction, the delicacy and loftiness of his thoughts, the strength and sweetness of his style, and the liveliness of his imagination." Such were the acquirements of Paulinus in his youth, while a desire of pleasing men yet divided his heart. Probity, integrity, and other moral virtues were endowments of his soul still more admirable than his learning. His merit was soon distinguished by those who had the administration of the state, and by the emperors themselves, by whom he was raised, yet young, to the first dignities, and declared consul before his master Ausonius; consequently before the year 379. He took to wife a Spanish lady of sincere piety, and one of the most accomplished of her sex; her name was Therasia, and she brought him a great estate in land. The prudence, generosity, affability, and other social and religious virtues of the young statesman, attracted veneration and esteem wherever he came, and gained him many friends and clients in Italy, Gaul, and Spain; in all which countries he had displayed his talents during fifteen years in the discharge of various employments and affairs both public and domestic. But God was pleased to open his eyes to see the emptiness of all worldly pursuits, and to inspire him with a more noble and innocent ambition of becoming little for the sake of the kingdom of heaven.

¹ St. Hier. ep. 101, 102.

* Ausonius having taught rhetoric at Bourdeaux about thirty years, was called by Valentinian I. to his imperial court at Triers, and made preceptor to his son Gratian, who was then Augustus in 367. He was raised to the first dignities in the empire. After the death of Gratian in 383, Ausonius returned to Bourdeaux, and died in the year 394, the eighty-fifth of his age, the fourth after the retreat of St. Paulinus. He was esteemed the first man of his age in polite literature, and the ablest master. St. Paulinus expresses his gratitude to him for his care in his education in strong and tender terms.

Tibi disciplinas, dignitatem, litteras,
Linguae, togæ, famæ decus,
Provectus, altus, institutus debeo,
Patrone, præceptor, pater, &c. *Carm.* 10, v. 93.
Gratia prima tibi, tibi gloria debita cedet, &c.

Ausonius had a great deal of wit, a natural genius for poetry, and a very ready pen, but many of his compositions are very slovenly and unfinished pieces. Others show what he was capable of, especially some of his little poems, and in the first place his tenth Idyllium, which is a description of the Moselle, which is published apart with large commentaries by Morquardus Freher. If the Latin had been more pure, and of the Augustan standard, his panegyric on Gratian, with thanks for the honor of the consulship which he received from him in 378, would have been a finished piece. Some take him for an idolater; but his Idyllium on Easter, and his Ephemeris, (or pious poem for the instruction of his scholars how to perform all the actions of the day with a pious prayer,) invincibly prove him to have been a Christian. The shameful obscenity of some of his poems shows him to have been a stranger to the spirit of his religion; but it is hoped that the example and excellent letters of St. Paulinus excited him to a sincere conversion to God in the end of his life. The best edition of Ausonius's works is that published for the use of the great dauphin in 1730, by Souchay and abbé Fleury, canon of Chartres

The conversation of St. Ambrose at Milan of St. Martin, whom he had met at Vienne, and of St. Delphinus, bishop of Bordeaux, gave him a relish for retirement, and strong sentiments of a more perfect virtue. The last-mentioned holy prelate, being bishop of the native city and most ordinary residence of Paulinus while he remained in the world, made good use of the opportunity which his situation gave him, and being charmed with the saint's happy dispositions, often spoke to him on the necessity and happiness of giving himself to God without reserve. Paulinus had made some advances in virtue, but was not yet perfect. He was always an enemy to vanity or the love of human applause, than which passion nothing can be more unworthy of virtue, or more beneath a generous soul: though all the heathen philosophers shamefully disgraced their attainments by this base weakness. Tully was not ashamed to boast of it, and Demosthenes was delighted to hear a poor old woman whisper, "This is the great Demosthenes." Paulinus seemed always raised by his own greatness of soul above this abject passion, and showed that geniuses which are truly great, are superior to their own abilities. But still he found how difficult a task it is for a man to preserve a perfect disengagement and purity of heart in the midst of worldly honors and blandishments, and to stand his ground against the incitements of the softer passions. While every thing goads him on, and his senses and his own heart betray him, to shield his soul from the penetrating caresses of pleasures must be little short of a continued miracle. Moreover, by serious meditation on the vanities of the world, Paulinus had possessed his mind with a sincere conviction that its pleasures are empty, treacherous, and fraught with deadly poison. Certain shocks which he felt in his fortune through revolutions that happened in the empire, contributed to give him a more feeling sense of the instability of earthly things, and that bitterness which is inseparable from worldly affairs in high life, helped to increase this disgust and contempt of the world, and to discover to him the falsehood of its gilded bubbles which dazzle the eyes of men at a distance. His wife, though yet young, and in a condition to enjoy the world, was the first to excite him to a contempt of whatever is not God; and they mutually encouraged one another to forsake all, that they might more perfectly follow Christ. In this resolution they retired first into Spain, and passed four years in a little country solitude, from 390 to 394, in exercises of penance and devotion. There they lost their only son, an infant, whom Paulinus calls a holy offspring, because he had been purified by baptism. They buried him at Alcala, near the bodies of the martyrs Justus and Pastor. The holy couple lived from that time, by mutual consent, in perpetual chastity; and Paulinus soon after changed his dress, to signify to the world his resolution of forsaking it, and he determined to renounce the senate, his country, estate, and house, and to bury himself in some monastery or wilderness. He was very rich, and Ausonius² grieved to see the kingdoms of Paulinus the father, as he calls his vast estates, divided among a hundred possessors.* The saint sold all his estates, and distributed the price among the poor as he did also the estate of his wife, with her consent, who aspired with no less fervor to Christian perfection. This action was much extolled by all true servants of God,³ but severely condemned by

² Ep. 23.

³ St. Ambrose, ep. 30. St. Jerom, ep. 13, 34. St. August. 1, de Civit. Dei, c. 10, ep. 30, olim 36, ep. 26, ol. 30, ep. 27, ol. 32, &c. Uranius, § 5. S. Gregor. Turon. de Glor. Conf. c. 107. Sulpic. Sever. Vit. S. Martini, c. 21, et 26. Fortunatus, &c.

* It appears from several letters of Paulinus, &c., that he had an estate and a country house where he often resided, at Ebronagus, near the Garonne, now Burg, according to Samson, or rather Bram, upon the Lers, which falls into the Garonne, according to Dom. De Vic. and Dom. Vaisette, in their history of Languedoc, t. 1, note 39, p. 634; another estate near Bordeaux, still called Le Puy Paulin; others at Angoumois.

the slaves of the world; who called his piety folly, hating God in the works of his servant, because contrary to theirs. The rich forsook him: his own slaves, his relations, and brothers, refused to pay him the common duties of humanity and charity, and rose up against him, so that he became as one unknown to his brothers, "and as a stranger to the children of his mother" God permitted this persecution to befall him, that by it he might be more perfectly weaned from the world, and might learn to condemn its towns. *If I please men*, says the apostle, *I should not be a servant of Christ.*⁴ And Christ himself assures us, that no man is worthy to be called his disciple, who hath not courage to despise human respects. Paulinus, instructed in this school, rejoiced to hear men bark at him, and all his own friends conspire to tear him to pieces, and to accuse his retreat of melancholy, hypocrisy, and every other sinister motive. His short, but golden answer to their invectives was comprised in five words: * "O happy affront to displease you with Christ;" as he wrote to St. Aper to comfort and encourage him under a like persecution of the world, because, though a person who by his eloquence, learning, and dignity of judgment, held an eminent rank among the first magistrates of the empire in Gaul, he preferred to these advantages the obscurity of a religious state, which he and his wife embraced by mutual consent, soon after which he was promoted to priest's orders. Paulinus's old master, Ausonius, who had always the most tender love and the greatest esteem for him, regretted extremely that he should lose a nobleman whom he knew capable of being an honor to the greatest dignities; and in verses and letters yet extant, which discover how deeply his heart was rooted in a worldly spirit, reproached him in the most bitter terms, arraigning his action of madness and extravagance. He employed the most tender entreaties and the harshest invectives, in hopes to overcome his resolution, and complains that Bilboa or Calahorra should possess and bury the glory and pillar of the Roman senate and empire.† The saint, without the least emotion, wrote him back, in beautiful verse, a mild and elegant answer, in which he testifies, that it was to him the highest pleasure to meet with reproaches for serving Christ; and that he regarded not the opinion or raileries of men, who pursue opposite views, provided his actions might gain the approbation of the Eternal King, whom alone he desired to please.‡ Thus while the world despised him, he justly and courageously despised it again, and gloriously trampled it under his feet. His persecutors and up-raisers, seeing him regardless of the censures of a world to which they were themselves enslaved, became in a short time his admirers, and loudly extolled his modesty and meekness no less than his greatness of soul and the purity of his intention. In his poverty and obscurity he became the admiration of the universe, and persons of the first rank travelled from the remotest boundaries of the empire to see Paulinus in his little cottage, as

⁴ Gal. i. 10.

now Langon, on the Garonne, thirty leagues from the mouth of the river; others near Narbonne; others about Fundi and Caecubum, in Latium, &c.; and doubtless in many other places.

* *O beata injuria displicere cum Christo.* St. Paulin. ep. 38, ol. 29, p. 228, et Veron.

Ergo meum patriaque decus, columenque senati
Bibilis, aut hærens scopulis Calagurris habebit?
Hic trabeam, Pauline, tuam, Latiamque curulem
Constituis, patriosque istic sepelibus honores?

Ausonius, ep. 25, ad Paulinum, v. 56, &c., p. 361.

Christi sub nomine probra placebunt.

Carm. 10, v. 186, p. 369.

Stultus diversa sequentibus esse
Nil moror, æterno mea dum sententia Regi
Sic sapiens. *Ib.* v. 265

Si placet hoc, gratae tui spe divite amici,
Si contra est, Christo tantum me linque probari.

Ib. v. 285, p. 374

St. Austin and St. Jerom witness. Therasia confirmed him in these good resolutions, and was not inferior to him in virtue. Having joined with him in selling her estate, she was not ashamed to appear in mean clothes, being persuaded that an humble dress suits penitent minds, and that humility is not easily to be preserved under rich attire.

St. Ambrose, St. Austin, St. Jerom, and St. Martin, gave the due praise to this heroic virtue of St. Paulinus, knowing they might safely do it to one lead to the applause no less than to the censures of others. St. Austin, being then only priest, in 392, commended his generous resolution, calling it, *The glory of Jesus Christ.*⁵ And exhorting Licentius, a young nobleman who had formerly been his scholar, to a contempt of the world, he wrote thus to him, "Go into Campania; see Paulinus, that man so great by his birth, by his genius, and by his riches. See with what generosity this servant of Christ has stripped himself of all to possess only God. See how he has renounced the pride of the world to embrace the humility of the cross. See how he now employs in the praises of God those riches of science, which, unless they are consecrated to him who gave them, are lost."⁶ Our saint could not bear applause. Greater by his humility than by all his other virtues, he sincerely desired to be forgotten by men, and begged his friends to refrain from their compliments, and not add to the load of his sins by praises which were not his due. "It surprised me," said he. "that any one should look upon it as a great action for a man to purchase eternal salvation, the only solid good, with perishable self, and to sell the earth to buy heaven." Others called him perfect in virtue; but his answer was, "A man that is going to pass a river by swimming is not got on the other side when he has but just put off his clothes. His whole body must be in action, and his limbs all put in motion; he must exert his utmost strength, and make great efforts to master the current."⁷ The saint had indeed, for the sake of virtue, forsaken all that the world could give; he had despised its riches, honors, and seducing pleasures, and had trampled upon its frowns, and all human respects. Courted in the world by all that would be thought men of genius, and caressed by all that valued themselves upon a fine taste, he had courage to renounce those flattering advantages; and with honors and riches he had made a sacrifice also of his learning and great attainments only that he might consecrate himself to the divine service. Yet this was only the preparation to the conflict. Wherefore not to lose by sloth the advantages which he had procured to himself, he labored with all his strength to improve them to his advancement in virtue. He made it his first endeavor to subdue himself, to kill the very seeds of pride, impatience, and other passions in his heart, and to ground himself in the most profound humility, meekness, and patience. If any one seemed to admire the sacrifice he had made in renouncing so great riches and honors, in the number of captives he had ransomed, of debtors whom he had freed from prison by discharging their debts, of hospitals he had founded, and of churches he had built, he replied that the only sacrifice which God accepted was that of the heart, which he had not yet begun to make as he ought: that if others had not given so much to the poor, they excelled in more heroic virtues; for the gifts of grace are various; that his sacrifice was too defective in itself, and only exterior, consequently of no value, but rather hypocrisy. These and the like sentiments he so expresses as to show how perfectly he considered himself as the most unprofitable and unworthy of servants in the house of God, and saw nothing in himself but what was

⁵ St. Paulin. ep. 31.

⁶ St. Aug. ep. 26, olim 30, ad Licent.

⁷ St. Paulin. ep. 24, n. 7. p. 151. See other admirable instances of his sincere humility, ib. n. 20; ep. 24, n. 4. p. 41, n. 11.

matter of compunction, and a subject of the most profound humiliation. To the practice of interior self-denial, by which he bent his will, he added exterior mortification. And so great was the poverty in which he lived, that he often was not able to procure a little salt to his herbs or bread, which the most austere hermits usually allowed themselves. Yet the holy cheerfulness of his pious soul was remarkable to all who had the happiness to enjoy his acquaintance; and we sensibly discern it in a constant vein of gaiety which runs through all his writings.

Paulinus would not choose a retreat at Jerusalem or Rome, because he desired to live unknown to the world. His love of solitude, and his devotion to St. Felix, determined him to prefer a lonely cottage near Nola, a small city in Campania, that he might serve Christ near the tomb of that glorious confessor, which was without the walls of the town. He would be the porter of his church, to sweep the floor every morning, and to watch the night as keeper of the porch; and he desired to end his life in that humble employment.⁸ But he was promoted to holy orders before he left Spain. The people of Barcelona seized on him in the church on Christmas-day, in 393, and demanded with great earnestness that he should be made priest. He resolutely opposed their desire, and only at length consented on condition that he should be at liberty to go wherever he pleased. This being agreed to, he received holy orders from the hands of the bishop. The citizens of Barcelona were, indeed, in hopes to fix him among them; but the next year, 394, after Easter, he left Spain to go into Italy. He saw St. Ambrose at Milan, or rather at Florence, who received him with great honor, and adopted him into his clergy, but without any obligation of residing in his diocese. The saint went to Rome, and met with great civilities from Donno, a holy priest of that church, from St. Pammachius, and many others. But pope Siricius did not appear equally gracious, and the saint made no stay in that capital, being in haste to arrive at Nola, the place of his retirement.* There stood a church over the tomb of Felix, half a mile from the walls of the city, and to it was contiguous a long building of two stories, with a gallery divided into cells, in which Paulinus lodged the clergymen who came to see him. On the other side was a lodging for secular persons, who sometimes visited him; and he had a little garden. Several pious persons lived with him, whom he calls a company of monks,⁹ and he practised with them all the rules and austerities of a monastic state. They celebrated the divine office, were clad with sackcloth, and abstained for the most part from wine; though Paulinus himself, on account of his infirmities, drank sometimes a little, diluted with a great quantity of water: they fasted and watched much, and their ordinary diet was herbs; but they never ate or drank so much as to satisfy hunger or thirst. St. Paulinus says,¹⁰ that every day he labored to render to St. Felix all the honor he was able; yet he strove to outdo himself on the day of his festival, to which he added every year a birthday poem in his honor, as a tribute of his voluntary service, as

⁸ Carm 12.⁹ Ep. 23, n. 3.¹⁰ Ep. 28, n. 6.

* St. Paulinus in his poems testifies that from his tender age he had been particularly devoted to St. Felix, and ascribes to the prayers of that saint his conversion from the world, and other favors. Muratori most probably thinks with Chifflet, that he was substituted to Valens in the consulship after his death in 378, the twenty-fifth of his age. Pagi thinks he was only honorary consul, but is evidently mistaken; for Paulinus thanks St. Felix that by his patronage, when honored with the consulate, he had put no one to death. Muratori, Diss. 9, p. 816. St. Paulinus, the year after his consulate, was made consular of Campania, the first among the consular provinces, the government of which was given to the most illustrious ex-consuls. Paulinus entered upon this charge in 379, and in it assisted at the feast of St. Felix, at Nola in 380, as he testifies in a poem he wrote fifteen years after, (Nat. 2.) During this time he resided not at Capua, as usually the governors did, but at Nola, and he caused a road to be paved to St. Felix's church, an aqueduct to be built for the use of the city and church, &c. It is clear from his writings that he had also been at Nola when a child, then dedicated his heart to God through the patronage of St. Felix, and always retained a singular devotion to that saint. See Muratori, Diss. 10, p. 817. Diss. 13, p. 823.

he styles it. We have fourteen, or as others count them, fifteen of these birthday poems of St. Felix, composed by St. Paulinus, still extant.*

The saint testifies that no motive so strongly excited him to the greatest fervor in the divine service as the consideration of the infinite goodness of God, who, though we owe him so much, demands only our love to pay off all debts, and to cancel our offences. Poor and insolvent as we are, if we love, this clears off all the score. And in this no man can allege the difficulty, because no man can say he has not a heart. We are masters of our love; if we give this to the Lord, we are quit. The excess of his goodness carries him still further, for he is pleased that by paying him our poor love, we should be moreover entitled to his greatest favors, and of our creditor should make him our debtor.¹¹ St. Paulinus had spent fifteen years in his retirement, when, upon the death of Paul the bishop of Nola, about the end of the year 409, he was chosen to fill the episcopal chair. Uranius, a priest of that church under our saint, who has given us a short relation of his death, to which he was an eye-witness, testifies that the holy prelate, in the discharge of his duties, sought to be beloved by all rather than feared by any. No provocations were ever able to move him to anger, and in his tribunal he always joined mildness with severity. No one ever had recourse to him who did not receive from him every kind of comfort of which he

¹¹ St. Paulin. ep. 23, ad Sulpic Sever., n. 46, 47.

* The eleventh, twelfth, and thirteenth, were imperfect even in Le Brun's edition; but Muratori, historian to the duke of Modena, has given them complete in his *Anecdotes of the Ambrosian library*, and they are printed in the edition of St. Paulinus's works at Verona, with Muratori's Dissertations on St. Paulinus. We have several other poems of our saint's composition. The three first were written while he was yet in the world, as appears from their subjects: the tenth and eleventh were addressed to Ansonius to justify his retreat from the world, to whom he says (Carm. 10) that he ought rather to have congratulated with him, because till then he had only fed on the viands of death, and had no relish but for things which are a folly before God. His poem to Jovius was written to prove a providence; that to Julian, on the occasion of his marriage, contains excellent advice to married persons. His poems are thirty-two, which with fifty-one elegant epistles make up his works, of which the most complete edition is that given by Le Brun, at Paris, 1685, in one volume 8vo. with his life; and that in folio, printed at Verona in 1736, corrected from a great number of MSS., enriched with the notes and dissertations of several authors, and with four entire poems of this father, published before by Muratori, and for this edition again revised by the same hand; three being on St. Felix, the fourth upon the follies of idolatry. St. Paulinus's epistles gained him the name of "the delight of ancient Christian piety." St. Austin (ep. 27) writes, that they flow with milk and honey, and that the faithful in reading them are transported with their charms, and that it cannot be expressed with what sweetness and ardor they are inspired by them. They represent to our view the true picture of his holy soul, being the natural effusion of the abundance of his heart, and of the fervor with which he sought God. He finds allusions to piety and religious sentiments in every thing; as in being shaved, he meditated on the cutting off the superfluities of sin and passions in his heart; in a coat of camel's hair he considers the motives of compunction, &c. St. Jerom (ep. ad Paulin.) extols the art and eloquence of his panegyric of the emperor Theodosius, which is now lost; but we may apply those praises to his discourse on alms. His poems are sprightly, and full of gayety and sweetness; the thoughts are beautiful, the comparisons noble, and well adapted; the poet never flags; never suffers his reader to sleep. His master Ansonius confesses, that he yields to him the palm in poetry, (ep. 20, ad Paulin. ;) and says, he knew no modern Roman who could vie with him, and that he is the only poet who joins brevity with perspicuity, (ep. 19, ad Paulin.) St. Paulinus expresses a great devotion to the saints. He testifies that their relics were used in the consecration of altars and churches, (ep. 23, ad Sever., p. 204.) the faithful not doubting that they serve for a defence and a remedy. He mentions that their shrines were adorned with flowers, (poem 14.) that crowds flocked to them, (poem 13.) being attracted by the miracles wrought by them; for by the intercession of the martyrs (poem 18.) lost things were found, and the sick were cured. He speaks as an eye-witness of a raging fire, which had mastered all the power of human industry, but was extinguished by a little chip of the holy cross, (poem 25.) He sent to Sulpicius Severus a chip of that holy wood encased in gold, calling it "a great present in a little atom; a defence of our temporal, and a pledge of eternal life." (ep. 32.) He made every year a journey to Rome to visit the tombs of the apostles, (ep. 45, ad Augustin., p. 270.) and to assist at the feast of SS. Peter and Paul, (ep. 17, ad Sever.) All his poems on St. Felix are full of testimonies of his confidence in the merits of that saint. He prays him to recommend his petitions to God, and to be his protector before the throne of his divine majesty, especially at the day of judgment, (poem 14, p. 43.) He declares that in the holy eucharist we eat the same flesh of Christ which was fastened to the cross.

In cruce fixa caro est, quâ pascor; de cruce sanguis.
Ille fuit, vitam quo bibo, corda lavo.—Ep. 32, p. 204.

He speaks often of holy images, and describes in the church of St. Felix at Nola the pictures of all the histories of the Pentateuch; also of Josue, Ruth, Toby, Judith, and Esther, (poem 24 and 25.) He says they were the books of the ignorant, (poem 24, p. 156.) He begged the prayers of his friends for the soul of his brother, deceased, and doubts not but they will procure him refreshment and comfort if he suffered any pains in the other life. (Ep. 35, ad Delphin. et 36, ad Amund., p. 224.) Nothing can be stronger, more affecting, or more tender, than many parts of the writings of St. Paulinus, where he expresses his sentiments of humility and compunction, his gift and esteem of holy fear, and his ardent love of God. See ep. 13, p. 146, &c.

stood in need. Every one received a share in his liberalities, in his counsels, or in his alms. He looked upon only those as true riches which Christ hath promised to his saints, saying that the chief use of gold and silver consists in affording means to assist the indigent. By his liberality in relieving others he reduced himself to the last degree of penury.* The Goths in their plunder of Italy in 410, besieged Nola, and, among others, Paulinus was taken prisoner. In this extremity, he said to God with confidence: "Suffer me not to be tortured for gold and silver, for you know where I have placed all that you gave me." And not one of those who had forsaken all for Christ was tormented by the barbarians. This is related by St. Austin.¹² A virtuous lady called Flora, having buried her son Cynegius in the church of St. Felix, consulted St. Paulinus what advantage the dead receive by being buried near the tombs of saints. Paulinus put the question to St. Austin, who answered it by his book, *On the Care of the Dead*, in which he shows that pomp of funerals and the like honors are only comforts of the living friends, not succors of the deceased; but that a burial in a holy place, proceeds from a devotion which recommends the soul of the deceased to the divine mercy, and to the saint's intercession. St. Paulinus lived to the year 431. Three days before his death he was visited in his last sickness by Symmachus and Acyndinus, two bishops, with whom he entertained himself on spiritual things, as if he had been in perfect health. The joy of seeing them made him forget his distemper. With them he offered the tremendous sacrifice, causing the holy vessels to be brought to his bedside.¹³ Soon after, the priest Posthumian coming in, told him that forty pieces of silver were owing for clothes for the poor. The saint, smiling, said some one would pay the debt of the poor. A little after arrived a priest of Lucania, who brought him fifty pieces of silver, sent him for a present from a certain bishop and a layman. St. Paulinus gave thanks to God, gave two pieces to the bearer, and paid the merchants for the clothes. He slept a little at night, but awaked his clergy to matins according to his custom, and made them an exhortation to unanimity and fervor.—After this he lay silent till the hour of vespers, when, stretching out his hands, he said in a low voice: *I have prepared a lamp for my Christ*, Psalm xxxi. The lamps in the church were then lighting. Between ten and eleven at night, all who were in his chamber felt a sudden trembling as by some shock of an earthquake, and that moment he gave up his soul to God. He was buried in the church he had built in honor of St. Felix. His body was afterwards removed to Rome, and lies in the church of St. Bartholomew beyond the Tiber.

The world by persecuting St. Paulinus served only to enhance the glory of his victory, and to prepare him a double crown. This enemy is much less dangerous if it condemns than if it applauds us. To fear its impotent

¹² L. de Cura pro mortuis, c. 17.

¹³ Uranius de Obitu Paulini.

* St. Gregory the Great (Dial. l. 3, c. 1) recounts, that Paulinus of Nola sold himself to the Vandals to redeem the son of a poor widow, having before employed all he could raise in the ransom of other captives, and that he labored as a slave working in a garden, till his master, discovering his merit, and that he was endued with a gift of prophecy, gave him his liberty. Some think this happened under the Goths, who sacked Nola in our saint's time. Ceillier says that this history belongs to our saint's successor, whose name, according to some catalogues, was Paulinus II., and who died in 442. For before that year the Vandals had made descents into that part of Italy. Nor does St. Austin, Uranius, or any other author mention any such thing of our saint. Many deny that the saint's immediate successor was called Paulinus. But all agree that there was a bishop of Nola called Paulinus the Younger, and Paulinus II., or according to others III., who lived in 520, as Muratori observes, p. 446, of whom St. Gregory, who wrote his dialogues about the year 540, most probably is to be understood. The Vandals entered Africa in 427. Papebroke, t. 4; Janij, p. 193; Append., de 3. Paulinus distinguishes three Paulinus's of Nola, and that it was the third, called the younger, who sold himself to the Vandals before the year 535. He is mentioned in an epitaph found in the cemetery of Nola. See Ferrarius, Thesaur. Eccl. Nolan., anno 1644. This Paulinus foretold the death of Thrasimund, who died in 511. St. Gregory the Great was informed of this good bishop's voluntary captivity by eye-witnesses.

darts is to start at shadows. Itself will in the end admire those who for the sake of virtue have dared to despise its frowns. To serve men for God as far as it lies in our power is a noble part of charity; but to enslave our conscience to the mad caprice of the world is a baseness, a pusillanimity, and a wickedness, for which we cannot find a name. In other things we serve you, said the Hebrews to king Pharaoh, when his slaves in Egypt; but we must be free to go into the wilderness to sacrifice to the God of Israel. In the indispensable duties of religion, in the service of God, in the affair of eternity, we are essentially free; the dignity of our nature, and our allegiance to God, forbid us in this ever to become slaves. Here we must always exert an heroic courage, and boldly profess, by our conduct, with all the saints, that we know no other glory but what is placed in the service of God, and that we look upon ignominies suffered for the sake of virtue as our greatest gain and honor. We are his disciples who hath told us,—*If the world hateth you, know that it hated me first*, John xv. 18.

ST ALBAN, PROTOMARTYR OF BRITAIN

From Bede, Usher's Collections, &c., his *Ancient Life*, and the English-Saxon abstract of it, in *Bibl. Cotton. Julius*, A. X.

A. D. 303.

THE Christian faith had penetrated into England in the times of the apostles, and had received an increase by the conversion of king Lucius, in the year 180. But the first persecutions seem not to have reached this island, where perhaps the Christians, in times of danger, retired to places distant from the Roman colonies; or the mildness of their governors, in a province so remote as to seem another world, might sometimes shelter them. But the rage of Dioclesian penetrated into these recesses, and many of both sexes here received, by unheard-of torments, the crown of martyrdom, as Gildas and Bede testify. The first and most renowned of these Christian heroes was St. Alban, whose death was rendered more illustrious by many miracles and other extraordinary circumstances, and whose blood was an agreeable sacrifice to God, a glorious testimony to the honor of his name, and to his holy faith, and a fruitful seed of divine blessings on this country. So great was the glory of his triumph, that his name was most famous over the whole church, as Fortunatus assures us.¹ A copy of the ancient Acts of his Martyrdom was published by bishop Usher, and the principal circumstances are mentioned by St. Gildas, and recorded by venerable Bede.²

Alban* seems to have been a Roman name, and this saint seems to have been a person of note, as some ancient monuments quoted by Leland, Usher, Alford, and Cressy affirm. He was a native of Verulam,† which was for many ages one of the strongest and most populous cities in Britain, till having suffered much by sieges under the Saxon conquest, it fell to decay, and the present town of St. Alban's rose up close by its ruins, of which no vestiges are now to be seen, except some broken foundations of walls and checkered pavements; and Roman coins have been often dug up there. The river Werlame ran on the east, and the great Roman highway, called Watling-street, lay on the west side of the town. Alban travelled to Rome in his youth to improve himself in learning and in all the polite arts, as ap-

¹ Fortun. Poëm.

² Hist. l. 1, c. 1.

* See the map and description of the ancient Verulamium, published by Dr. Will. Stukelie in 1709 among the prints of the Society of Antiquaries

* Called in English-Saxon *Albaner*.

† Verulam was called in the English-Saxon. *Watlinga Ceaster*

pears by authorities which the judicious Leland produces. Bring returned home he settled at Verulam, and lived there with some dignity; for he seems to have been one of the principal citizens of the place. Though a stranger to the Christian faith he was hospitable and compassionate, and in recompense of his charitable disposition God was pleased to conduct him to the light of the gospel, and to discover to him the inestimable jewel of immortal life. He was yet a pagan when the edicts of the emperors against the Christians began to be put rigorously in execution in Britain. A certain clergyman, called by some writers Amphibalus, sought by flight to escape the fury of the persecutors, and Alban afforded him a shelter, and kindly entertained him in his house. Our saint was much edified by the holy deportment of this stranger, and admired his faith and piety, and in particular his assiduity in prayer, in which the faithful servant of God watched night and day. Alban was soon engaged to listen to his wholesome admonitions and instructions, and in a short time became a Christian. And with such ardor did he open his heart to the divine grace, that he was at once filled with the perfect spirit of this holy religion, and rejoicing that he had found so precious a treasure, he no longer regarded any thing else, despising for it the whole world and life itself. He had harbored this apostolic man some days when an information was given in to the governor, that the preacher of the Christian religion, after whom the strictest inquiry was making, lay hid at Alban's house. Soldiers were dispatched thither to make diligent search after the man of God; but he was then secretly fled. Christ promises that he who receives a prophet, in the name of a prophet, shall meet with the recompense of a prophet. This was fulfilled in Alban, who, by entertaining a confessor of Christ, received the grace of faith, and the crown of martyrdom. He exchanged clothes with his guest, that the preacher might more easily escape in that disguise to carry the news of salvation to others; and himself put on the stranger's long robe, called Caracalla.* Alban earnestly desiring to shed his blood for Christ, whom he had but just learned to know, presented himself boldly in this habit to the soldiers, and was by them bound and led to the judge, who happened at that very time to be standing at the altar, and offering sacrifice to his idols. When he saw Alban he was highly provoked at the cheat which the saint had put upon him by substituting himself for his guest, and ordering him to be dragged before the images of his gods, he said: "As you have chosen to conceal a sacrilegious person and a blasphemer, the punishment which he should have suffered shall fall upon you, in case you refuse to comply with the worship of our religion." The saint answered with a noble courage, that he would never obey such an order. The magistrate then asked him of what family he was. Alban replied: "To what purpose do you inquire of my family? If you would know my religion, I am a Christian." The judge asked his name; to which he answered: "My name is Alban, and I worship the only true and living God who created all things." The magistrate said: "If you would enjoy the happiness of life, sacrifice instantly to the great gods." Alban replied: "The sacrifices you offer are made to devils, who neither help their votaries nor grant their petitions. Whoever shall sacrifice to these idols, shall receive for his reward the everlasting pains of hell." The judge, enraged beyond measure at these words, commanded the holy confessor to be scourged; and seeing him bear with an unshaken constancy, and even with joy, the most cruel tortures, he

* The Caracalla was a long garment like the habit of a modern monk, sometimes with and sometimes without a hood or cowl. It was originally Gaulish; Antoninus Bassianus, son of the emperor Severus, was surnamed Caracalla, because he introduced the frequent use of this kind of garment at Rome. See Aurelius Victor, Ferrarius de Re Vestiarum Rom. Hoffman Lexic. Univ.

Thomas Walsingham assures us, that this large woollen garment of St. Alban was kept in the church of Ely, in a great chest; which was opened in the reign of Edward II. in 1314. The upper part appeared wet stained with the martyr's blood, which looked as if it had been but just spilled.

at last condemned him to be beheaded. An exceeding great multitude of people went out to behold his execution, and the judge remained almost alone in the city without attendance. In the road was a river, and the stream in that part, which was pent up by a wall and sand, was exceeding rapid. So numerous was the crowd that was gone out before, that the martyr could scarce have passed the bridge that evening had he waited for them to go before him. Therefore, being impatient to arrive at his crown, he went to the bank, and lifting up his eyes to heaven made a short prayer. Upon this the stream was miraculously divided, and the river dried up in that part, so as to afford a passage to the martyr and a thousand persons.

This river must have been the Coln, which runs between Old Verulam and new St. Alban's. The executioner was converted at the sight of this miracle, and of the saintly behavior of the martyr, and throwing away his naked sword, he fell at the feet of the saint, begging to die with him, or rather in his place. The sudden conversion of the headsman occasioned a delay in the execution. In the mean time the holy confessor, with the crowd, went up the hill, which was a most pleasant spot, covered with several sorts of flowers, about five hundred paces from the river. There Alban falling on his knees, at his prayer a fountain sprung up, with the water whereof he refreshed his thirst. A new executioner being found, he struck off the head of the martyr, but miraculously lost his eyes, which fell to the ground at the same time. Together with St. Alban, the soldier who had refused to imbrue his hands in his blood, and had declared himself a Christian, was also beheaded, being baptized in his own blood. This soldier is mentioned in the Roman Martyrology. Capgrave calls him Heraclius; some others, Araclius. Many of the spectators were converted to the faith, and following the holy priest, who had converted St. Alban, into Wales, to the number of one thousand, received the sacrament of baptism at his hands, as Harpsfield's memoirs relate; but these converts were all cut to pieces by the idolaters for their faith. The priest was brought back and stoned to death at Radburn, three miles from St. Alban's, as Thomas Radburn, who was born in that place, Matthew Paris, and others affirm, from ancient records kept in St. Alban's abbey. This priest is called by Geoffrey of Monmouth, and others, St. Amphibalus, though bishop Usher conjectures that Greek name to have been borrowed from his garment, the Caracalla. Bede testifies, that St. Alban suffered martyrdom on the 22d of June; some say in the year 286, but most in 303, when Dioclesian began his great persecution, to which Constantius put a stop in Britain the year following. Some moderns are offended at the above-mentioned miracles; but the ingenious Mr. Collier writes thus concerning them: "As for St. Alban's miracles, being attested by authors of such credit, I do not see why they should be questioned. That miracles were wrought in the church at that time of day, is clear from the writings of the ancients. To imagine that God should exert his omnipotence, and appear supernaturally for his servants, in no age since the apostles, is an unreasonable fancy. For since the world was not all converted by the apostles, why should we not believe that God should honor his servants with the most undisputed credentials? Why then should St. Alban's miracles be disbelieved, the occasion being great enough for so extraordinary an interposition?" &c. These miracles of stopping the river, and of the spring rising in the place where St. Alban was beheaded, are expressly mentioned by Gildas, Bede, and others. The place was called in the Anglo-Saxon language, Holm-hurst, Hurst signifying a wood; and this place was once overgrown with trees, as bishop Usher proves. In after-times it obtained the name of Derswoldwood, and was the spot on which the present town of St. Alban's is built. In the time of Constantine the

Great, a magnificent church of admirable workmanship was erected on the place where the martyr suffered, and was rendered illustrious by frequent great miracles, as Bede testifies.⁴ The pagan Saxons destroyed this edifice; but Offa, king of the Mercians, raised another in 793, with a great monastery, on which he bestowed most ample possessions.* Several popes honored it with the most singular privileges and exemptions, and all the lands possessed by it were freed from the payment of the Rome-scot or Peter-pence. The church is still standing, having been redeemed from destruction when the abbey was suppressed under Henry VIII. It was purchased by the townsmen to be their parochial church, for the sum of four hundred pounds, which, according to the present value of money, would be above seven times as much.† Our island for many ages had recourse to St. Al-

⁴ See *Analecta Henschenii de S. Albano*, and Papebroke, t. 4. Junj.

* Offa, king of Mercia, founded the monastery of St. Alban's in the year 793, of his reign thirty-three; and in a council held at Celceyth in his dominions, in which were present fifteen bishops, with several kings, governors, and noblemen, he endowed the same with many large estates. See *Stow's Chronicle*. In the journey of devotion which he made after this to Rome, he excepted the lands of this abbey from paying the Peter-pence, when he engaged each family in his kingdom which enjoyed the yearly revenue of above thirty silver pence, to pay one silver penny a year to the see of Rome, Adrian I. being then pope. His dominions then comprised the counties of Hereford, Worcester, Gloucester, Warwick, Stafford, Derby, Chester, Salop, Nottingham, Northampton, Oxford, Buckingham, Leicester, Bedford, Huntingdon, Cambridge, Norfolk, Suffolk, Essex, Middlesex, and half Hertfordshire. See the MS. life of king Offa, quoted by Spelman and Wilkins, p. 159.

† The abbot of St. Alban's took the first place among the mitred abbots in the parliament; the others sat according to the seniority of their summons. This precedence was granted to St. Alban by pope Adrian IV. in 1154. "Sicut B. Albanus protomartyr est Anglorum, ita et Abbas, sui monasterii sedem primam habet in parlamento," which was confirmed by several kings. See Keyner, Stevens, vol. 1. p. 170, and *Monast. Angl.*, vol. 1. p. 80; Dr. Brown Willis's *Hist. of Mitred Abbeys*, vol. 1. p. 13.

Before the dissolution of monasteries in England, twenty-seven abbots, sometimes twenty-nine, and two priors, almost all Benedictines, held baronies, and sat in parliament. The abbays which enjoyed this privilege were: 1. St. Alban's, valued at the dissolution, according to the king's books in Dugdale, at 2102^l per ann. according to vulgar computation; in Speed, at 2510^l. per ann. 2. Glaneston, dedicated to the B. Virgin, valued at 3311^l. in Dugdale; at 3500^l. in Speed. 3. St. Austin's at Canterbury, which was returned into the exchequer to be endowed with 1413^l. per ann., the cathedral-priory of Christ's-church in that city being valued at 2387^l. 4. Westminster-abbey, valued at 3471^l. in Dugdale; at 3977^l. in Speed. Maitland, *Hist. of London and Westminster*, p. 391, observes, that 3977^l. at the time of the dissolution was a sum equal to 20,000^l. at present; and that Westminster abbey was with this yearly income far the richest in all England. It also surpassed all the other abbays by its surprising treasure of rich plate and precious ornaments. 5. Winchester-abbey, founded by St. Byrinus and Kynegilse, the first Christian king of the West-Saxons, dedicated to the Holy Trinity, but in later ages called St. Swithin's, was valued at 1507^l. 6. St. Edmund's-bury, built by king Canutus, valued at 1659^l. in Dugdale; at 2336^l. in Speed. 7. Ely, where the valuation of the abbey restored by St. Ethelwold was 1084^l. that of the bishopric 2134^l. 8. Abingdon, founded by Cedwalla and Ina, kings of the West-Saxons, in honor of the B. Virgin, valued at 1876^l. 9. Reading-abbey, built by king Henry I., valued at 1938^l. 10. Thorney, in Cambridgeshire, refounded by St. Ethelwold, in honor of the B. Virgin Mary, valued at 508^l. 11. Waltham, which was founded a noble collegiate church by earl Harold, in 1062, and made by Henry II. a royal abbey of regular canons of St. Austin, under the title of the Holy Cross, was valued at 900^l. in Dugdale; at 1079^l. in Speed. 12. Saint Peter's in Gloucester, founded by Wulfere and Ethelred, kings of Mercia, valued at 1550^l. made a cathedral by Henry VIII. 13. Tewkesbury, valued at 1598^l. It was founded in 715, by Dodo, a prime nobleman of Mercia, who became a monk at Pershore. 14. Winchelcomb in Gloucestershire, valued at 759^l. It was founded by Offa and Kenulph, kings of Mercia. 15. Ramsey in Huntingdonshire, founded by Ailwyne, alderman of England, and earl of the East-Angles, in honor of the B. Virgin and St. Bennet, rated at 1716^l. 16. Bardney in Lincolnshire. After being demolished by the Danes in 870, who slew there three hundred monks, it was rebuilt by William the Conqueror. 17. Crowland, valued at 1087^l. in Dugdale; at 1217^l. in Speed. 18. St. Bennet's in Hulin, in Norfolk, founded about the year 800, valued at 585^l. This abbacy was given by Henry VIII. to the bishops of Norwich, in exchange for the estates formerly belonging to that see, then valued at the yearly income of 1050^l. From which time, the bishops of Norwich remain the only abbots in England. The great monastery of the Holy Trinity in Norwich was valued at 1061^l. per ann. 19. Peterburgh-abbey, begun by Peada, king of Mercia, in 665; rebuilt by Adolf, chancellor to king Edgar, who became himself a monk, and died abbot of this house. The revenues of this abbey were rated, in the twenty-sixth year of Henry VIII., at 1921^l. according to the clear value, in Dugdale, and at 1972^l. according to the computed value. Henry VIII. spared this church, out of regard to the ashes of his injured queen Catharine, and converted the abbey into an episcopal see, which is now charged to the king's books, worth 414^l. 20. Battel-abbey in Sussex, founded by William the Conqueror, in honor of St. Martin, valued at 890^l. 21. Malmesbury in Wiltshire, valued at 803^l. 22. Whitby, anciently called Streaneshalch, founded by king Oswy in favor of St. Hilda in 657. It was destroyed by the Danes, but rebuilt for monks after the Conquest, in honor of St. Peter and St. Hilda. 23. Selby in Yorkshire, begun by William the Conqueror, in honor of St. Peter and St. Germanus, rated at 729^l. 24. St. Mary's at York, built in the reign of William Rufus, valued at 2085^l. in Speed. The other mitred abbays were those of Shrewsbury, Cirencester, Evesham, Tavistock, and Hyde at Winchester. See Brown Willis's *History of Mitred Abbeys*. Also two priors had seats in the House of Lords, namely, of Coventry, and of the knights of St. John of Jerusalem. This last was styled *Primus Angliæ Baro*, and was the first lay-baron, though a religious man. See bishop Tanner's *Notitia Monastica*, according to whose most exact calculation, at the suppression of religious houses in England, the sum total of the revenues of the greater monasteries amounted to 104,919^l.; of the lesser, 29,702^l.; of the head house of the knights hospitaliers, or of Malta, in London, 2385^l.; of twenty-eight other houses of that order, 3026^l.; of seven houses of Trinitarians, (which are all we find the valuation of, the rest probably having no real foundations,) 287^l.

By an act which was passed in the parliament in March, 1535, by the suppression of one hundred and

ban as its glorious protomartyr and powerful patron with God, and acknowledged many great favors received from God through his intercession. By it St. Germanus procured a triumph without Christian blood, and gained a complete victory both over the spiritual and corporal enemies of this country. Of the rich shrine of St. Alban, most munificently adorned by Offa by his son Egfrig, and many succeeding kings and others, nothing is now remaining, as Weever writes,⁵ but a marble stone to cover the place where the dust of the sacred remains lies. Over against which, on a wall, some verses are lately painted, says the same author, to tell us there was formerly a shrine in that place.* A village in Forez in France, a league and a half

⁵ Funeral Monuments, p. 555.

eighty-one lesser monasteries, a revenue of 32,000*l.* per ann. came to the crown, besides 100,000*l.* in plate and jewels. By the greater houses, suppressed in 1539, the king obtained a revenue of 100,000*l.* per ann. besides plate and jewels. The houses of the knights of Malta were seized by the king in 1540. After wards, in 1548, were granted to king Edward VI. and suppressed, ninety colleges, one hundred and ten hospitals, and two thousand three hundred and seventy-four chantries and free chapels. The churches in all the northern kingdoms, as Denmark, Sweden, &c., were stripped much more naked by the change of religion.

The revenues of the clergy were laid only at a fourth part of the revenues of the kingdom in the twenty-seventh of Henry VIII., as may be seen in Compl. Hist., vol. 2. p. 185. And Mr. Collier, in his Ecl. Hist., vol. 2, p. 108, saith the revenues of the monks never did exceed a fifth part; and considering the leases they granted upon small rents, and easy fines, it may truly be affirmed their revenues did not exceed a tenth part of the nation. Thus Bishop Tanner, pref., p. 7.

Monasteries in England are no more; yet justice is due to an order of men which was formerly an illustrious part of this nation, and abounded with persons eminent for birth, learning, and piety. The veil which death throws over the ashes of good and great men is sacred; and to cast dirt upon their shrine is shocking to the most savage barbarians. Yet this some have made a point of merit. Bishop Burnet says the monks were become lewd and dissolute when their order was suppressed among us. But Mr. Henry Wharton, under the name of Anthony Harner, in his Specimen of Errors in Burnet's History of the Reformation, answers this slander in the following words, (p. 42.): "God forbid that any professors of Christianity, much less the greatest pretenders to it, should be guilty of such monstrous wickedness, or that any others should believe it of them without evident proof. Surely if the monks had been guilty of any such thing, it could not have escaped the knowledge of their visitors, who searched and divulged ^{all} their faults with the utmost industry. Nor would it have been unknown to Bale, brought up among them; nor omitted by him in his English Votaries, wherein he hath set himself to defame the monastic order; and the unmarried clergy, with insatiable malice." The same learned Protestant divine and historian, in answer to another charge of bishop Burnet, importing, that the monks about the end of the eighth century had possessed themselves of the greatest part of the riches of the nation, shows (p. 40) that the monks had no then probably gained possession of the hundredth part of the riches of the nation; though they afterwards, in the tenth, eleventh, and twelfth centuries, increased exceedingly in number and possessions. "But after all," says he, "they will never be found to have possessed above a fifth part of the nation and considering they were wont to lease out their lands to laymen for easy fines and small rents, they did not in reality possess the tenth part of the riches of the nation. Then for that other charge, that the best part of the soil being in such ill hands, it was the interest of the nation to have it put to better uses, it is altogether erroneous. From the beginning to the end, none ever improved their lands and possessions to better advantage than the monks, by building, cultivation, and all other methods, while they kept them in their own hands. Of this Croyland is to this day a manifest instance. And when they leased them out to others, it was the interest of the nation to have such easy tenures continued to great numbers of persons who employed them. To this it may be added, that they contributed to the public charges of the nation equally with the other clergy; and the clergy did always contribute in proportion above the laity. So that we cannot find to what better uses these possessions have been since put." &c.

Bishop Tanner also observes, that the church lands, after the Conquest, contributed to all public burdens equally with the laity. Walsingham (p. 180) and Patrick (in his addit. to Gunton, p. 321) say, that 2 Richard II., A. D. 1379. every mitred abbot paid as much to the tax as an earl; and 6*s.* 8*d.* for every monk in his monastery. In 18 Edward II., A. D. 1289, the abbot of St. Edmund's-bury paid 666*l.* 13*s.* 4*d.* to the fifteenth. See Cowell's interpreter, sub voce Quinsiem; also Rymer, vol. ii., p. 73, and Stevens, App., p. 108. See a justification and apology for monks and monastic orders in Monasticon Favershamense, or a survey of the monastery of Feversham, by Tho. Southouse, of Gray's-Inn, Lond., 1634.

Of the Benedictin Order were all our cathedral-priories, except Carlisle, and most of the richest abbeys in England. Reyner, vol. i., p. 217, says, that the revenues of the Benedictins were almost equal to those of all the other orders. Sir Robert Atkins says there were in England, before the reformation, 45,009 churches and 55,000 chapels; now only about 10,000. Dr. Bentley, under the name of Philoletherus Lipsiensis, in Remarks upon a late Discourse of Free-Thinking, says that out of 10,000 parish churches, there are 6000 the yearly income of which does not exceed 50*l.* each. On the present state of the church revenues in England, see that treatise, and Dean Prideaux on the Original and Right of Tithes.

* Naught but this marble stone of Alban's shrine is left:
The work of all form else hath changing time bereft.

Papebroke mentions another St. Alban, martyr, whose relics are honorably preserved at Burano, near Venice.

Some have thought St. Alban of Mentz, who is much honored in a famous church and monastery, founded in 804, which bear his name at Mentz, to be our English protomartyr, as appears from Sir Thomas More's book against Tindal, and from Ruinart's Notes on the History of the Vandalic Persecution. But Rabanus Mannus, in his Martyrology, says he was an African bishop, who being banished by Huneric for the faith, coming to Mentz, there fell into the hands of the Huns, and was by them put to death for the faith. Mabillon, Annal. Ben., l. 28, and Papebroke, Junij, t. 4, p. 68, upon this authority of Rabanus, take St. Alban of Mentz to have been an African; but Ruinart, the most judicious scholar of Mabillon, justly calls it in question. Monsignor Georgi, in his Notes on Usuard's Martyrology, inclines to the opinion of Ruinart. The great collegate church of Namur was founded in honor of St. Alban by Albert II., earl of Namur, in 1047. The abbot of St. Albans near Mentz, enriched it with precious relics, and it is possessed

from Rouanne, bears the name of St. Alban, famous for mineral waters abounding with nitrous salt, described by Mr. Spon and Piganiol, t. 2, p. 9 ed. 3, ann. 1754.

JUNE XXIII.

ST. ETHELDREDA, OR AUDRY, V. A

From her Life, by Bede, b. 4, ch. 19, 20, and more at large by Thomas, a monk of Ely, in his History of Ely; in Wharton, *Anglicæ Sacra*, p. 597, and Papebroke's Notes, p. 489, t. 4, Junij. See also Bradshaw's life of St. Wereburga, ch. 18. Bentham, *Hist. Ely*, ed. 1766.

A. D. 679.

ST. ETHELDREDA, OR EDILTRUDIS, commonly called Audry, was third daughter of Annas, or Anna, the holy king of the East Angles, and St. Hereswyda. She was younger sister to St. Sexburga and to St. Ethelburga, who died a virgin and nun in France, and was eldest sister to St. Withburga. She was born at Ermynge, a famous village in Suffolk, and brought up in the fear of God. In compliance with the desire of her friends she married Tonbercht, prince of the southern Girvij;* but they lived together in perpetual continency. Three years after her marriage, and one year after the death of her father, Audry lost her husband, who for her dowry settled upon her the isle of Ely.† The holy virgin and widow retired into that solitude, and there lived five years rather like an inhabitant of heaven than one in a mortal state. Trampling under her feet whatever attracts the hearts of deluded worldlings, she made poverty and humility her delight and her glory, and to sing the divine praises with the angels night and day was her most noble ambition and holy employ. Notwithstanding her endeavors to hide herself from the world, her virtues pierced the veil which she studied to throw over them, and shone with a brightness which was redoubled from the lustre which her humility reflected on them. Egfrid, the powerful king of Northumberland, hearing the fame of her virtues, by the most earnest suit extorted her consent to marry him, and she was obliged to engage a second time in that state. The tradition of the church, which by her approbation and canons has authorized this conduct in many saints, is a faithful voucher that a contract of marriage, not yet consummated, deprives not either party of the liberty of preferring the state of greater perfection. St. Audry, upon this principle, during twelve years that she reigned with her husband, lived with him as if she had been his sister, not as his wife, and devoted her time to the exercises of devotion and charity. At length, having taken the advice of St. Wilfrid, and received from his hands the religious veil, she withdrew to the monastery of Coldingham beyond Berwick, and there lived in holy obedience under the devout abbess St. Ebba. Afterwards, in the year 672, according to Thomas of Ely, she returned to the isle of Ely, and there founded a double monastery upon her own estate. The nunnery she governed herself, and was by her example a living rule of perfection to her sisters. She ate only once a day, except on great festivals, or in time of

of a large portion of the cross, which was sent by Henry, emperor of Constantinople, to his brother Philip, earl of Namur, in 1205. This church was made an episcopal cathedral by Paul IV., in 1559. St. Alban of Mentz is honored on the 21st of June. See Papebroke, t. 4, Junij, p. 86, and Scerius, *Rerum Mogunt* cum annotationibus et Supplemento a Georgio Christiano Joannis, pp. 176, 177, printed at Frankfort in 1729.

* The Girvij inhabited the counties of Rutland, Northampton, and Huntingdon, with a part of Lincolnshire, and had their own princes, dependent on the kings of Mercia.

† So called from the great quantity of eels in its waters.

sickness; never wore any linen, but only woollen clothes; never returned to bed after matins, which were sung at midnight, but continued her prayers in the church till morning. She rejoiced in pains and humiliations, and in her last sickness thanked God for being afflicted with a painful red swelling in her neck, which she regarded as a just chastisement for her vanity, when in her youth at court she wore rich necklaces studded with brilliants. After a lingering illness she breathed out her pure soul in profound sentiments of compunction, on the 23d of June, 679. She was buried according to her direction, in a wooden coffin. Her sister Sexburga, widow of Erconbercht, king of Kent, succeeded her in the government of her monastery, and caused her body to be taken up, put into a stone coffin, and translated into the church. On which occasion it was found uncorrupt, and the same physician who had made a ghastly incision in her neck a little before her death, was surprised to see the wound then perfectly healed. Bede testifies that many miracles were wrought by the devout application of her relics, and the linen cloths that were taken off her coffin; which is also confirmed by an old Latin hymn by him inserted in his history.*

This great queen and saint set so high a value on the virtue of virginity, because she was instructed in the school of Christ how precious a jewel and how bright an ornament that virtue is in his divine eyes, who is the chaste spouse and lover of true virgins, who crown their chastity with a spirit of prayer, sincere humility, and charity. These souls are without spot before the throne of God; they are purchased from among men, the first fruits to God and the Lamb, being the inheritance properly consecrated to God; they sing a new canticle before the throne, which no others can sing, and they follow the Lamb whithersoever he goeth.¹ "Whither do you think this Lamb goeth? Where no other presumes or is able to follow him," cries out St. Austin.² "Whither do we think that he goeth? into what groves or meadows? Where are found joys, not like those of this world, false, empty, and treacherous; nor even such as are afforded in the kingdom of God itself to those that are not virgins; but joys, distinct from theirs. The joys of the virgins of Christ are formed of Christ, in Christ, through Christ, and for Christ. The peculiar joys of the virgins of Christ are not the same as of those that are not virgins; for, though others have their joys, none have such." He adds,³ "Be solicitous that you lose not this treasure, which if it be once forfeited, nothing can restore. The rest of the blessed will see you, who are not able themselves so far to follow the Lamb. They will see you, nor will they envy you; but by rejoicing for your happiness, they will possess in you what they do not enjoy in themselves. And that new song which they will not be able to say, they will yet hear, and will be delighted with your so excellent a good. But you, who shall both say it and hear it, will exult more happily, and reign more joyfully."

ST. MARY OF OIGNIES.

HER parents, who were wealthy inhabitants of Nivelles, in Brabant, gave her a virtuous education, and married her young to a gentleman remarkable for his piety. He imitated her in her long devotions and watchings, and in

¹ Apoc. xiv.

² L. de Sanctâ Virgîn. c. 27, t. 6, p. 354.

³ Ibid. c. 29.

* The monastery of Ely being destroyed by the Danes in 870, it was refounded by St. Ethelwold, bishop Winchester, and king Edgar, for monks only, and dedicated in honor of the Blessed Virgin and St. Mary, in 970. A bishopric was erected there in 1106.

the extraordinary austerities which she practised. This fervent couple by mutual agreement devoted themselves to serve the lepers in a quarter of Nivelles called Villembroke. By this abject life, they exposed themselves to the raileries and contempt of their worldly friends; but human respects were no temptation to our sincere lovers of the disgrace of the cross, who learned by humiliations to die more perfectly to themselves: assiduous meditation on the sufferings of Christ was their favorite exercise, and was to Mary a source of continual tears; which, as she said to cardinal Vitry, far from exhausting her, were her refreshment. Black dry bread, with a few herbs, made up the slender refectation which she allowed herself only once a day. When she spun or worked, she had the psalter always open before her, the more easily to prevent distractions, by frequently casting her eyes on it: for she seemed in all her employments never to cease praising God in her heart. She made every year two pilgrimages to our Lady's church at Oignies, two miles from the place of her abode, and her devotion to the mother of God was most tender and remarkable. The pious cardinal who has written her life testifies that in her prayer she was favored with frequent raptures and extraordinary heavenly visits; and that her conversation, which was ordinarily on God, inflamed and comforted exceedingly all who spoke to her. I know, says the same learned and pious author, that many will laugh at what I relate, but those who have received of God the like favors, will believe and understand me. A certain person of eminent piety who came from a great distance to see her, received such comfort, and such a flame was kindled in his breast by her words, that he ever after continued to feel the effects in his soul, and found the bitterness which he suffered from his earthly pilgrimage exceedingly alleviated. Another who rallied his companions for turning out of their way to visit the servant of God, and refused to go with them, being weary of waiting for them out of doors, at last went in to hasten them out; but was suddenly so struck at the sight of the saint's countenance, and on hearing her words full of unction and ardor, that his heart was that moment entirely changed: he melted into tears, and after staying a long time to hear her heavenly discourses, could scarce be drawn from her company.

The saint on several occasions showed that she had received from God the spirit of prophecy, and was endued with an eminent gift of spiritual knowledge and counsel. These graces she obtained and preserved by her profound humility, by which she sincerely regarded herself as the outcast of the world, and unworthy to enjoy in any respect the rank of other creatures, and with confusion both thought and styled herself entirely ignorant in the paths of virtue. She was most watchful over her heart that nothing might enter it but Jesus Christ and what belonged to his love. I never heard her let fall one word, says our author, that savored of the spirit of this world, and she seasoned almost every sentence she spoke with the adorable name of Jesus. She and her devout and most affectionate husband gave all their worldly possessions for the relief of the poor, when they first devoted themselves to serve the lepers at Villembroke. A few years before her death she left Villembroke, where visitants from Nivelles sometimes broke into her solitude; and settled near the church at Oignies, in a house belonging to a person of eminent virtue. She there sighed continually in a holy impatience to go to God, and repeated almost without intermission rapturous aspirations of divine love, and wonderful praises of God, the Trinity in Unity, and Unity in Trinity; passing from the Trinity to the sacred humanity of Christ, and intermixing frequent Alleluias. She approached most frequently the holy eucharist, in receiving which her countenance, through the ardor of love which inflamed her breast, seemed to dart forth rays of

light. In her last sickness she was visited by the archbishop of Toulouse, by the widow of the duke of Louvain, who was then a devout Cistercian nun, and many other persons of distinction, who were all much edified by her saint-like deportment; she calmly resigned her soul into the hands of her Creator in 1213, being thirty-three, others say thirty-six years old. Her relics are placed in a silver shrine behind the altar at Oignies, which is a monastery of regular canons in the diocese of Namur. See her Life, written by the devout cardinal, James of Vitry, once a canon regular in that monastery, afterwards bishop of Acon in Palestine, and lastly of Tusculum. He died at Rome in 1244, and has left us a history of the East, from the time of Mahomet, and some other works. Her name is inserted in the calendars of several churches in Flanders, and her relics enshrined in several places; in some she has been honored with an office. See Papebroke, t. 4, Junij, p. 631.

JUNE XXIV.

THE NATIVITY OF ST. JOHN THE BAPTIST

ST. AUSTIN observes¹ that the church usually celebrates the festivals of saints on the day of their death, which is in the true estimate of things their great birthday, their birthday to eternal life. The same father adds, that the Nativity of St. John the Baptist is excepted from this rule. The reason of which distinction is, because this saint was sanctified in his mother's womb,² so that he was brought forth holy into the world; which St. Bernard³ and many eminent divines understand not only of an external sanctity, or deputation to piety, but of the gift of sanctifying grace by the remission of original sin, which they doubt not to have been imparted to him by the presence of our divine Redeemer in the visit made by the Blessed Virgin to St. Elizabeth. Moreover, the birth of the precursor of our Divine Saviour was a mystery which brought great joy to the world, announcing its redemption to be at hand; it was in itself miraculous, and was ushered in with many prodigies. God, who had often distinguished the birth of great prophets by signs and wonders, was pleased, in an extraordinary manner, to honor that of the Baptist, who, both by the dignity of his office, and by the eminent degree of grace and sanctity to which he was raised, surpassed, according to the oracle of truth itself, all the ancient patriarchs and prophets. His father Zachary was a holy priest of the family of Abia, one of the twenty-four sacerdotal families into which the children of Aaron were divided, in order that they might all serve in the temple by turns. Elizabeth, the wife of this virtuous priest, was also descended of the house of Aaron, though probably her mother was of the tribe of Juda, she being cousin to the Blessed Virgin. The Holy Ghost assures us that Zachary and Elizabeth were both just, by true virtue, not by an imperfect or false piety, which is scrupulous in some points only the better to cover certain favorite passions; which hypocrisy may often obtain the deceitful suffrage of men, but can never be pleasing in the divine eyes. The virtue of these saints was sincere and perfect, "And they walked in all the commandments and just

¹ *Serm.* 290.

² *Luke* i. 15. 41.

St. Bern. Ep. 174.

fications of the Lord without blame." So impenetrable are the foldings of the human heart, that we have reason to fear the disguise of some secret passions even in our best actions. But blessed are they whom God commends.

Zachary lived probably at Hebron, a sacerdotal town in the western part of the tribe of Juda, in the hilly country, about twenty miles from Jerusalem. David, when he appointed the service of the temple that was to be built, divided the priests into twenty-four courses, who were to officiate in the temple by turns, each a week at a time. Among these that of Abia was reckoned the eighth in the time of David.⁴ It was usual for the priests of each family or course, when it came to their turn, to choose by lot among themselves the men who were to perform the several parts of the service of that week. It fell to the lot of Zachary, in the turn of his ministration, to offer the daily morning and evening sacrifice of incense on the golden altar, in the inner part of the temple, called the Sanctum, or sanctuary; which sacrifice was prescribed as an emblem of the indispensable homage which all men are bound to pay to God of their hearts, by morning and evening prayer. It happened that while Zachary was offering the incense one day for this sacrifice, and the people were praying without the sanctuary, he was favored with a vision, the angel Gabriel appearing to him, standing on the right side of the altar of incense. Zachary being struck with exceeding terror and amazement, the angel encouraged him, assuring him that his prayer was heard, and that in consequence thereof, his wife, though she was called barren, should conceive and bear him a son; adding, 'Thou shalt call his name John, and he shall be great before God. He did not call him great in the world, in honors, in riches, or applause; these false titles being mere emptiness and smoke; fraught with snares and secret poison. Nor did he say he would be great in the deceitful judgment and foolish opinion of men, who, not knowing things as they are in themselves, seldom weigh them in a just balance, and often give them names contrary to what they ought to bear, calling darkness light, and that which is bitter, sweet. But he who is great before God is great indeed. The praises of our saint are truly admirable, because bestowed on him by the sovereign Truth; they exceed all other commendations. His matchless excellency was intimated by the name which was given him by heaven; for he was called John, which word signifies one filled with grace. John was chosen by God to be the herald and harbinger of the world's Redeemer, the voice to proclaim to men the eternal Word; the morning star to usher in the Sun of justice, and the Light of the world. It was therefore becoming that he should be adorned with all virtues in an heroic degree. Other saints are often particularly distinguished by certain characteristic privileges; but John eminently excelled in graces, and was a doctor, a virgin, and martyr. He was a prophet, and more than a prophet, it being his office to point out to the world Him whom the ancient prophets had foretold obscurely, and at a distance. His spotless innocence, his unparalleled penance, his spirit of prayer and retirement, his zeal and charity, were wonderful: but the crown of his greatness was his profound humility.

An early piety, and an innocence which was never defiled by any stain of sin, is a precious grace; and the first-fruits of a heart are particularly due to God, and a sacrifice most agreeable to him. Therefore the angel ordered that the child should be consecrated to God from his very birth, for an exterior mark of his holy destination; and for an emblem of the necessity of leading a mortified life in the practice of virtue, this heavenly messenger

⁴ Matt. xi. 11

enjoined that he should never touch wine or any other intoxicating liquor.* The angel added, that he was holy, and filled with an extraordinary measure of grace by the Holy Ghost, even from the womb of his mother. By this extraordinary sanctity was the Baptist prepared to take upon him the high function of a preacher of penance, in order to convert the degenerate children of Israel from sin to godliness, to unite their hearts by the practice of piety to the holy patriarchs their ancestors, and to make them a perfect people to the Lord, that they might be disposed to receive the salvation which Christ brought them. For John was chosen to walk before Him, in the like spirit and power with which Elias will appear, to prepare men for His second coming to judge the world.

That the miracle of the Baptist's birth might be more evident, Elizabeth was at that time advanced in years, and, according to the course of nature, past child-bearing. God had so ordained it, that this saint might be the fruit of long and earnest prayer, the ordinary channel of his graces. By this circumstance parents are admonished with what assiduity and fervor they ought to address themselves to God to obtain his blessing upon their offspring. Zachary was amazed at the apparition, and at the wonderful things he heard, and begged a sign might be given him which might ascertain to him the effect of these great promises. The angel, to grant his request, and at the same time to show he might have reasonably acquiesced in the marks given him in the vision itself, answered, that from that moment he should continue dumb till such time as the child was born. On the following Sabbath-day the week of his ministration expired, after which he returned home. Elizabeth conceived, and in the sixth month of her pregnancy was honored with a visit from the mother of God, in which, at the presence of the world's Redeemer, the Baptist was sanctified yet in his mother's womb. On this occasion, the blessed child, yet unborn, was, by an extraordinary privilege favored with the use of reason; was the first among men who beheld Christ, and knew him before he saw the light with his corporeal eyes. Inexpressible was the miraculous joy with which his soul was overwhelmed to behold him present, whom the ancient prophets rejoiced so much only to foresee in spirit. Whence it is added, that he leaped for joy in the womb.† Elizabeth, after nine months, brought forth her son, who was circumcised on the eighth day. On that occasion the rest of the family were for having him called by his father's name, Zachary; but the mother, by divine inspiration, said his name should be John. The father confirmed the same by writing, and immediately recovering the use of his speech, broke out into the divine praises in the most profound sentiments of love and thanksgiving, and joyfully proclaimed the infinite mercy with which God in his most tender bowels was pleased to visit his people of Israel, and the nations which were seated in the shades of death.

In the like fervent dispositions of gratitude and praise, ought we to recite with the church the inspired canticle of this holy prophet. We possess the infinite treasure of divine grace in frail vessels, and walk continually upon the brink of precipices, and amidst rocks and dangers; therefore we are bound always to fear, and to use the utmost caution, lest we fall, and lose this most precious of all excellent gifts. To teach us with what watchfulness and care we are bound to preserve, and earnestly labor continually to improve it by an humble and penitential life, by assiduous prayer, by an application to the practice of all good works, and a scrupulous flight of dangerous occasions, the Baptist was inspired by the Holy Ghost to retire in

* *Sicera*, the word used in the text, according to St. Chrysostom, Theodoret, and others, means chiefly palm-tree wine, which is little inferior to wine of the grape, and common in Palestine. But the etymology expresses any intoxicating liquor. See Synops. Critic. Calmet, &c.

† Maldonatus in Luc. l. 41.

his tender years into the wilderness. There he devoted himself to the exercises of holy prayer, leading a most austere penitential life. His garment was of a rough camel's hair, girt about him with a leathern girdle, and he allowed himself no other food than what he found in the desert, wild honey and locusts.* These are a kind of large grasshoppers, and are used in those countries as a coarse food when dressed, but St. John ate them raw. Of this his retirement Origen writes:⁵ "He went into the desert, where the air was more pure, the heavens more open, and God more familiar, that till the time of his preaching was come, he might employ himself in prayer in the company of angels." And again,⁶ "He had neither scrip nor servant, nor so much as a poor cottage to shelter himself in from the inclemency of the weather. He remained in the desert even when he began to preach penance." St. Jerom writes,⁷ "Neither the tenderness nor the riches of his devout parents could hold him in their plentiful house amidst dangers from the world. He lived in the desert, and disdained to behold other things with eyes which coveted to see Christ. His raiment was coarse, his food locusts and wild honey; all which things are conducive to virtue and continency." This frightful solitude he chose for his dwelling, lest the purity of his heart should be sullied if he had entertained any commerce with men; and his penance was most austere, because the path of innocence and virtue is that of the cross or of mortification. How loudly does his penitential youth condemn those pretended Christians whose life is altogether earthly, and who, instead of curbing their inclinations, and keeping their senses in due subjection, study by softness and pleasure to gratify them almost in every thing. They renounce forever the happiness which Christ has promised to his followers, who do not take his word and actions for the only rule of their conduct.

St. John by his retirement calls upon us to disengage our hearts from the ties of the world, and frequently to imitate in our closet his exercises in the wilderness. The world is like a perspective which can only be seen in the true point of light at a distance. By holy retirement, and by conversing often with heaven, the fascination of its enchantments will fall from before our eyes, and we shall see that it has nothing which ought not to be to a Christian heart an object of contempt, abhorrence, or dread. It is made up of vanity, danger, and sin. Its goods and enjoyments are short-lived and uncertain, and in themselves false and empty; its pains real and grievous; and its promises treachery and deceit. It is now so worn out, and its cheats are so clearly discovered by long experience, according to the observation of St. Austin,⁸ that it ought long ago to have lost its false-painted charms. Gerson compares those who seek for happiness in it, to fools who should with great pains seek for roses and tulips on nettles and briars, which, instead of yielding flowers, can only prick and wound their hands. It is covered with a thick darkness, which intercepts the sight of heavenly things; it is filled with snares in every part, and its vanities and pleasures are fraught with deadly poison. We must enter it with a holy fear, must converse in it with watchfulness, and continually fortify our souls against the infection of its air by the antidotes of frequent meditation, prayer, and self-denial, according to the excellent advice of St. Francis of Sales.¹⁰ Thus shall we learn to live in

* Orig. Hom. 11, in Luc

⁸ Ep. 45, ad Arment

⁶ Hom. 25. ib.

⁹ Serm. contr. Avar.

⁷ Ep. ad Rusuc.

¹⁰ L. 4, ep. 46.

* Wild honey is that which is found in trees, in which bees frequently lodge their combs in Palestine and other countries. Locusts are reckoned among the clean meats, Lev. xi. 22. The ancients mention them as a common food in Africa, Persia, Syria, and Palestine. Modern travellers assure us, in some countries locusts are brought to market in large quantities, but are eat only by the common people, either fried in oil or dried in the sun. See Stapleton, Antidota Evangelica in Matt. iii. Canisius, l. 1, de corruptellis verbis Dei, c. 4; Synopsis Critic. Corn. a Lap. et Calmet.

the world so as not to be of it, to use it as if we used it not, and possess it so as not to be possessed or captivated by it.

THE MARTYRS OF ROME UNDER NERO

TERTULLIAN observes, that it was the honor of the Christian religion that Nero, the most avowed enemy to all virtue, was the first Roman emperor who declared against it a most bloody war. The sanctity and purity of the manners of the primitive Christians was a sufficient motive to stir up the rage of that monster; and he took the following occasion to draw his sword against them. The city of Rome had been set on fire, and had burned nine days, from the 19th to the 28th of July, in the year 64; in which terrible conflagration, out of the fourteen regions or quarters into which it was then divided, three were entirely laid in ashes, seven of them were miserably defaced and filled with the ruins of half-burnt buildings, and only four entirely escaped this disaster. During this horrible tragedy, Nero came from Antium to Rome, and seated himself on the top of a tower upon a neighboring hill, in the theatrical dress of a musician, singing a poem which himself had composed on the burning of Troy. The people accused him of being the author of this calamity, and said he caused fire to be set to the city that he might glut his eyes with an image of the burning of Troy. Tillemont, Crevier, and other judicious critics make no doubt but he was the author of this calamity. Suetonius and Dion Cassius positively charge him with it. Tacitus indeed doubts whether the fire was owing to accident or to the wickedness of the prince; but by a circumstance which he mentions, it appears that the flame was at least kept up and spread for several days by the tyrant's orders; for several men hindered all that attempted to extinguish the fire, and increased it by throwing lighted torches among the houses, saying they were ordered so to do. In which, had they been private villains, they would not have been supported and backed, but brought to justice. Besides, when the fire had raged seven days, and destroyed every thing from the great circus, at the foot of mount Palatine, to the further end of the Esquilæ, and had ceased for want of fuel, the buildings being in that place thrown down, it broke out again in Tigellinus's gardens, which place increased suspicion, and continued burning two days more. Besides envying the fate of Priam, who saw his country laid in ashes, Nero had an extravagant passion to make a new Rome, which should be built in a more sumptuous manner, and extended as far as Ostia to the sea; he wanted room in particular to enlarge his own palace; accordingly, he immediately rebuilt his palace of an immense extent, and adorned all over with gold, mother-of-pearl, precious stones, and whatever the world afforded that was rich and curious, so that he called it the Golden Palace. But this was pulled down after his death. The tyrant seeing himself detested by all mankind as the author of this calamity, to turn off the odium and infamy of such an action from himself, and at the same time to gratify his hatred of virtue and thirst after blood, he charged the Christians with having set the city on fire. Tacitus testifies, that nobody believed them guilty; yet the idolaters, out of extreme aversion to their religion, rejoiced in their punishment.

The Christians therefore were seized, treated as victims of the hatred of all mankind, insulted even in their torments and death, and made to serve for spectacles of diversion and scorn to the people. Some were clothed in the skins of wild beasts, and exposed to dogs to be torn to pieces: others were hung on crosses set in rows, and many perished by flames, being burnt in the night-time that their execution might serve for fires and light, says

Tacitus.* This is further illustrated by Seneca, Juvenal,² and his commentator, who say that Nero punished the magicians, (by which impious name they meant the Christians,) causing them to be besmeared over with wax, pitch, and other combustible matter, with a sharp spike put under their chin to make them hold it upright in their torments, and thus to be burnt alive. Tacitus adds, that Nero gave his own gardens to serve for a theatre to this spectacle. The Roman Martyrology makes a general mention of all these martyrs on the 24th of June, styling them the disciples of the apostles, and the first fruits of the innumerable martyrs with which Rome, so fruitful in that divine seed, peopled heaven. These suffered in the year 64, before the apostles SS. Peter and Paul, who had pointed out the way to them by their holy instructions. After this commencement of the persecution, laws were made, and edicts published throughout the Roman empire, which forbade the profession of the faith under the most cruel torments and death, as is mentioned by Sulpicius Severus, Orosius,³ and others. No sooner had the imperial laws commanded that there should be no Christians, but the senate, the magistrates, the people of Rome, all the orders of the empire, and every city rose up against them, says Origen.⁴ Yet the people of God increased the more in number and strength the more they were oppressed, as the Jews in Egypt had done under Pharaoh.

SAINT BARTHOLOMEW,

A MONK of the abbey of Dunelm, renowned for his virtue and miracles, is honored on this day in the English Calendars. See his life by Galfridus, MS. in Bibl. Reg. Lond. 5, t. viii. 8.

¹ Seneca, ep. 14.

² L. 7, c. 7.

³ Juven. Satyr. 1, v. 156, 235.

⁴ L. Contra Cels.

* The words of Tacitus are: "Nero, in order to substitute in his own stead victims to the public indignation on account of the fire, inflicted the most cruel torments on a sect of men already detested for their crimes, vulgarly called Christians. Some of them were arrested, and owned themselves Christians; and on their informations a great number were taken, whom it was less easy to convict of being incendiaries than of obstinately hating all mankind. Their punishments were made a sport of; some were covered with skins of beasts, to make dogs devour them; others were crucified; and others again, wrapped up in clothes covered with pitch and brimstone, were burnt in the night by way of torches. These punishments were inflicted in the emperor's gardens as a sight, while he diverted the people with chariot races, mixing with the crowd in a coachman's dress, or seated on a car, and holding the reins. Thence arose pity that was felt for a set of men, really guilty, and deserving the worst of punishments, but who, on that occasion, were sacrificed to the inhuman pleasure of one, and not to the good of the whole." Tacitus attests their innocence even when he loads them with reproaches. And he could only tax them in general with being enemies to mankind, because they separated themselves from the corruption of the world. He was again mistaken when he says, they informed against one another. All ecclesiastical history witnesses they were ever ready to confess openly the name of their heavenly master, and to suffer with joy the greatest torments, rather than betray their brethren to persecution.

JUNE XXV.

SAINT PROSPER OF AQUITAINE, C

From his own and St. Austin's writings. See Cellier, t. 14. Tillemont, t. 16. Rives, *Hist. Littér.* t. 2, p. 366. Also John Antony Salinas in *Opera SS. Prosper, Aquitani, et Honorati Massiliensis, Notis Illustrata Romæ, 1732.* And Cacciari, *Exercit. in Op. S. Leonis M. Dissert. de Pelagian. c. 3, p. 290.*

A. D. 463.

ST. PROSPER is surnamed of Aquitaine, to distinguish him from a bishop of Orleans, and others of the same name. His birth is usually placed in the year 403. His works show that in his youth he had happily applied himself to the studies of grammar, and all the branches both of polite and sacred learning. On account of the purity and sanctity of his manners, he is called by those of his age a holy and venerable man.¹ Having left Aquitaine, his native country, he was settled in Provence, and probably at Marseilles, when St. Austin's book on Correction and Grace was brought thither. Certain priests and others of that country had been offended at that father's writings against the Pelagians, pretending that the necessity of divine grace, which he established with the Catholic Church, destroyed free will. They granted it to be clear from faith and holy scriptures, that no good action conducive to eternal life can be done without a co-operating supernatural succor or grace; but they thought it a necessary condition to free will in man, that the beginning or first desire of faith, or any other supernatural virtues and actions, (which being grounded upon faith lead to eternal life,) should be the work of free will, without the aid of grace; using the comparison of a sick man, who first desires a cure himself, by which desire he is moved to call in a physician. This error was called Semi-pelagianism, and in reality gave the glory of virtue to the creature in its first motion or desire, contrary to the doctrine of the Apostle and of Christ himself. Saint Austin's book on Correction and Grace served only to make them louder in their complaints. Hilary, a holy, zealous, and learned layman, an acquaintance of St. Austin, undertook the defence of his works, and of the faith of the church, and engaged St. Prosper in the same cause. Our saint does not appear to have been any more than a layman; but his virtue, extraordinary talents, and learning, rendered him a proper person to oppose the progress of heresy. By the advice of Hilary he wrote to St. Austin, informing him of the errors of these priests of Marseilles; and that holy doctor compiled two books to confute and instruct them; the first, On the Predestination of the Saints; the second, On the Gift of Perseverance. Hilary had also written to him on the same subject. This happened in 428 and 429.

These two books were sufficient to convince the Semipelagians, but did not convert their hearts. They therefore had recourse to calumny, and accused Saint Austin and his friends of teaching a necessitating grace which destroys free-will. One Rufinus, a friend of St. Prosper, surprised at these reports, desired to be informed by him of the state of the question. The saint answered him by a letter yet extant, in which he explains the holy faith which they defended, and the errors and slanders of their enemies. The Semipelagians declared that they would stand by the decisions of the

¹ Victor apu² Bucher. in *Cyclo Pasch.* p. 6

pope. Prosper and Hilary, out of a motive of zeal, went as far as Rome; and pope Celestine, upon their information, wrote a dogmatical letter to the bishop of Marseilles and other neighboring prelates against those enemies of grace, in which he highly commends the doctrine of St. Austin. This happened after the death of that holy doctor in 431. The troubles were not yet appeased; and our saint saw himself under a necessity of entering the lists with his pen. His poem on the Ungrateful seems to have appeared about the year 431. By that name he meant the Semipelagians, who were ungrateful to the divine grace, though they were not then cut off from the communion of the church. This work, the masterpiece of our saint, is written in most elegant verse. He says in it, that the see of St. Peter, fixed at Rome, presides over the whole world, possessing by religion what it had never subdued by arms.* He most beautifully demonstrates the necessity of grace, especially for divine love.† He has left us several other lesser works.‡

St. Leo the Great being chosen pope in 440, invited St. Prosper to Rome, made him his secretary, and employed him in the most important affairs of the church. Our saint crushed the Pelagian heresy, which began again to raise its head in that capital. Photius ascribes its final overthrow to the zeal, learning, and unwearied endeavors of St. Prosper.² Marcellinus in his chronicle speaks of him as still living in 463. His name occurs in the Roman Martyrology on this day. A complete edition of his works was procured at Paris by M. Maugeant, in folio, in 1711, with his life translated from the Memoirs of Tillemont. F. John Salinas, a canon regular of the Congregation of St. John of Lateran, has published in Rome in 1732, a new correct edition of the works of St. Prosper and of St. Honoratus of Marseilles, in 8vo. Dr. Peter Francis Fogginii having published at Rome

² Photius, Cod. 54.

* " Pestem subeuntem prima recidit
Sedis Roma Petri, quæ pastoralis honoris
Facta caput mundo, quicquid non possidet armis.
Religione tenet." *De Ingr.* p. 119.

† " Quo redametur amans, et amor quem consertit Ipse est. p. 147.
Nil Deus in nobis præter sua dona coronat." p. 178.

‡ To this excellent poem are joined his other verses, namely, a poem entitled, The Epitaph of the Nestorian and Pelagian heresies, and two epigrams against the enemies of St. Austin, &c. The Semipelagians published many calumnies against him, and drew false consequences from his doctrine. One Vincent published about sixteen slanderous propositions against the same. The author might perhaps be Vincent, the Gaulish priest, mentioned by Grenadius, who assisted at the council of Riez in 439. St. Prosper refuted this double set of calumnies by two books, the one entitled, Against the Objections of the Gauls, the other, Against the Objections of Vincent. His book to two priests of Genoa, is an explication of certain propositions of St. Austin. Cassian, the famous abbot of Marseilles, author of the book of the Conferences of the Fathers, in the thirteenth conference had advanced, that the beginning of faith is from ourselves. St. Prosper would not name so great a man, but wrote a book entitled, Against the Collator, in which he takes to pieces twelve erroneous propositions of that author, and shows his principles were already condemned by the church, in its decrees against the Pelagians. He closes this work by an exhortation to bear the enemies of truth with patience and moderation, to revenge their hatred only by a return of sincere love and charity; to avoid disputes with those who are incapable of hearing reason; and to pray without ceasing, that He who is the origin and source of all things would vouchsafe to be the beginning of all our thoughts, desires, words, and actions. Saint Prosper's Commentary on the Psalms is imperfect in the first part, and only an abridgment of that of St. Austin. His book of Sentences consists of four hundred sentences drawn from St. Austin's works, which give an excellent abstract of his doctrine on Grace. St. Prosper's Chronicle begins from the creation of the world, and ends in 455. The chronicle which bears the name of Tyro Prosper, is only the same, mangled and adulterated by some Pelagian impostor, who has filled it with calumnies against St. Austin. The elegant poem of a husband to a wife is of that age, though not the work of our saint, any more than the book On Providence, which was written by some Pelagian about the year 416. The two books On the Vocation of the Gentiles, written against the Pelagians, are quoted by pope Gelasius in 492, but as the work of an anonymous Catholic doctor; though by different writers it has been improbably ascribed to St. Prosper, St. Leo, St. Ambrose, and St. Hilary. The famous letter to the virtue Demetriades, whom Pelagius had endeavored to seduce into his errors, is an exhortation against his artifices. It was written by the author of the books On the Vocation of the Gentiles: consequently seems falsely ascribed to St. Prosper. The book On the Promises of God, was compiled by an author of the same age with St. Prosper, whose name has been wrongfully prefixed to it. It contains an exposition of several prophecies relating to Christ, Antichrist, &c. The three books On the Contemplative Life, have been by some thought the work of our saint; but by the testimony of St. Isidore of Seville, (*De Script. c. 12.*) &c., are proved to be the production of Julian Pomerius, an African monk, afterwards an abbot, in France, near Marseilles, towards the end of the sixth century. See Cellier's *lib. p. 451.* Antelmi, *Diss. Critic. de Veris Operibus Ss. Leonis, M. et Prosperi.* Rivet, p. 378, Cacciari, &c.

in 1754, the treatises of St. Austin on Grace, in two small volumes, (re printed at Paris in 1757,) to complete this collection in a third volume are added the works of St. Prosper under this title: S. Prosperi Aquitani, S. Leonis M. Notarii de Gratiâ Dei, Opera Omnia. Editionem Variis Lectionibus, Præcipue e Cod. MSS. Vaticanis, Adornatam, Curavit P. F. F. Romæ, 1758, in 8vo. Le Maître de Sacy has given us St. Prosper's Poem on the Ungrateful, in French verse.

Without the succor of divine grace we can do nothing;³ we cannot so much as form one good thought conducive to eternal life, nor take the least step towards God by supernatural virtue. "As the eye of the body, though perfectly sound, cannot see unless it be assisted by the light, so neither can a man live well but by the eternal light which is derived from God," as St. Austin says.⁴ God, who desires that all men be saved, offers this treasure to every one, enlightening every man that cometh into this world.⁵ If we neglect to pray assiduously for this divine succor, if we are not solicitous faithfully to preserve and improve this most excellent gift of God, we are Pelagians in conduct, though we condemn their erroneous principles; for we ungratefully despise the divine mercy, destroy in our souls the principle of our spiritual life, and of eternal glory, and trample under our feet the price of Christ's sacred blood. The graces which we reject, are seeds which would fructify to a hundred-fold; they are talents, which if put out to the banker, would be multiplied: faithfully corresponded with, they would make us saints; but the abuse of them will be our greatest crime, and our heaviest condemnation. *Wo to thee, Corosain, &c*

ST. MAXIMUS, BISHOP OF TURIN C.

HE was one of the lights of the fifth century, and was indefatigable in preaching the word of God, as Gennadius takes notice; for which function he eminently qualified himself by making the holy scriptures the subject of his continual study and meditation. He assisted at the council of Milan in 451, and at that of Rome under pope Hilary, in 465, in which latter he subscribed the first after the pope. He died soon after this year. We have a considerable number of his homilies extant on the principal festivals of the year, and on several saints, as St. Stephen, St. Agnes, St. Laurence, St. Cyprian, &c. In his homily on the holy martyrs Octavius, Aventius, and Solor, whose relics were kept at Turin, where they had received their crowns, he says, "All the martyrs are to be honored by us, but especially those whose relics we possess. They assist us by their prayers; they preserve us as to our bodies in this life, and receive us when we depart hence." In his two homilies on Thanksgiving,¹ he earnestly inculcates the duty of paying daily the homage of praise to our Creator, for which he recommends the Psalms: he strongly insists that no one ought ever to neglect morning and evening prayer, or his thanksgiving before and after every meal; he exhorts all persons to make the sign of the cross before every action, saying, "that by the sign of Jesus Christ (devoutly used) a blessing is ensured to us in all things." We have several other sermons of St. Maximus in the new edition of St. Ambrose's works; and Mabillon² has published twelve others. In the fifth, the saint declaims against the abuses of New Year's Day, reprehends the custom of making presents to the rich at that time without giving alms to the poor, and condemns hypocritical formalities of friendship in which the heart has no share. The tenth is written "Against

³ John xv. 5

¹ Pp. 43, 44.

⁴ S. Aug. l. de Nat. et Grat. c. 26, t. 10.

² Museum Italicum, t. 1, p. 9.

⁶ John 1.

heretics who sell the pardon of sins," whose pretended priests exacted money for absolving penitents instead of bidding them do penance, and weep for their offences. M. Muratori, in his *Anecdota*,² has given us several other homilies of St. Maximus from a manuscript of the Ambrosian library above one thousand years old, written in Longobardic letters. From those on St. Eusebius of Vercelli it appears that the author was himself a native of Vercelli.* The name of St. Maximus occurs in the Roman Martyrology, and several lessons from his homilies are inserted in the Roman Breviary. See *Cave*, *Labbe*, *de Script. Eccl.*, *Ceillier*.

ST. WILLIAM OF MONTE-VERGINE,

FOUNDER OF THE RELIGIOUS CONGREGATION OF THAT NAME

HAVING lost his father and mother in his infancy, he was brought up by his friends in great sentiments of piety; and at fifteen years of age, out of an earnest desire of leading a penitential life, he left Piedmont, his native country, made an austere pilgrimage to St. James's in Galicia, and afterwards retired into the kingdom of Naples, where he chose for his abode a desert mountain, and lived in perpetual contemplation, and the exercises of most rigorous penitential austerities. Finding himself discovered, and his contemplation interrupted, he changed his habitation and settled in a place called Monte Vergine, situate between Nola and Benevento, in the same kingdom; but his reputation followed him, and he was obliged by two neighboring priests to permit certain fervent persons to live with him, and imitate his ascetic practices. Thus, in 1119, was laid the foundation of the religious congregation called de Monte Vergine. The saint died on the 25th of June, 1142, and is mentioned in the Roman Martyrology. His congregation, to which he left no written rule, was put under that of St. Benedict by Alexander III. See his life by Felix Renda: *Helyot*, *Hist. des Ord. Relig.*, and *Papebroke*, t. 5, Jun. p. 112.

ST. ADELBERT, C

HE was a prince of the royal blood of the kings of Northumberland; but having forsaken the world to devote himself to the service of God, he joined St. Willibrord in his apostolic labors in Lower Germany about the year 700. He converted great part of Holland and Friesland, was chosen archdeacon of Utrecht, and having happily finished his course about the year 740, died at Egmond, which town is thought to have been so called from Eggo, lord of the place, and the great patron of our saint. The tomb of St. Adelbert at Egmond became illustrious by many miracles. Thierry, count of that country, which was shortly after called Holland, founded in honor of St. Adelbert, in that place, in the beginning of the tenth century, a Benedictin abbey, which was first built of wood, as were most churches before the tenth century, according to the remark of the author of *Batavia Sacra*. The name of St. Adelbert stands in the Roman Martyrology. See *Mabillon*, *sæc. 3*; *Ben.* part 1, p. 631; the *Bollandists* on this day; *Miræus* in *Fastis Belgicis*; and above all, *Batavia Sacra*, printed an. 1754, p. 44.

² *Anecdot.* t. lii., p. 6.

* The whole collection of the sermons of St. Maximus which are extant, is most correctly given, with Muratori's remarks, &c., by Polet, a printer at Venice, at the end of his edition of the works of St. Leo anno 1748

ST. MOLOC, BISHOP, C.

HE was a Scotsman, and a zealous assistant of St. Boniface of Ross in his apostolic labors, in the seventh century, of which mention is made on the 14th of March. The relics of St. Moloc were kept with great veneration at Murlach. When Sweno, the Danish king, sent out of England a barbarous army under the conduct of Olas and Enet, king Malcolm II., after having been at first discomfited by them, overcame them in a second battle near Murlach, which victory he ascribed to the intercession of the Blessed Virgin and St. Moloc, which with his whole army he had earnestly implored. In thanksgiving he founded at Murlach in 1010 an abbey under their joint invocation, together with a stately cathedral church which he adorned with an episcopal see, though this was afterwards translated to Aberdeen. The Danes in two other engagements were entirely routed by this religious prince, who perpetuated the memory of the former of these victories by building a second monastery, under the patronage of the Blessed Virgin Mary, in the town of Brechin, near which the battle was fought, and by raising an obelisk on the spot, still standing in a village called Cuin, from the name of a Danish general who was there slain. For a memorial of his last victory he erected on the place where it was gained a third abbey called Deir, in the county of Buchan, which soon after adopted the Cistercian rule, and flourished till the change of religion in 1550. The name of St. Moloc was famous over all Scotland, especially in the counties of Argyle and Ross. A considerable portion of his relics was honored in a famous church which still bears his name at Lismore in Argyleshire. On him see Boëtius, l. 9; Hist. Lesley, l. 5, and King.

SS. AGOARD AND AGLIBERT, MM.,

IN THE DIOCESE OF PARIS.

THEY were strangers who came originally from the borders of the Rhine, but were settled in the neighborhood of Paris at Creteil, a village two leagues from that city. They were converted to their faith by the apostolic preachers Altin and Eoald, together with many others. Having by common consent pulled down a heathenish temple, they were put to the sword with a troop of holy companions, by an order of a heathenish governor; or, according to Baillet, by the Vandals, about the year 400. A church was afterwards erected over the place of their burial. Their relics are now enshrined in the same. Their festival is marked in Martyrologies on the 24th, but kept at Creteil and in the whole diocese of Paris on the 25th of June. See the new Paris Breviary, Baillet, Le Bœuf, &c.

JUNE XXVI.

SS. JOHN AND PAUL, MM.

THEY were both officers in the army under Julian the Apostate, and received the crown of martyrdom, probably in 362, under Apronianus, prefect of Rome, a great enemy of the Christians. These saints glorified God by a double victory: they despised the honors of the world, and triumphed over its threats and torments. They saw many wicked men prosper in their impiety, but were not dazzled by their example. They considered that worldly prosperity which attends impunity in sin is the most dreadful of all judgments; and how false and short-lived was this glittering prosperity of Julian, who in a moment fell into the pit which he himself had dug! But the martyrs, by the momentary labor of their conflict, purchased an immense weight of never-fading glory: their torments were, by their heroic patience and invincible virtue and fidelity, a spectacle worthy of God, who looked down upon them from the throne of his glory, and held his arm stretched out to strengthen them, and to put on their heads immortal crowns in the happy moment of their victory. An old church in Rome, near that of SS. Peter and Paul, bore the name of SS. John and Paul, as appears by the calendar published by F. Fronto. They have a proper office and mass in the sacramentaries of St. Gelasius and St. Gregory the Great; also in the ancient Gallican Liturgy. In England the council of Oxford, in 1222, ordered their festival to be kept of the third class; that is, with an obligation of hearing mass before work. How famous the names of SS. John and Paul have been in the church ever since the fifth century, is set forth at large by Rondiinus.¹

The saints always accounted that they had done nothing for Christ so long as they had not resisted to blood, and by pouring forth the last drop completed their sacrifice. Every action of our lives ought to spring from this fervent motive, and consecration of ourselves to the divine service with our whole strength; we must always bear in mind, that we owe to God by innumerable titles all that we are; and after all we can do, are unprofitable servants, and do only what we are bound to do. But how base is our sloth and ingratitude, who in every action fall so much short of this fervor and duty! How does the blood of the martyrs reproach our lukewarmness!

ST. MAXENTIUS, ABBOT IN POITOU.

HE was born at Agde, and christened by the name of Adjutor. He was placed by his pious parents from his infancy in the monastery of St. Severus, and formed to piety by that holy abbot, who never lost sight of him, and continually inculcated to him, that every thing on earth is full of snares and temptations, and that unless we live in continual watchfulness and circumspection, the devil besieges us so close, that it is impossible for us not to be surprised by him. The youth, by walking always in holy fear, was so happy as to preserve his soul free from whatever could defile it. He

¹ De SS. Joanne et Paulo, eorumque Basilica vetera monumenta, in 4to. Romæ, 1707. See the hymns of Florus Deacon of Lyons, on SS. John and Paul in Mabillon. *Annal.* t. 1, p. 492.

fled with great dread the applause of men, as the bane of virtue. To avoid this danger he stole away into a distant country, but after two years was found and brought back by his parents and friends. The fear of the esteem of men again forced him abroad, and going into Poitou, he changed his name into that of Maxentius, and put himself under the direction of a virtuous abbot named Agapetus. The brethren were struck with admiration to see one so perfectly disengaged from the earth, so humble, so mortified, so full of charity, and so enlightened in the paths of salvation; and they unanimously chose him their superior. In his devotions he seemed animated with the spirit of David when he composed his psalms, and in his instructions with the zeal and charity of John the Baptist. Austere towards himself, he showed in all his actions that he sought only that food which never perishes. Following the example of Agapetus, he laid down his office as soon as it was possible for him to do it, and shut himself up in a remote cell; but the monks obliged him still to continue to direct them by his counsels. Clovis, the king of the French, was then at war with Alaric, king of the Visigoths, who reigned in Spain, Languedoc, and Aquitaine. A barbarous army was stopped by the saint's presence from plundering the monastery; and a soldier who attempted to strike him was seized with a numbness, which continued till he was cured by the saint. Nature on many occasions obeyed his voice, as St. Gregory of Tours relates. St. Maxentius died about the year 515, and is named in the Roman Martyrology.

ST. VIGILIUS, BISHOP OF TRENT, M.

THIS saint succeeded Abundantius in the episcopal see of Trent in 385. He begged of St. Ambrose, who was his metropolitan, rules for his conduct in his ministry, which that holy prelate gave him in a long letter, in which he exhorted him; vigorously to oppose the practice of usury, and the custom of Christians intermarrying with infidels. There remained still many idolaters in the valleys of the diocese of Trent, who adored Saturn and other false divinities. St. Vigilus sent SS. Sisinnius, Martyrius, and Alexander, to preach the faith to them, and afterwards wrote their acts, or a narrative of their martyrdom, in a short letter to St. Simplician, St. Ambrose's successor, and in another longer to St. Chrysostom. He looked on their glory with a holy envy, and condemned himself as a mercenary and a coward so long as he saw his own crown deferred. His labors, however, were at length recompensed with the happiness of laying down his life for Christ. The ancient calendars rank him among the martyrs, and Fortunatus tells us, that in seeking death he found life, being slain for the faith by a troop of infidel peasants. Usuardus says they murdered him by a shower of stones, and places his martyrdom in the consulship of Stillico, which happened in 400 or 405. Surius confounds this saint with another of the same name, who lived one hundred years later. See Mabill. Pref. sæc. 5, p. 60. Baillet, &c.

ST. BABOLEN,

A MONK of the Order of St. Columban, whose country is not known, coming into France, was appointed first abbot of St. Peter's des-Fosses called St. Marc's after the relics of that holy abbot were brought thither from Anjou. This monastery was founded by Blidegisil, archdeacon of Paris, in 638, in a peninsula formed by the river Marne. two leagues from

Paris. St. Babolen rendered it a house of saints, and by the perfect spirit of charity, piety, and all virtues which reigned in it, a true image of Paradise on earth. In conjunction with St. Fursey at Lagny, he labored much in serving the whole diocese of Paris by the authority of bishop Audebert and his successor St. Landri. He founded many churches and hospitals in that diocese, and in his old age having resigned his abbacy to Ambrose, his successor, died in holy retirement in the seventh century. The new Paris Breviary honors his memory with one lesson on the 26th of June. See Molanus in Auctario Usuardi, and in Indiculo Sanctior. Belgii. Du Chesne, t. 1, Hist. Francor. Mabillon, sæc. 2, Bened.

ST. ANTHELM, BISHOP OF BELLAY, C

HE was for his eminent virtue raised to the episcopal dignity in 1163, when his zeal and abilities were particularly distinguished by the great services he rendered to the church in the schism of the antipope Victor III. He died on the 26th of June, 1178, and is named in the Roman martyrology. See d'Andilly, Vies des SS. Illustr. t. 2, Baillet, &c.

THE VENERABLE RAINGARDA, WIDOW.

SHE was by birth one of the principal ladies of Auvergne and Burgundy but the maxims of our holy faith had, from her infancy, given her a relish and esteem only for other riches and other nobility than those of the earth. She took no delight in the pomp which surrounded her, but sighed after the liberty of the saints, as a captive sighs for his enlargement, or a banished man for his own country. When any lover of the heavenly Jerusalem came to visit her, it was her great comfort to converse with such a one on the happiness of the life to come. She often prostrated herself on the ground before the servants of God, and bathing their feet with her tears, earnestly begged their prayers, and lamented with bitter sighs that she was not able to do all the good she desired. She was married to Maurice, a nobleman of suitable birth and fortune, and a person also of eminent piety. In her choice of this state, she consulted only motives of religion, and by earnest prayer endeavored to draw down the divine blessing upon her undertaking, being sensible that a happy marriage is the great source of happiness in life, and a powerful help to virtue; but that any poison in this fountain communicates itself very far, infects with bitterness all the pleasures of life, and endangers all moral and Christian duties. With the obligations of a married life, she joined the exercises of the most perfect Christian piety. She continued her former practices of devotion, for which she always found time enough, because, though she gave all possible attention to her family affairs and duties, yet she was more covetous of her time than the most avaricious man is of his money, and she took all precautions not to lose her precious moments in idle conversation or superfluous amusements. The education of her children was one of her most weighty concerns. She never ceased most earnestly to recommend them to God. From their early infancy she used every method to prevent the first sallies of dangerous passions, and taught them meekness, humility, and patience; so that virtue seemed in them almost to spring from nature itself. To inure them to a life of temperance, mortification, and penance, she took care to train them up in habits and maxims of severe sobriety and abstemiousness. Good example is like an inheritance entailed by a parent on a son, and almost an infallible means

or conveying the virtues of one to the other. If parents are virtuous, children will easily, and, as it were, naturally take the same cast, unless dissipation and bad company abroad adulterate or efface the ideas of the good they see at home.

When Raingarda seemed to have fully discharged herself of this her duty towards her family, she began earnestly to desire an opportunity of living to God alone. A conference she had with B. Robert of Arbrissel, gave her a strong inclination to consecrate herself to the divine service in the monastery of Fontevrault. Her husband Maurice joyfully came into her proposal, and determined to enter among the religious men of the same order; but before he could execute this design, he fell sick, and was taken out of the world. After his funeral was over, and she had put her affairs in order, she retired to the Benedictin monastery of Marsigny, which, after the death of B. Robert, she preferred to Fontevrault. A gallant train of gentlemen attended her to the gate of the monastery, endeavoring by entreaties and tears to draw her from her resolution; but she took her leave of them, saying with a stern countenance: "Do you return into the world: for my part I go to God." During the remainder of her life she extenuated her body by labor, and consecrated her heart to compunction, and her eyes to tears. She served every one with as much affection as if every nun had been her own daughter. No employment, not even that of cellarer, seemed ever to interrupt the constant attention of her soul to God. Thus she lived many years. In her last sickness, after having received the extreme unction and viaticum, she made this prayer: "Lord Jesus Christ, I very well know where this my body will be lodged: it will find an abode in the earth; but what retreat wilt thou this night afford my soul? Who will receive or comfort it? No one can do it but thyself, my Saviour! Into thy hand I commend this thy creature. I am a most ungrateful sinner; but I now ask of thee that mercy which I have always implored, and to thee I recommend my soul and body." After being laid on ashes, she expired with great tranquillity, June the 24th, and was interred on the 26th, in 1135. It does not appear that she has been publicly honored among the saints; or that any juridical process has been commenced for that purpose. Yet she is reputed a saint by the sacred biographers of Auvergne, and of the Order of Cluni, and several others, as Branche De Sanctis Alvernix, l. 3, p. 794; Arthur de Moutier in Gynecæo Sacro, &c. Her life is elegantly written by her son Peter Maurice, surnamed the Venerable, abbot of Cluni,* and is the master-piece of his excellent works, l. 2, ep. 17. See the notes on the same in the library of Cluni. D'Andilly has given her life among those of the most illustrious saints and solitaries, t. 1, &c.

* Her son, Peter Maurice, became first a monk, and afterwards ninth abbot of Cluni, and by the sanctity of his life obtained the surname of Peter the Venerable. He engaged Peter Abailard to retract his errors, and in a spirit of penance, in his old age, to take the monastic habit at Cluni. Peter was much employed by popes in many important affairs of the church, and died in 1156. He left six books of letters, several sermons, hymns, and other pious tracts. His life, written by a disciple named Rodolph, is published by Dom. Marienne, Scriptorum Veterum Amplissima Collectio, t. 6, p. 1187, and some of this holy abbot's sermons Thesaur. Anecd. t. 5, col. 1419, 1439, and 1448. See also Bibl. Cluniac. v. 1231 and Bibl. Patr. ed. Lugdun. t. 22.

 JUNE XXVII.

ST. LADISLAS I., CONFESSOR, KING OF HUNGARY

See Papebroke's collections from the Hungarian historians, t. 5, Junij, p. 315.

A. D. 1095.

LADISLAS the First, called by the Hungarians St. Lalo, and in old French Lancelot, was son of Bela king of Hungary, and born in 1041. By the pertinacious importunity of the people he was compelled, much against his own inclination, to ascend the throne in 1080, the kingdom being then elective. He restored the good laws and discipline which St. Stephen had established, and which seem to have been obliterated by the confusion of the times. Chastity, meekness, gravity, charity, and piety, were from his infancy the distinguishing parts of his character; avarice and ambition were his sovereign aversion, so perfectly had the maxims of the gospel extinguished in him all propensity to those base passions. His life in the palace was most austere. He was frugal and abstemious, but most liberal to the church and poor. Vanity, pleasure, or idle amusements, had no share in his actions or time, because all his moments were consecrated to the exercises of religion and the duties of his station, in which he had only the divine will in view, and sought only God's greater honor. He watched over a strict and impartial administration of justice, was generous and merciful to his enemies, and vigorous in the defence of his country and the church. He added to his kingdom Dalmatia and Croatia, drove the Huns out of his territories, and vanquished the Poles, Russians, and Tartars. He was preparing to command, as general-in-chief, the great expedition of the Christians against the Saracens for the recovery of the Holy Land, when God called him to himself on the 30th of July, 1095. He was buried at Waradin, where his relics continue "still to be illustrated by miracles," says the Roman Martyrology, on the 27th of June, on which day, on account of their translation, it celebrates his festival. He was canonized by Celestine III. in 1198.

How useless and impertinent are the scenes and amusements of the world, in which so many squander away that time which was given them to prepare for eternity! How insignificant and capricious are the lives of many who make here the greatest figure! The saints filled all their moments with good works and great actions; and, while they labored for an immortal crown, the greatest share of worldly happiness of which this life is capable fell in their way, without being even looked for by them. In their afflictions themselves, virtue afforded them the most solid comfort, pointed out the remedy, and converted their tribulations into the greatest advantages.

ST. JOHN, PRIEST AND CONFESSOR,

SURNAMED OF MOUTIER, AND OF CHINON.

ST. GREGORY of Tours informs us, that he was a native of Great Britain, and led a retired life at Chinon, or Caion, a village in the diocese of Tours. He confined himself to a little cell and oratory, with an orchard over against the church, and declined all superfluous commerce with men. In his or-

chard, which he cultivated himself, he planted a few laurel-trees, which, says St. Gregory, are now so grown, that the boughs being brought together they form an agreeable shade. Under these laurel-trees he used to sit reading or writing. After his death he was interred in the same place, and many sick were restored to their health by his intercession with God, as the same author assures us. Saint John flourished in the sixth century. He is commemorated in the Roman, Gallican, and English Martyrologies, on the 27th of June. See St. Gregory of Tours, *l. de Gloriâ Confess.*, c. 23, &c.

JUNE XXVIII.

ST. IRENÆUS, BISHOP OF LYONS, MARTYR.

See Tillemont, t. 3; Ceillier, t. 2, p. 135; Orsi, t. 2; F. Colonia, *Hist. Littéraire de la Ville de Lyon*, *Sec.* 3, p. 103; and Dom. Massuit, in his édition of this father's works.

A. D. 202.

THIS saint is himself our voucher that he was born near the times of Domitian,¹ consequently not in the close, as Dupin conjectures, but in the beginning of Adrian's reign, about the year 120. He was a Grecian; probably a native of Lesser Asia. His parents, who were Christians, placed him under the care of the great St. Polycarp, bishop of Smyrna. It was in so holy a school, that he learned that sacred science which rendered him afterwards a great ornament of the church in the days of her splendor, and the terror of her enemies. St. Polycarp cultivated his rising genius, and formed his mind to piety by precepts and example; and the zealous scholar was careful to reap all the advantages which were offered him by the happiness of such a master. Such was his veneration for his sanctity, that he observed every action, and whatever he saw in that holy man, the better to copy his example, and learn his spirit. He listened to his instructions with an insatiable ardor; and so deeply did he engrave them in his heart, that the impressions remained most lively even to his old age, as he declares in his letter to Florinus, quoted by Eusebius.² St. Jerom informs us, that St. Irenæus was also a scholar of Papias, another disciple of the apostles. In order to confute the heresies of that age, which, in the three first centuries, were generally a confused medley drawn from the most extravagant systems of the heathens and their philosophers, joined with Christianity, this father studied diligently the mythology of the pagans, and made himself acquainted with the most absurd conceits of their philosophers, by which means he was qualified to trace up every error to its sources, and set it in its full light. On this account he is styled by Tertullian,³ "The most diligent searcher of all doctrines." St. Jerom often appeals to his authority. Eusebius commends his exactness. St. Epiphanius calls him "A most learned and eloquent man, endowed with all the gifts of the Holy Ghost." Theodoret styles him, "The light of the western Gauls."

The great commerce between Marseilles and the ports of Lesser Asia, especially Smyrna, made the intercourse between those places very open. The faith of Christ was propagated in that part of Gaul in the times of the apostles, and from thence soon reached Vienne and Lyons; this latter town being then, by the advantage of the Rhone, no less famous a mart than it is

¹ L. 5, c. 30

² L. 5, c. 90. See St. Polycarp's life.

³ L. contra Valent. c. 5

at this day. While the desire of wealth encouraged many to hazard their persons amidst the dangers of the seas and robbers, in the way of trade, a zeal for the divine honor and the salvation of souls, was a more noble and more powerful motive with others, to face every danger and surmount every difficulty for so glorious an achievement. Among the Greeks and Orientals whom we find crowned with martyrdom with others at Lyons and Vienne, several doubtless had travelled into those parts with a view only to carry thither the light of the gospel. St. Gregory of Tours informs us, that St. Polycarp himself sent St. Irenæus into Gaul, perhaps in company with some priest. He was himself ordained priest of the church of Lyons by St. Pothinus; and, in 177, he was sent deputy in the name of that church to pope Eleutherius, to entreat him not to cut off from the communion of the church the Orientals, on account of their difference about the celebration of Easter, as Eusebius⁴ and St. Jerom⁵ take notice. The multitude and zeal of the faithful at Lyons stirred up the rage of the heathens, and gave occasion to a tumultuary and most bloody persecution, of which an account has been given June 2d. St. Irenæus gave great proofs of his zeal in those times of trial; but survived the storm, during the first part of which he had been absent in his journey to Rome. St. Pothinus having glorified God by his happy death in the year 177, our saint upon his return was chosen the second bishop of Lyons, in the heat of the persecution. By his preaching, he in a short time converted almost that whole country to the faith, as St. Gregory of Tours testifies. Eusebius tells us that he governed the churches of Gaul; but the faith was not generally planted in the more remote provinces from Marseilles and Lyons before the arrival of St. Dionysius and his companions in the following century.

Commodus, succeeding his father Marcus Aurelius in the empire in 180, though an effeminate debauched prince, restored peace to the church. But it was disturbed by an execrable spawn of heresies, particularly of the Gnostics and Valentinians. St. Irenæus wrote, chiefly against these last, his five books against heresies. The original Greek text of this work was most elegant, as St. Jerom testifies. But, except some few Greek passages which have been preserved, only a Latin translation is extant in which the style is embarrassed, diffusive, and unpolished. It seems to have been made in the lifetime of St. Irenæus, and to be the same that was made use of by Tertullian, as Dom. Massuet shows.⁶ This Valentinus was a good scholar, and preached with applause, first in Egypt, and afterwards at Rome. We learn from Tertullian,⁷ that he fell by pride and jealousy, because another was preferred before him in an election to a bishopric in Egypt. He first broached his heresy in Cyprus, but afterwards propagated it in Italy and Gaul.* When Florinus, who had been his fellow-disciple under St.

⁴ Eus. l. 5, c. 4.

⁵ In op. S. Irenæi Diss. 2, p. 101.

⁶ St. Hier. catal., c. 29.

⁷ L. contra Valent., c. 4.

* St. Irenæus in his first book gives us in detail the ridiculous dreams of Valentinus concerning the progeny of thirty *Æones*, an imaginary kind of inferior deities, which this heretic pretended to be produced by the eternal, invisible, and incomprehensible God, called Bathos, or Depth, and his wife Ennoia, or Thought, otherwise called Sige, or Silence. These chimeras he forged from Hesiod's book of the generation of the heathen gods, and some notions of Plato; and some truths he borrowed from the gospel of St. John. St. Irenæus refutes him by the holy scriptures, by the Creed, of which he mentions almost all the articles, and by the unanimity of all churches in the same faith, to which he opposes the disagreement of the heretics among themselves; for there was not a disciple of Valentinus who did not correct or change his master's doctrine. He mentions several of their variations, and describes at length the superstitions and impositions of the heresiarch Mark, who, in consecrating chalices filled with water and wine, according to the Christian rite, made the chalices appear filled with a certain red liquor which he called blood, and who allowed women to consecrate the holy mysteries. The saint gives also a history of the other first heretics. In his second book he shows that God created the universe, and refutes the system of *Æones*. He testifies (l. 2, c. 57, ed. Benolmi c. 32) that Christians wrought miracles in the name of the Son of God. "Some," says he, "cast out devils truly and most powerfully, so that they who have been delivered, most frequently have turned believers; others have the foreknowledge of future events, visions, and prophetical sayings: others cure the sick of any disease by the imposition of hands. Some persons that were dead have been raised again and

Polycarp, and was afterwards a priest of the church of Rome, blasphemously affirmed that God is the author of sin, and was on that account deposed from the priesthood, St. Irenæus wrote him a letter, entitled, "On the Monarchy or Unity of God, and that God is not the author of sin," which is now lost. Eusebius quotes from it a passage in which the holy father in the most tender manner reminds him with what horror their common master, St. Polycarp, had he been living, would have heard such impieties. Florinus was by this letter reclaimed from his error, but being of a turbulent proud spirit, he soon after fell into the Valentinian heresy. On which occasion St. Irenæus wrote his *Ogdoade*, or Confutation of Valentinus's eight principal *Æones*, by whom that heresiarch pretended that the world was created and governed. In the end of this book, the saint added the following adjuration, preserved by Eusebius: "I conjure you, who transcribe this book, by our Lord Jesus Christ, and by his glorious coming to judge the living and the dead, that you diligently compare your copy, and correct it by the original." By this precaution, we may judge of the extreme care of the fathers in this respect, and how great their abhorrence was of the impudent practice of some heretics in adulterating writings. One Blastus, a priest at Rome, formed a schism, by keeping Easter on the fourteenth day of the first moon, and to this schism

have continued among us many years. Nor can we sum up the miraculous works which the church, by the gift of God, performs every day over the whole world in the name of Christ Jesus." And in the preceding chapter, speaking of the disciples of Simon Magus, who pretended to miracles, or magical delusions, he writes: "They cannot give sight to the blind, nor hearing to the deaf, nor cast out all devils, but only such as they themselves have sent in. So far are they from raising the dead, as our Lord raised, and, as the apostles did by prayer, and as in the brotherhood oftentimes is done, when the whole church of the place hath begged it with much fasting and prayer, the spirit of the dead man hath returned and the man hath been given back to the prayers of the saints," &c. Thus he assigns the gift of miracles as a mark of some remains of the miraculous powers continued in his time, in the fourth century. (Demonst. Evangel. l. 3, pp. 109 and 132.) The same author, speaking of the successors of the apostles at the end of the first and beginning of the second age, says, "They went about with God's co-operating grace; for even then the divine Spirit performed very many miracles by them." *ἑστέρι τότε δι' αὐτῶν πλείσται παραδόξοι δυνάμεις ἐνεργεῖον.* In the middle of the second century St. Justin Martyr writes: "There are prophetic gifts among us even till now." *Παρὰ γὰρ ἡμῶν καὶ μέχρι νῦν προφητικά χαρίσματα ἔσιν.* And among these gifts he reckons up miraculous powers, as healing the sick, casting out devils, &c., pp. 315, 330. The testimonies of St. Theophilus, and all other writers of those times, are no less full and express.

St. Irenæus, in his third book, complains that when the heretics are pressed by scripture, they elude it by pretending to fly to tradition; but that when tradition is urged against them, they abandon it to appeal to the scriptures alone; whereas, both scripture and tradition confute them. He observes that the apostles certainly delivered the truth, and all the mysteries of our faith, to their successors the pastors. To these, therefore, we ought to have recourse to learn them, especially "to the greatest church, the most ancient and known to all, founded at Rome by the two most glorious apostles, Peter and Paul, which retains the tradition which it received from them, and which is derived through a succession of bishops down to us. Showing which, we confound all who, any way out of self-conceit, love of applause, blindness, or false persuasions, embrace what ought not to be advanced; for to this church, (of Rome,) on account of its chief presidency, it is necessary that every church, that is, the faithful everywhere, address themselves, in which church the tradition from the apostles is everywhere preserved." To show this succession in the Roman church, he names its bishops; saying that SS. Peter and Paul chose Linus to govern it after them, who was succeeded by Anaclethus, Clemens, Evaristus, Alexander, Sixtus, Telesphorus, Hyginus, Pius, Anicetus, Soter, and Eleutherus, who is now the twelfth bishop of Rome, says he. St. Irenæus adds, chap. 4: "What should we have done if the apostles had left us no writings? We should certainly have followed this channel of tradition. As many barbarous nations possess the faith without the use of writing, who would stop their ears were they to hear the blasphemies of the heretics, who, on the contrary, have nothing but the novelty of their doctrine to show: for the Valentinians were not before Valentinus, nor the Marcionites before Marcion. All these arose much too late." In his fourth book he proves the unity of the Godhead, and teaches (c. 17, 18) that Christ, abolishing the ancient sacrifices, instituted the clean oblation of his body and blood to be offered everywhere, as is foretold in Malachi. He gives the multitude of martyrs as a mark of the true church, saying the heretics cannot boast the like advantage, though some few of them have been mingled with our martyrs. (l. 4, c. 33.) In the fifth book he proves our redemption by Christ, and the resurrection of the dead; and again (c. 6) mentions the prophetic gifts and other miraculous powers as then subsisting in the church. He makes a recapitulation of the heresies he had confuted, and says that their novelty alone suffices to confound them. He adds some remarks on the coming of Antichrist, and, from a mistaken interpretation of a passage of the Apocalypse received from his master Papias, he infers the millenarian reign of Christ on earth with his elect, before the last judgment, in spiritual pleasures, (not in carnal delights, which was the heresy of Cerinthus and others.) This opinion was soon after exploded by consulting the tradition of the church, according to the rule of St. Irenæus; though the millenarian system has been revived by several Lutherans in Germany, and among the English Protestants by Dr. Wells, Notes on the Apoc., and some others.

The works of St. Irenæus were published by Erasmus, then by F. Feuardent, and in 1702 by Grabe; though this last editor often made too bold with the text, and his heterodox notes disfigure his work, in which he turns every thing topsy-turvy to favor the idol of his new religion; especially, his fond new idea of the great eucharistic sacrifice of bread and wine. Dom. Massignet, a Benedictin Maurist monk, gave us the most correct edition in 1710. Psaff, a Lutheran, in 1715, published from a manuscript in the library of Turin, four other fragments of this father. The second fragment is a remarkable proof of the eucharistic sacrifice

added heresy, teaching this to be a divine precept.⁸ He was deposed from the priesthood, and St. Irenæus wrote against him his treatise on schism. The dispute about Easter being renewed, pope Victor threatened to excommunicate the Asiatics; but was prevailed upon to tolerate for some time that practice of discipline by a letter of St. Irenæus, who entreated and advised that, considering the circumstances, a difference of practice might be allowed, in like manner, as the faithful did not all observe in the same manner the fast of Superposition, or of one or more days without taking any sustenance in holy week; but some kept it of one, others of two, others of more days.⁹ Thus the pope's severity prevented these false teachers, who pretended the legal ceremonies to be of precept, from drawing any advantage from this practice of the Orientals; and the moderation of St. Irenæus preserved some from a temptation of sinning by obstinacy and disobedience, till a uniformity in that important point of discipline could be more easily established.

The peace which the church at that time enjoyed, afforded our saint leisure to exert his zeal, and employ his pen to great advantage. Commodus began his reign with extraordinary moderation; and though he afterward sunk into debauchery and cruelty, yet he never persecuted the Christians. He was poisoned and strangled in 192, being thirty-one years old, of which he had reigned twelve. Pertinax, an old man, was made emperor by compulsion, but reigned only eighty-seven days, always trembling for his own safety. Being esteemed too frugal and rigorous, he was slain; and the prætorian guards, who had often made and unmade emperors at pleasure, whom the never-gainsaying senate confirmed, on that occasion debased to the last degree the dignity of the Roman empire by exposing it to sale by public auction. Didius Julianus and Sulpicianus having several times outbid each other, when the latter had offered five thousand drachms, Julianus at once rose to six thousand two hundred and fifty drachms, which he promised to give every soldier; for which price he carried the empire. The senate confirmed the election, but the purchaser being embarrassed to find money to acquit himself of his engagement, was murdered sixty-six days after; having dearly bought the honor of wearing the purple, and of having his name placed among the emperors. Severus was next advanced to the throne by a part of the troops, and acknowledged emperor by the senate. Niger and Albinus were proclaimed by different armies; but Severus defeated the first by his generals, in 194, and the latter himself near Lyons in Gaul, in 197. The Christians had no share in these public broils. Tertullian at that time much extols the fidelity of the Christians to their princes, and says, none of them were ever found in armies of rebels, and particularly, that none of them were ever engaged in the party either of Niger or Albinus.* It is evident from the whole series of the history of the Roman emperors, that the people, from the days of Augustus, never looked upon that dignity as strictly hereditary.† The confirmation of the senate, in the name of the whole Roman people, seems to have been regarded as the solemn act of state, by which an emperor was legally invested with that supreme dig-

⁸ Tert. Præscr., c. 53. Eus. Hist., l. 5, c. 25.

⁹ Apud Eus., l. 5, c. 24.

* Nunquam Albiniani nec Nigriani nec Cassiani inveniri potuerunt Christiani. Tert. ad Scap., c. 2.

† This point Dr. Hicks might have taken for granted, and have spared himself the pains he was at to prove it in his *Jovian*. The senate, from the time that it first was compelled to choose a master, could no more oppose an election of an emperor made by the armies than it could withstand the will of an emperor. So weak was it become, that, when some of that body complained that it was deprived of all cognizance of state affairs, Domitian paid it a mock compliment, by vouchsafing to consult it what was the best way of dressing a huge turbot, which had been sent him for a present. Which grave deliberation, with the flatteries of the senators to the tyrant upon that occasion, as portending victories and triumphs, is facetiously described by Juvenal. But nothing shows more notoriously the slavery of the senate, than the most abject flatteries which it bestowed on Caligula, Nero, and Heliogabalus, for their most outrageous acts of madness and inhuman tyranny. Notwithstanding its dependence, the decree of this supreme court was at least a solemn registration, and the definitive ceremony in the most important acts of state.

nity; on this account the Christians everywhere acknowledged and faithfully obeyed Severus. He had also other obligations to them. Tertullian tells us,¹⁰ that a Christian, called Proculus, cured him of a certain distemper, for which benefit the emperor was for some time favorable to the Christians, and kept Proculus as long as he lived in his palace. This Proculus was the steward of Euhodus, who was a freed man of the emperor Severus, and by him appointed to educate his son Caracalla. Tertullian mentions this cure as miraculous, and joins it to the history of devils cast out. This cure is confirmed by pagan writers.¹¹ Yet the clamors of the heathens at length moved this ungrateful emperor, who was naturally inclined to severity, to raise the fifth persecution against the church; for he was haughty, cruel, stubborn, and unrelenting.* He published his bloody edicts against the Christians about the tenth year of his reign, of Christ 202. Having formerly been governor of Lyons, and eye-witness to the flourishing state of that church, he seems to have given particular instructions that the Christians there should be proceeded against with extraordinary severity, unless this persecution was owing to the fury of the particular magistrates, and of the mob. For the general massacre of the Christians at Lyons seems to have been attended with a popular commotion of the whole country against them, while the pagans were celebrating the decennial games in honor of Severus. It seems to have been stirred up, because the Christians refused to join the idolaters in their sacrifices. Whence Tertullian says, in his Apology, "Is it thus that your public rejoicings are consecrated by public infamy?"† Ado, in his chronicle, says that St. Irenæus suffered martyrdom with an exceeding great multitude. An ancient epitaph, in Leonine verses, inscribed on a curious mosaic pavement in the great church of St. Irenæus at Lyons, says the martyrs who died with him amounted to the number of nineteen thousand.‡ St. Gregory of Tours writes, that St. Irenæus had in a very short time converted to the faith almost the whole city of Lyons; and that with him were butchered almost all the Christians of that populous town; insomuch, that the streets ran with streams of blood.§ Most place the martyrdom of these saints in 202, the beginning of the persecution, though some defer it to the year 208, when Severus passed through Lyons in his expedition into Britain. The precious remains of St. Irenæus were buried by his priest Zachary, between the bodies of the holy martyrs SS. Epipodius and Alexander. They were kept with honor in the subterranean chapel in the church of St. John, till, in 1562, they were scattered by the Calvinists, and a great part thrown into the river. The head they kicked about in the streets, then cast it into a little brook; but it was found by a Catholic, and restored to St. John's church.¹² The Greeks honor his memory on the 23d of August, the Latins on the 28th of June. The former say he was beheaded.

It was not for want of strength or courage, that the primitive Christians at still and suffered the most grievous torments, insults, and death; but

* *J. de Scapul., c. 4.*

† See Tillen. *Hist. des Emp.*, t. 3, p. 89; and *Hist. Eccl.*, t. 3, p. 111; and Fabricius, *Bibl. Gr.*, t. 8, p. 460.

‡ *Gallia Christ. nova.*, t. 4, p. 12.

* *Vere pertinax, vere severus*, as the common people used to say of them, alluding to his names, Pertinax, Severus.

† "Siccine exprimitur publicum gaudium per publicum dedecus?" Tert. Apol.

‡ "Millia dena novemque fuerunt sub duce tanto," &c. See F. Colonia.

§ "Modici temporis spatio prædicatione sua maxime, in integro civitate reddidit Christianam. Tanta multitudo Christianorum est jugulata, ut per plateas flumina currerent de sanguine Christiano, quorum numerum nec nomina colligere poterimus. B. Irenæum carnifex Domino per martyrium dedicavit." S. Greg. Turon. *Hist. Francor.*, l. 1, c. 29. See St. Gregory the Great, ep. 50, ad Etherium Lugdun. St. Justin vel alius Resp. ad question. ad Orthodox. Bede, Ado, and Usuard in *Martyrol.*, and the Greek *Menæa*

from a principle of religion which taught them the interest of faith does not exempt men from the duty which they owe to the civil authority of government, and they rather chose to be killed than to sin against God, as Tertullian often takes notice. Writing at this very time, he tells the pagans, that the Maurs, Marcomans, and Parthians, were not so numerous as the Christians, who knew no other bounds than the limits of the world. "We are but of yesterday," says he,¹³ "and by to-day we are grown up, and over-spread your empire; your cities, your islands, your forts, towns, assemblies, and your very camps, wards, companies, palace, senate, forum, all swarm with Christians. Your temples are the only places which you can find without Christians. What war are not we equal to? And supposing us unequal in strength, yet considering our usage, what should we not attempt? we whom you see so ready to meet death in all its forms of cruelty. Were the numerous host of Christians but to retire from the empire, the loss of so many men of all ranks would leave a hideous gap, and the very evacuation would be abundant revenge. You would stand aghast at your desolation, and be struck dumb at the general silence and horror of nature, as if the whole world was departed." He writes that the Christians not only suffered with patience and joy every persecution and insult, but loved and prayed for their enemies, and by their prayers protected the state, and often delivered the persecutors from many dangers of soul and body, and from the incursions of their invisible enemies the devils. He says: "When we come to the public service of God, we come as it were in a formidable body to do violence to him, and to storm heaven by prayer; and this violence is most grateful to God. When this holy army of supplicants is met, we all send up our prayers for the life of the emperors, for their ministers, for magistrates, for the good of the state, and for the peace of the empire."¹⁵ And in another place:* "To this almighty Maker and Disposer of all things it is, that we Christians offer up our prayers, with eyes lifted up to heaven; and without a prompter we pray with our hearts rather than with our tongues; and in all our prayers are ever mindful of all our emperors and kings wheresoever we live, beseeching God for every one of them, that he would bless them with length of days, and a quiet reign, a well established family, a valiant army, a faithful senate, an honest people, and a peaceful world, with whatever else either prince or people can wish for. Thus, while we are stretching forth our hands to God, let your tormenting irons harrow our flesh, let your gibbets exalt us, or your fires consume our bodies, or your swords cut off our heads, or your beasts tread us to the earth. For a Christian, upon his knees to his God, is in a posture of defence against all the evils you can crowd upon him. Consider this, O you impartial judges, and go on with your justice; rack out the soul of a Christian, which is pouring out herself to God for the life of the emperor."† He says indeed, that there are some Christians who do not live up to their profession; but then they have not the reputation of Christians among those who are truly such; and no Christian had then ever been guilty of rebellion; though even philosophers among the heathens were often stained with that and other crimes. Hippas was killed while he was engaged in arms against his country; whereas no Christian had ever recourse to arms or violence, even for the deliverance of his brethren, though under the most provoking and barbarous usage.‡

¹³ Apolog. c. 37.¹⁴ *Cui bello non idonei?*¹⁵ Apolog. c. 30.

* Oramus etiam pro imperatoribus, pro ministris, &c. Apol. c. 38.

† Hoc agite, boni principes, extorquete animam Deo supplicentem pro imperatore. Apol. c. 30.

‡ Hippas dum civitati insidias disponit, occiditur; hoc pro suis omni atrocitate dissipatis nemo unquam Christianus tentavit. Apol. c. 46. Hippas, a celebrated Grecian philosopher having deserted to Darius Hystaspis the Persian, before the battle of Marathon, was slain fighting against his country.

ST. LEO II., POPE, C.

HE was by birth a Silician, eminent for his piety, and perfectly skilled in the Latin and Greek tongues, in the church music, and both in sacred and polite literature. Pope Agatho dying on the 1st of December, 681, he was chosen to fill the pontifical chair. He confirmed, by the authority of St. Peter, as he says, (writing to the zealous emperor Constantine Pogonatus,¹) the sixth general council held at Constantinople, in which his predecessor St. Agatho had presided by his legates. In the censure of this council we find the name of Honorius, joined with the Monothelite heretics, Theodorus bishop of Pharan, and Cyrus, Sergius, Pyrrhus, Paul, and Peter of Constantinople. Pope Leo II. in his first letter to the bishops of Spain,² gives the reason, because Honorius "did not extinguish the flame of the heretical doctrine in its rise, as it became the apostolical authority, but fomented it by negligence." And in his letter to king Ervigius³ he makes the same distinction between Honorius and the others. It is evident from the very letters of Honorius himself, which are still extant, from the irrefragable testimony of his secretary who wrote those letters, and from others, that he never gave in to the Monothelite error; though had he fallen into heresy, this would have only hurt himself; nor is the question of any other importance than as an historical fact. Favorers are sometimes ranked with principals. Honorius had by unweariness, and an indiscreet silence, temporized with a powerful heresy, before his eyes were opened to see the flame, which he ought to have labored strenuously to extinguish when the first sparks appeared. St. Leo reformed the Gregorian chant, composed several sacred hymns for the divine office, and did many things for the advancement of religion, though he was only pope one year and seven months. He pointed out the path to Christian perfection no less by the example of his life, than by his assiduous instructions, and zealous exhortations; and was in a particular manner the father of the poor, whom he diligently relieved, comforted, and instructed with a most edifying tenderness, charity, and patience. He passed to a better life on the 23d of May, 683, and was buried in the Vatican church on the 28th of June; on which day he is commemorated in the Roman Martyrology, that of Notker, and the ancient German Calendar published by Beckius. See Anastasius Biblioth. and his Epistles, Conc. t. 6.

SS. PLUTARCH, ETC., MM

THE school of Origen at Alexandria was a school of virtue and martyrdom; for the master, notwithstanding his extraordinary reputation in the sciences, made it the first part of his care to train up all his scholars in the most heroic maxims of Christian perfection. Hence it is not to be wondered that out of it came many illustrious martyrs in the persecution of Severus, which raged with great fury from 202, the year before Origen was made catechist, to the death of that emperor in 211.

The first of these heroes of virtue was St. Plutarch, brother of St. Heraclas, afterwards bishop of Alexandria. These two eminent brothers were converted to the faith at the same time by hearing certain lectures read by

¹ Conc. t. 6, p. 1817. ² Conc. t. 6, p. 1257. ³ Ibid. p. 1252.
^{*} See Nat. Alex. Hist. Sec. 7; Diss. de Honorio; Tournely, Tr. de Isacarn. &c

Origen. Plutarch prepared himself for martyrdom by a holy life, and being a person of distinction was soon apprehended. Origen visited and encouraged him in prison, and accompanied him to the place of execution, where he narrowly escaped death himself, from the resentment of Plutarch's pagan friends, who looked upon him as the cause of their losing him. Serenus, another scholar of Origen, was burnt alive for the faith: Heraclides, a third, yet a catechumen, and Hero, who had been lately baptized, were beheaded: another Serenus, after undergoing many torments, had his head also cut off. Herais, a damsel, being but a catechumen, was burnt, and according to the expression of Origen, baptized by fire; for Origen had among his disciples several illustrious ladies. See Eusebius, l. 6 3, 4.

SS. POTAMIANA OR POTAMIENA, AND BASILIDES,

MARTYRS.

THESE two also owed their instruction in virtue to the same master with the former, as Henry Valesius proves from Eusebius's history, and as Rufinus assures us. Potamiana was by condition a slave, but had the happiness to be educated in the faith by a pious mother whose name was Marcellz, and seeking the ablest master of piety, applied herself to Origen. She was young, and of amazing beauty, and her heathen master conceived a brutish desire to abuse her; but finding her resolution and virtue invincible, and all his artifices, threats, and promises in vain, he delivered her to the prefect Aquila, entreating him not to hurt her if she could be prevailed upon to consent to his passion, and on that condition promising him a considerable sum of money. The prefect not being able to persuade her, made her undergo several torments, and at length caused a caldron of boiling pitch to be prepared, and then said to her, "Go, obey your master, or you shall be thrown into this caldron." She answered, "I conjure you by the life of the emperor whom you respect, that you do not let me appear uncovered; command me rather to be let down by degrees into the caldron with my clothes on, that you may see the patience with which Jesus Christ, of whom you are ignorant, endues those who trust in him." The prefect granted this request, and delivered her to Basilides, one of her guards, to carry her to execution. Basilides treated her with mildness and civility, and kept off the people, who pressed on to insult her modesty, with lewd and opprobrious speeches, all the way she went. The martyr, by way of requital, bade him be of good courage; and promised, that "after her death she would obtain of God his salvation," as Eusebius expresses it. When she had spoken thus, the executioners put her feet into the boiling pitch, and dipped her in by degrees to the very top of her head; and thus she finished her martyrdom. Her mother, Marcella, was burnt at the same time. Tertullian¹ and Origen² testify that many were then called to the faith by visions and apparitions.* By such a favor was the conversion of the soldier Basilides

¹ L. de Animâ. c. 4.

² Orig. contra Cels. l. 1, p. 35.

* Among these miraculous conversions, none was more celebrated than that of the rhetorician Arnobius. This learned man holds an eminent place among those original authors of the primitive ages who learned from the enemy himself the art to conquer him, and borrowed from idolatry arms by which they defeated it. He was a native of Sicca in Africa, and being eminent among the heathens for knowledge and eloquence, at first taught rhetoric in Numidia. Being obliged by his profession to read both ancient and modern authors, he acquired an extensive knowledge in pagan theology, of which he was afterwards to become the destroyer. He was a most fiery stickler for idolatry at the time when, like another St. Paul, he was "compelled by heavenly admonitions" to acknowledge the evidence of the divine revela-

wrought through the prayers of St. Potamiana, who while alive had promised he should feel the effects of her gratitude when she should be gone to Christ. A little after her martyrdom, the soldiers who were his comrades,

tion *somniis compulsus*, says St. Jerom, (Chron. ad an. 20, Constant.) Several examples of pagans converted to the faith, in those times of distress, by divine admonitions, dreams, or visions, are recorded by the best historians, as of the soldier St. Basilides, mentioned above by Eusebius, (Hist. l. 6, c. 5.) Origen gives us a most authentic testimony concerning miraculous conversions by divine impulses upon hearts disposed to receive them, in the following words: "Many people have been brought over to Christianity by the Spirit of God giving a sudden turn to their minds, and offering visions to them, either by day or by night; so that instead of hating the word of God, they became ready to lay down their lives for it. I have seen many examples of this sort—God is my witness, that my sole purpose is to recommend the religion of Jesus, not by fictitious tales, but by the truth, and what happened in my presence," (l. 1, contra Celsum, p. 35.) Arnobius, being thus miraculously converted, desired baptism, but the bishop of Sicca considering with what fury he had declaimed and stirred up the people against the church, before he would admit him to the laver of salvation, required for a condition that he should, by some earned work, give a public testimony to the truth which he had so violently combated. The sincere convert was impatient to attain to the desired happiness, and composed his seven books Against the Gentiles, as St. Jerom informs us, who censures his composition for want of method, and inequality of style, (Ep. 40, ad Paulin.) Nevertheless, Arnobius is a valuable author, writes with a degree of elegance, and doubtless would have better polished his style, if the haste with which he wrote had allowed him leisure to give it the last finishings. He borrows many passages from Cicero, and from St. Clements of Alexandria; but never quotes the holy scriptures, which perhaps he had not then read; but he mentions, and lays great stress on the miracles of Christ. He begins his first book by answering the reproach of the idolaters, that the Christians, by despising the gods, were the cause of all the calamities that befell the empire. Tertullian said long before: "If the Tiber overflows to the walls, or the Nile does not rise, if the weather is unseasonable; if an earthquake, famine, or pestilence happen, the general cry is, 'Straight away with the Christians to the lions.'" *Statim Christianos ad leones*, (Apol. c. 40.) Origen mentions the same to have been their clamor upon every misfortune, that the gods were angry with men for the Christian religion. Arnobius shows that such calamities were even more frequent before Christianity; that earthquakes arising from natural causes must sometimes happen in the present frame of the universe, and that they are indeed disposed by the hand of providence, but could not be produced in hatred of the Christians, seeing the heathens felt them no less severely than the Christians, &c. The idolaters objected that we pay divine honors to a man that was crucified; in answer to this, Arnobius proves Christ to be truly God, (l. 1 and 2.) and employs the general motives of the credibility of the gospel, namely, the miracles of Christ and his disciples, which were the effects, not of magical enchantments, as the infidels pretended, but of divine power. He elegantly displays the great and rapid progress of the faith, which had been spread over the world by a few illiterate persons, in spite of the most bloody persecutions, &c. He says, that the very name of Christ expelled evil spirits, and made their oracles dumb, (l. 2.) He points out the time when he wrote, by mentioning the edicts of Dioclesian in 302, commanding the scriptures to be burnt, and those churches to be demolished in which the Christians offered their joint prayers to God for the princes, magistrates, armies, friends, and enemies, the living and the dead, (l. 4.) He proves the unity of God: and at large confutes idolatry from its own forms, customs and doctrines, closely examining into its origin, temples, images, oracles, sacrifices, divinations, games, and dedications; turning its own testimony from its earliest antiquity against itself. He reasons with great force, and beautifies his arguments with the touches of a delicate and flowery imagination. His railery of the gods and their crimes is executed with a great deal of genteel wit and humor. Nothing seems more to bespeak a fine genius than the easy and decent manner in which he treats this subject; his satire is innocent, and always pointed against the error, not the man; and the heathens he treats with a respectful regard, as men mistaken and unhappy. Thus he gains their heart, and solicits the reader by the united charms of pleasure and truth. He wrote this work while a novice in the faith; yet shows an accurate knowledge of its doctrine. Some have charged him with certain mistakes, from which Nourry, Ceillier, and others justify him. We have no correct edition of the works of Arnobius. See Ceillier, l. 3, p. 373

LACTANTIUS, the famous Latin orator, was in his youth a disciple of Arnobius, at Sicca in Africa. He was converted to the faith from idolatry, (Inst. l. 7, c. ult. et epit. l. 2, c. 110.) but we have no account by what means this was done. Ceillier, Le Brun, and Franceschini, prove from his works that it happened at Nicomedia, whither he was invited out of Africa, in the reign of Dioclesian, about the year 290, to teach rhetoric in the Latin tongue. He stayed there ten years, but the Greek language only being in request in that country, he had few scholars, and lived in so great poverty, that he almost wanted even necessaries, as St. Jerom assures us. Poverty indeed is a disease which often rages in the republic of letters. About the year 317 he was sent for by Constantine the Great into Gaul, and appointed preceptor to Crispus Cæsar, whom that emperor had by his first wife Minervina, and who was then about nine years old. The great virtues and qualifications of this young prince endeared him exceedingly to his master; but Fausta, Constantine's second wife, daughter of Maximian Hercules, falsely accused him of having made an attempt upon her chastity, and prevailed upon Constantine to give an order that he should be put to death, as it is thought, about the year 336 or before. Soon after, the malice of the slander was brought to light, and Constantine caused the wicked author Fausta to be stilled in a hot bath. The tutor continued always faithful to the memory of a disciple whom he loved entirely, and after his death found no comfort but in his study. He was very old when he was called to superintend the instruction of Crispus Cæsar, and his extreme poverty seems to have preceded that employment. But Eusebius (in Chron. ad an. 318) and St. Jerom (in Catal.) sufficiently give us to understand that he lived always poor, and by choice; retaining to his dying day the utmost contempt of riches and honors, and being very far from making any pursuits after pleasure, for which riches are chiefly sought in the world. This circumstance gives us no mean idea of his piety; for he must certainly have been a very virtuous man that could live poorly at a court, that could neglect the care even of necessary things in the midst of plenty, and had not the least taste of pleasures, when he resided among persons that were overwhelmed in them. He seems to have continued at Trier after the death of his royal pupil, and to have there ended his life. He declares that he should think his life well spent, and his labors fully recompensed, if he should by them reclaim some men from error, and bring them into the path of eternal life. "Satis me iuxta arbitrator, et officium hominis implese, si labor meus aliquos homines ab erroribus liberatos ad iter celeste duxerit," (l. de Opificio, c. 20.) This was the end which he proposed to himself in writing. He is the most eloquent of all the Christian authors who wrote in Latin; his style is pure, equal, natural, and florid, so extremely like Cicero's, that accurate critics have confessed themselves at a loss to find any difference between

others in dreams, and they were converted to the faith. See Eusebius Hist. l 6, c. 5, and Palladius, Lausiac, c. 3.

JUNE XXIX.

ST. PETER, PRINCE OF THE APOSTLES

From the Gospels, Acts, and ancient fathers. See Tillemont, Calmet, and Ceillier

ST. PETER, the most glorious prince of the apostles, and the most ardent lover of his divine Master, before his vocation to the apostleship was called Simon. He was son of Jonas, and brother of St. Andrew. St. Epiphanius¹ says, that though he was the younger brother, he was made by Christ the chief* of all the apostles. St. Chrysostom, on the contrary, takes him to have been the elder brother, and the oldest man in the apostolic college. If writers of the fifth age were divided upon this point, succeeding ages have not been able to decide it. St. Peter originally resided at Bethsaida,² a town much enlarged and beautified by Herod the tetrarch, situated in the tribe of Nephthali, in Upper Galilee, on the banks of the lake or sea of Gennesareth. This town was honored with the presence of our Lord, who, in the course of his ministry, preached and wrought miracles in it. Its inhabitants, however, were for the most part a stupid and obstinate set of men, and their abuse of the grace that was offered them deserved the dreadful wo which Christ denounced against them. St. Peter and St. Andrew were religious, docile, and humble in the midst of a perverse and worldly-minded people. They were educated in the laborious trade of fishing, which was probably their father's calling. From Bethsaida St. Peter removed to Capharnaum,³ probably on account of his marriage; for his wife's mother dwelt there. This place was equally commodious for fishing, being seated on the bank of the same lake, near the mouth of the river Jordan, on the confines of the tribes of Zabulon and Nephthali. Andrew accompanied his brother thither, and they still followed their trade as before. With their worldly employment they retained a due sense of religion, and did not suffer the thoughts of temporal concerns or gain to devour their more necessary attention to spiritual things, and the care of their souls. They lived in the earnest expectation of the Messiah. St. Andrew became a disciple of St. John the Baptist; and most are of opinion that St. Peter was so too. The former having heard St. John call Christ the Lamb of God, repaired to our Lord, and continued with him the remainder of that day, and, according to St. Austin, the following night. By the conversation of Jesus, he was abundantly convinced that he was the Christ, the world's Redeemer; and, coming from him, he went and sought out his brother Simon, and told him, in a transport of holy joy, that he had found the Messiah.⁴ Simon believed in Christ before he saw him; and being impatient to behold him with his eyes, and to hear the words of eternal life from his divine mouth, he without delay went with his brother to Jesus, who, looking upon him, in order to give him a proof of his omniscience, told him

¹ Her. 51, c. 17, p. 440.

² John i. 4. On Herod's enlarging Bethsaida, and giving it the name of Julias, see Josephus, *Wells Geogr. of the New Testament.*

³ Mark i. 29.

⁴ John i. 42. St. Aug. *hon. 7, in Joan. p. 27*

not only his own, but also his father's name. He on that occasion gave him the new name of Cephias, which in the Syro-Chaldaic tongue, then used in Judæa, signifies a rock, and is by us changed into Peter, from the Greek word of the same import.* St. Peter and St. Andrew, after having passed some time in the company of our divine Redeemer, returned to their fishing trade; yet often resorted to him to hear his holy instructions. Towards the end of the same year, which was the first of Christ's preaching, Jesus saw Simon Peter and Andrew washing their nets on the banks of the lake; and going into Simon's boat to shun the press, he preached to the people who stood on the shore. After his discourse, as an earnest of his blessing to his entertainer, he bade Peter cast his nets into the sea. Our apostle had toiled all the foregoing night to no purpose, and had drawn his boat into the harbor, despairing of any success at present. However, in obedience to Christ, he again launched out into deep water, and let down his net. He had scarce done this, when such a shoal of fishes was caught by the first draught, as filled not only their own boat, but also that of James and John, the sons of Zebedee, who were fishing near them, and were forced to come and help them to drag in the net, which was ready to break with the load; yet the boats were not sunk. At the sight of this miracle, Peter, struck with amazement, fell on his knees, and cried out, "Depart from me, O Lord, for I am a sinful man." The apostle, by this humility, while he sincerely professed himself unworthy to appear in the presence of his Lord, or to be in his company, deserved to receive the greatest graces. By this miracle Christ gave the apostles a type of their wonderful success in the new employment to which he called them, when he made them fishers of men. Upon this occasion, he bade Peter and Andrew follow him. This invitation they instantly obeyed, and with such perfect dispositions of heart, that St. Peter could afterwards say to Christ with confidence, *Behold, O Lord, we have left all things, and have followed thee.*⁵ They were possessed of little, having only a boat and nets to leave; but they renounced all future hopes and prospects in the world with so perfect a disengagement of heart, that they forsook with joy the whole world, in spirit and affection; and what went far beyond all this, they also renounced themselves and their own will. In requital, Christ promised them, besides never-ending happiness in the world to come, even in this life, a hundred-fold of true joys and spiritual blessings, in an uninterrupted peace of the soul, which surpasseth all understanding, in the overflowing sweetness of divine love, and in the abundant consolations of the Holy Ghost. From this time, St. Peter and St. Andrew became constant attendants upon their divine Master. Jesus soon after this returned and made some stay at Capharnaum, cured Peter's mother-in-law of a fever, and after that miracle tarried some time in Galilee, healing many sick, casting out devils, and preaching in the synagogues on the sabbath-days with a dignity which bespoke his doctrine divine.

After the feast of the passover in the year 31, Christ chose his twelve apostles, in which sacred college the chief place was from the beginning assigned to St. Peter. Mr. Laurence Clarke⁶ takes notice, that "in the enumeration of the twelve, all the evangelists constantly place Peter in the front. Our Lord usually directs his discourse to him, and he replies as the mouth

⁵ Matt. xix

⁶ Life of Christ. On St. Peter, p. 578.

* In imitation of St. Peter's receiving a new name on this occasion, the popes, upon their advancement to the pontificate, usually exchange their own name for a new one, as they have done ever since Sergius II. in 844; whose former name being Peter, he, out of humility, and respect for the prince of the apostles, did not presume to bear it. Christians in like manner have a new name given them at baptism, and generally take a new one at confirmation, also when they enter a religious state, partly to express their obligation of becoming new men, and partly to put themselves under the special patronage of certain saints whose examples they propose to themselves for their models.

of his fellows. Christ appeared to him after his resurrection before the rest of the apostles. He gave him a special command to feed his sheep. He was the first whom God chose to preach the gospel to the Gentiles. From these and other passages of the holy scripture, it is evident that St. Peter acted as chief of the college of the apostles; and so he is constantly described by the primitive writers of the church, who call him the head, the president, the prolocutor, the chief, the foreman of the apostles, with several other titles of distinction." Christ, who had always distinguished St. Peter above the rest of the apostles, promised to commit his whole church to his care, above a year before his sacred death,⁷ and confirmed to him that charge after his resurrection,⁸ having exacted of him a testimony of his strong faith, on the first occasion, and on the second, a proof of his ardent love of God, and zeal for souls. These two virtues are especially requisite in a pastor of souls; and the prince of the apostles was possessed of them in the most heroic and eminent degree. Enlightened by God, and passing over all visible and created things, he made the most glorious confession of his faith in Christ, as truly God and Son of the living God. When certain weak disciples deserted Christ, being offended at his doctrine concerning the wonderful mystery of the blessed eucharist, our Saviour asked the twelve, *Will you also go away?* St. Peter answered resolutely, *Lord, to whom shall we go? Thou hast the words of eternal life.* As upon the testimony of his divine word, he readily assented to the most sublime mysteries; so by the most sweet and tender love, he was desirous to keep continually in his holy company, and thought it was to perish, ever to be separated from him. In a transport of this same love, he cried out when he beheld the transfiguration of our Saviour, *Lord, it is good for us always to be here*: ever to be with thee and to have our eyes fixed on the adorable object of thy glory. But this happiness was first to be purchased by labors and great sufferings. When he heard Christ foretell his barbarous death, this love moved him to persuade his Master to preserve himself from those sufferings he told them he was to undergo; for he did not then understand the advantages of the cross, nor the mystery of our redemption by it. For this he was called by Christ Satan or adversary; and that reprimand opened his eyes, and was his cure. Out of love, he twice cast himself into the sea to meet Jesus; for his heart melted at his sight, and he had not patience to wait till the boat came up to the shore. This happened once after his resurrection, as we shall see in the sequel, but first long before, when the apostles were crossing the lake, and Jesus came from the shore, walking on the waves to them. St. Peter begged and obtained his leave to come on the waters to his divine Master. When he had stepped upon the waves, a sudden fear something abated his confidence, and he began to sink; but Jesus held him up by the hand.⁹ By his confidence in God, we learn what we can do by the divine assistance and by his fear, what we are of ourselves; also, that no one receives from God the strength he stands in need of, but he who feels that of himself he is entirely without strength, according to the reflection of St. Austin.¹⁰ St. Peter, influenced by this same strong love, offered himself to all sorts of difficulties and dangers, and to undergo death itself for his good Lord. Yet this zealous apostle, in punishment of a secret presumption, was permitted to fall, that we might learn with him more clearly to discover our own weakness, and fear the danger of pride. St. Peter had before given proofs of an exemplary humility. After the miraculous draught of fishes, he cast himself at our Lord's feet, begging he would depart from him, because he was a sinful man; and when our blessed Saviour offered to wash his feet at the

⁷ Matt. xvi. 18, 19

⁸ Matt. xiv.

⁹ John xxi. 15. See Hauarden, Church of Christ showed, &c.

¹⁰ St. Aug. Serm. 76.

'ast supper, he cried out in surprise and humility, *Lord, dost thou wash my feet? Thou shalt not wash my feet forever.* But being terrified by his threat, that otherwise he should have no part with him, he with fervor offered also his hands and his head to be washed, if needful. In answer to which Christ signified to him, that he who was clean from grievous sins, stood in need only of wiping away smaller stains and imperfections, an emblem of which was this washing of the feet.

Who is not moved to tremble for himself, and to walk always in holy fear, and in the most profound and sincere humility, when he sees so great an apostle, endowed with such eminent virtues, grace, and spiritual gifts, fall at last by surprise into secret presumption, and by it into the grievous crime of denying his divine Master? His protestation, that he was ready to die with him, was accompanied with some degree of confidence in his own courage and in the strength of his resolution; whereas an entire and perfect distrust in ourselves is an essential part of true humility. Instead of praying in the humble sentiment of his own weakness and frailty, he relied on his courage as if it was proof against all dangers. To curb this rising presumption, Christ foretold him, that before the crowing of the cock and break of day he would thrice deny him.* Jesus still ranked St. Peter among his favorite apostles; and as he had made him, St. James, and St. John, witnesses of his transfiguration, and of other extraordinary mysteries, so in the garden of Gethsemani he took these three with him when he retired from the rest, and at a distance of a stone's throw from these three disciples fell into his agony and bloody sweat. Notwithstanding the courage of our fervent apostle, Christ was obliged to reproach him, with his two companions, that he was not able to watch with him one hour; when he ought to have been arming and strengthening himself by humble prayer against the assaults of the enemy. When Judas led the Jews to apprehend Christ, St. Peter's zeal for his master made him draw his sword against his unjust persecutors, and smite Malchus, one of the busiest among them. But Christ taught him that the arms of his disciples are patience and humility. St. Peter, by his presumption, and by having neglected to watch and pray, deserved to fall from his fervor into a state of lukewarmness. He followed Jesus still when he was in the hands of his enemies, but at a distance, as St. Luke takes notice. He who just before thought of dying for his Master, and drew his sword to defend him, was become afraid of sharing in his disgrace. "Oh!" cries out St. Chrysostom,¹¹ "by what means was the vehement fervor of Peter so much cooled?" Nor did he stop here. He who does not always advance, loses ground; and a soul which falls from fervor into a state of tepidity, is guilty of an abuse of divine grace, and is in danger of perishing in the first snare. Accordingly, bad company soon completed the misfortune of this apostle. He mingled with the servants of the high-priest, and other enemies of Christ, in the lower hall of Caiphas's palace. Here at the reproach of the portress that had let him in, and soon after a second time, at that of another maid, he renounced all knowledge of him. The cock then crowed; yet Peter took no notice. About an hour after, another of the assistants said, he was one of the disciples of Jesus; which others confirmed, because his accent betrayed him to be a Galilean; and a cousin of Malchus, whose ear had been cut off, assured that he had seen him in the garden. Hereupon Peter protested a third time, with oaths and curses, that he knew not the man. Thus one sin, if it be not blotted

¹¹ Hom. 83, ol. 82, in Matt.

* The cock crows first about midnight; but the hour of his principal crowing is about break of day which is called by St. Matthew St. Luke, and St. John, his crowing; and by St. Mark his second crowing

out by speedy repentance, draws a soul, as it were by its own weight, into greater precipices.

How grievous soever this sin of St. Peter was, he never lost his faith in Christ, as appears from Christ's words to him,¹³ and as the fathers observe.¹ For "though he had a lie in his mouth, his heart was faithful," as St. Austin says:¹⁴ his sin, nevertheless, was most heinous; but his repentance was speedy, perfect, and constant; and it bore a proportion to the heinousness of his crime. At the time of his third denial, the cock crowed the second time; yet this exterior sign did not suffice alone to make the sinner enter into himself; but Jesus turning, looked on him, not so much with his corporal eyes, as visiting his soul with his interior grace, says St. Austin;¹⁵ and this it was that wrought in him the wonderful change, by which in a moment he became a perfect penitent. "Look on us, O Lord Jesus, that we may bewail our sins, and wash away our guilt," cries out St. Ambrose.¹⁶ Our Blessed Redeemer has cast this gracious eye of his mercy on all the sinners whom he ever drew to repentance: his goodness disdains none. We therefore ought to cast ourselves at his feet, and though most undeserving of such a favor, most earnestly to beg that he afford us this gracious look, upon which our eternal salvation depends. St. Peter by it was pierced with grief, and the most sincere repentance; and instantly quitted the fatal company and occasions, and going forth gave full vent to a flood of tears, which flowed from a heart broken with contrition. "For Peter, when he had denied Christ, did not weep for fear of punishment; but this was the most bitter to him, and worse than any punishment, that he had denied him whom he loved," as St. Chrysostom observes.¹⁷ He thought not of any excuses from the circumstances of surprise, frailty, or compulsion: nor did he say any thing to extenuate his guilt. A true penitent sees the enormity of his sins with all their exaggerating circumstances, and is his own most severe accuser. This apostle set no bounds to his sorrow; and his cheeks are said to have been always furrowed with the streams of tears which he often shed to the end of his life. And as he fell by presumption, he ever after made the most profound humility the favorite and distinguishing part of his virtue, as St. Chrysostom remarks.¹⁸ From his example we must be apprized, that if we confide in our own strength, we are vanquished without fighting. This great model of pastors learned by his fall to treat sinners with tenderness and compassion; and Christ, by the graces and dignity to which he exalted him after his fall, shows his boundless mercy, and how perfectly true repentance blots out sin.

After the resurrection of our Divine Saviour, Mary Magdalen and the other devout women that went early on the Sunday morning to the sepulchre, were ordered by an angel to go and inform Peter and the rest that Christ was risen. Our apostle no sooner heard this, but he ran in haste with St. John to the sepulchre. Love gave wings to both these disciples; but St. John running faster, arrived first at the place, though he waited there, doubtless out of respect; and St. Peter first entered the sepulchre, and saw the place where the sacred body had been laid. After their departure, Christ appeared to Mary Magdalen; and afterwards on the same day to St. Peter, the first among the apostles.¹⁹ This favor was an effect of his tender mercy, in which he would not defer to satisfy this apostle's extreme desire of seeing him, and to afford him comfort in the grief of his bitter compunction, by this pledge of his grace, and this assurance of his pardon.²⁰

¹³ Luke xxii. 23.

¹⁴ St. Ambr. l. 19. in Luc. S. Chrys. hom. 39, ol. 33, in Matt. St. Hilary in Matt. St. Leo, Serm. 68.

¹⁵ L. contra Mendac. c. 6.

¹⁶ St. Chrys. Hom 5, in Rom. li

¹⁷ 1 Cor xv Luke xxiv.

¹⁸ L. 1, ie Gr. Chr. et pecc. Orig. c. 45.

¹⁹ L. 10, in Luc. n 80.

²⁰ Hom. 83, ol. 82, in Matt.

²¹ St. Chrys. hom. 33, in 1 Cor

The angel that appeared to Saint Mary Magdalen, had ordered that the apostles should go from Jerusalem into Galilee, where they should see their divine Master, as he had foretold them before his sacred death. Accordingly, some days after, St. Peter, while he was fishing in the lake of Tiberias, saw Christ on the shore: and not being able to contain himself, in the transport of his love and joy, he threw himself into the water and swam to land, the sooner to meet his Lord. St. John and the rest followed him in the boat, dragging the net loaded with one hundred and fifty-three great fishes, which they had taken by casting on the right side of the boat, by Christ's direction. When they were landed, they saw upon shore some live coals, and a fish broiling upon them, with bread lying near it. This repast Jesus had prepared for them. After it was over, he thrice asked St. Peter, whether he loved him more than the rest of his disciples: St. Peter told him, that He knew his love to be most sincere; and he was troubled in mind at the repetition of his question, fearing lest Christ discerned in his heart some secret imperfection or defect in his love. How different are now his modesty, fear, and humility from his former presumption? He dares not answer that he loved his master more than the others did, because he presumes not to judge of their hearts, and is mistrustful of the sincerity of his own, having now learned the whole extent of true humility. The vehemence of his love goes much beyond what any words could ever express. Yet he says only with trembling, that he loved; this he speaks as one most earnestly imploring the divine aid, that he might be enabled to love his Master with his whole strength. "Do not you see," says St. Chrysostom,²¹ "that the better he is grown, the more modest and timorous he is become? He does not speak arrogantly, or contradict; he is not self-confident; therefore is he disturbed." By this triple public testimony of his love, he was to repair the scandal of his former denial. "Let him confess by love who had thrice denied through fear," says St. Austin.²² By the ardor of his zeal and love was he to be qualified for the commission which he received hereupon to feed Christ's sheep and lambs, that is, his whole flock; for he who enters the sanctuary under the least partial influence of any other motive than that of love, is a base hireling, and a slave of avarice and vain-glory; not a pastor of souls, or minister of Christ. St. Peter's greater love for Christ, and zeal for the interest of his glory, raised him to the high charge with which he was intrusted by his Divine Master. Upon this passage, St. Chrysostom writes as followeth: "Why does Christ, passing by the rest, now speak to Peter alone? He was eminent above the rest, the mouth of the disciples, and the head of that college. Therefore Paul came to see him above the rest. Christ says to him: If thou lovest me, take upon thee the government or charge of thy brethren.* And now give the proof of that fervent love which thou hast always professed, and in which thou didst exult. Give for my sheep that life which thou professedst thyself ready to lay down for me." Jesus after this foretold St. Peter his martyrdom by the cross; and this apostle was well pleased to drink the bitter cup, and to make his confession as public as his denial had been, that he might make some reparation for his former sin. His singular affection for St. John, prompted him to ask what would become of him, and whether he should not bear him company; but his master checked his inquisitive curiosity.

Christ appeared to the apostles, assembled together on a certain mountain in Galilee,²³ where he had appointed to meet them, and gave them a com-

²¹ St. Chrys. hom. 88, ol. 87, in Joan. t. 8, p. 526, ed. Ben.

²² In Joan. hic.

²³ Matt. xxviii

* Παιστρω τῶν ἀδελφῶν. St. Chrys. hom. 88, ol. 87, in Joan. t. 8, p. 525, ed. Ben.

mission to preach the gospel throughout all nations, promising to remain with his church all days to the end of the world. He manifested himself also to five hundred disciples at once.²⁴ When the apostles had spent some time in Galilee, they returned to Jerusalem, where, ten days before the feast of Pentecost, Christ favored them with his last appearance, and commanded them to preach baptism and penance, and to confirm their doctrine by miracles.²⁵ Faith being essentially dark, mysterious, and supernatural; and the dispensations of Providence, and of the divine grace and mercy, being above the reach of human reason, the great and necessary knowledge of these most important saving truths can only be conveyed to men by the divine revelation. This, in the new law of the gospel, was immediately communicated to the apostles, with a charge that they should promulge and propagate it in all nations of the earth. Poor, illiterate men, destitute of every human succor, were made the instruments of this great work; and at their head was placed an ignorant fisherman, whose knowledge, when he was called to the apostleship, did not reach beyond his nets and boat. Yet this little troop triumphed over the wisdom of philosophers, the eloquence of orators, the authority of the greatest princes, the force of customs, policy, interest, superstition, and all the passions of men; over the artifices and persecutions of the whole world confederated against them. So powerful was the Spirit of God which enlightened their understandings, and spoke by their mouths; such was the evidence of their testimony, confirmed by innumerable incontestable miracles, and by the heavenly temper and sanctity which their words and actions breathed; and lastly, sealed by their blood. So bright and illustrious in this holy religion were the indications of its divine original, that he who takes an impartial review of them, will be obliged to cry out with Hugh of St. Victor, and Picus of Mirandula: "If I could be deceived in thy faith, thou alone, O Lord, must have been the author of my error, so evident are the marks of thy authority which it bears." To all who sincerely seek after truth, this revelation is a pillar of light though to the perverse, God often turns it into a cloud of darkness. Their pride and passions are haunts to which the beams of this sun, though most bright and piercing, are impervious.

The extraordinary gifts and graces by which the apostles were qualified for this great function, were the fruit of the descent of the Holy Ghost, who shed his beams upon them on Whitsunday. After the ascension of Christ, they waited the coming of that Divine Spirit in retirement and prayer. In the mean time, St. Peter proposed to the assembly the election of a new apostle, whereupon St. Matthias was chosen. The prince of the apostles, having received the Holy Ghost, made a sermon to the Jews, who were assembled about the disciples upon the fame of this prodigy, and he converted three thousand by the mildness and powerful unction of his words. "We should have a share of this courage; and the ardor of the Holy Ghost would make every thing easy to us, if we were worthy to receive it, and if we drew this grace down upon us as the apostles did by assiduity in prayer, and by our charity towards our brethren," says St. Chrysostom.²⁶ We have great reason to admire the change which the grace of the Holy Ghost wrought in St. Peter, both in the intrepidity and courage which he showed, and still more in his humility, patience, and meekness. He appeared always so ready to yield to every one, and to humble himself before all the world, that he seemed to forget the rank which he held in the church, only when God's honor called upon him to exert his authority; and the natural warmth and vehemence of his temper was no more to be discerned in his actions, only in the fervor and constancy with which he underwent all manner of labors

²⁴ 1 Cor. xv 5²⁵ Mark xvi. 15. Luke xxiv. 41²⁶ Hom. 4, in Act

and dangers for the cause of God and his church. The new converts received with the faith a share of the same Spirit. They persevered in the participation of the holy mysteries and in prayer, and selling all their possessions, gave the price to the apostles to be distributed among the poor brethren. Their humility, simplicity of heart, meekness, patience, and joy in suffering were such, that they seemed on a sudden to be transformed into angels, to use the expression of St. Chrysostom,²⁷ so perfectly were they disengaged from the earth. The abundant effusion of the Holy Ghost, the advantage of persecutions, and the inflamed words and example of the apostles effected this change in their hearts, by the power of the right hand of the Most High.

The preaching of the apostles received a sanction from a wonderful miracle, by which St. Peter and St. John raised the admiration of the people. These two apostles going to the temple at three o'clock in the afternoon, which was one of the hours for public prayer among the Jews, they saw a man who was lame from his birth, and was begging alms at the gate of the temple, which was called The Beautiful; and being moved with compassion, St. Peter commanded him in the name of Jesus Christ, to arise and walk. These words were no sooner spoken, but the cripple found himself perfectly whole, and St. Peter lifting him up, he entered into the temple walking, leaping, and praising God. After this miracle, St. Peter made a second sermon to the people, the effect of which was the conversion of five thousand persons. Upon this, the priests and Sadducees, moved with envy and jealousy, prevailed upon the captain of the guard of the temple to come up with a troop of soldiers under his command, and seize the two apostles, and put them into prison, upon pretence of a sedition. Next morning they were summoned before the great court of the Sanhedrim, in which Annas, Caiphas, John, and Alexander, appeared busiest in carrying on the prosecution against them. The point of the sedition was waived, because groundless; and St. Peter boldly declared, that it was in the name of Jesus, in which all men must be saved, that the cripple had been made sound. The judges, not being able to contest or stifle the evidence of the miracle, contented themselves with giving the apostles a severe charge not to preach any more the name of Jesus. But to their threats St. Peter resolutely replied: "Whether it be just to obey you rather than God, be you yourselves judges." The two apostles being discharged, returned to the other disciples, and after they had prayed together, the house was shaken, for a miraculous sign of the divine protection; and the whole company found themselves replenished with a new spirit of courage. The converts learned, from the example of their teachers, so perfect a spirit of disinterestedness, contempt of the world, and thirst after eternal goods, that they lived in common; and the rich, selling their estates, laid the price at the feet of the apostles, that it might be equally distributed to such as had need. But neither miracles, nor the company and example of the saints, could extinguish the passion of avarice in the hearts of Ananias and his wife Sapphira. Being rich, they pretended to vie with the most charitable, and sold their estate; but while they hypocritically pretended to resign the whole price to the public use, they secretly retained a part to themselves. St. Peter, to whom God had revealed their hypocrisy, reproached them singly, that they had put a cheat upon their own souls, by telling a lie to the Holy Ghost in the person of his ministers. At his severe reprimand, first the husband, and afterwards the wife, fell down dead at his feet.

The apostles confirmed their doctrine by many miracles, curing the sick, and casting out devils. The people laid their sick on beds and couches in

²⁷ Hom. 7, in Act.

the streets, "That when Peter came, his shadow at the least might overshadow any of them, and they might be delivered from their infirmities." The high priest Caiphas, and the other heads of the Sanhedrim were much incensed to see their prohibition slighted, and the gospel daily gain ground; and having apprehended the apostles, they put them into the common prison; but God sent his angel in the night, who, opening the doors of the prison, set them at liberty; and early the next morning they appeared again preaching publicly in the temple. The judges of the Sanhedrim again took them up, and examined them. The apostles made no other defence but that they ought rather to obey God than men. The high priest and his faction deliberated by what means they might put them to death; but their sanguinary intentions were overruled by the mild counsel of Gamaliel, a famous doctor of the law, who advised them to wait the issue, and to consider whether this doctrine, confirmed by miracles, came not from God, against whom their power would be vain. However, they condemned the servants of God to be scourged. The apostles after this torment went away full of joy, that they had been judged worthy to bear a part in the ignominy and sufferings of the cross, the true glory and advantages of which they had now learned. This their spirit, says St. Chrysostom,²⁸ was the greatest of their miracles. Many Jewish priests embraced the faith of Christ; but the daily triumphs of the word of God raised a persecution in Jerusalem, which crowned St. Stephen with martyrdom, and dispersed the faithful, who fled some to Damascus, others to Antioch, and many into Phœnicia, Cyprus, and other places. The apostles themselves remained still at Jerusalem to encourage the converts. The disciples preached the faith in all places whither they came; so that this dispersion, instead of extinguishing the holy fire, spread it the more on all sides. On this occasion St. Philip the deacon converted many Samaritans, who were esteemed, though schismatics, to belong rather to the Jewish nation than to the Gentiles, and Christ himself had preached among them. St. Peter and St. John went from Jerusalem to Samaria to confirm the Samaritan converts, and St. Peter had there his first conflict with Simon Magus. In the mean time, the persecution had ceased at Jerusalem after the conversion of St. Paul. The favorable dispositions of the emperor Tiberius might contribute to restore this calm. That prince was one of the worst of men, and so cruel a tyrant, that Theodorus Gadareus, his preceptor, sometimes called him a lump of flesh, steeped in blood. Yet from the account sent him by Pilate concerning the miracles and sanctity of Christ, he had entertained a high opinion of him, had some thoughts of enrolling him among the gods, and testified his inclinations in favor of the Christians, threatening even with death those who should accuse or molest them, as we are assured by Tertullian,²⁹ St. Justin,³⁰ and others.

St. Peter, who had stayed at Jerusalem during the heat of the persecution, after the storm was blown over, made a progress through the adjacent country, to visit the faithful, as a general makes his round, says St. Chrysostom,³¹ to see if all things are everywhere in good order. At Lydda, in the tribe of Ephraim, he cured a man named Æneas, who had kept his bed eight years, being sick of a palsy; and at Joppe, being moved by the tears of the poor, he raised to life the virtuous and charitable widow Tabitha. The apostle lodged some time in that town, at the house of Simon the Tanner; which he left by the order of an angel to go to baptize Cornelius the centurion, a Gentile. Upon that occasion God manifested to the prince of the apostles, both by this order, and by a distinct vision, the great mystery of the

²⁸ Hom. 14, in Act.

²⁹ Apol. 1, ol. 2. On these acts of Pilate concerning Christ, see Universal History, vol. x, f. 625.

³⁰ Hom. 21, in Act

³¹ Apolog. c. 5, et 21.

vocation of the Gentiles to the faith. It seems to have been after this, that the apostles dispersed themselves into other countries to preach the gospel, beginning in the adjoining provinces. In the partition of nations which they made among themselves. St. Peter was destined to carry the gospel to the capital city of the Roman empire and of the world, says St. Leo. But the apostles stopped some time to preach in Syria and other countries near Judæa before they proceeded further; and St. Peter founded the church of Antioch, which was the metropolis not only of Syria, but of all the East. St. Jerom,³² Eusebius,³³ and other ancient writers assure us, that Antioch was his first see. It was fitting, says St. Chrysostom, that the city which first gave to the faithful the name of Christians, should have for its first pastor the prince of the apostles. Origen³⁴ and Eusebius³⁵ call St. Ignatius the second bishop of Antioch from St. Peter. St. Chrysostom says St. Peter resided there a long time; the common opinion is, seven years, from the year thirty-three to forty.* During this interval he made frequent excursions to carry the faith into other countries. For though several of the apostles chose particular sees for themselves among the churches which they founded, they did not so confine themselves as to forget their universal commission of preaching to all nations. St. Peter was at Jerusalem in 37, when St. Paul paid him a visit, and stayed with him fifteen days.³⁶ Our great apostle preached to the Jews dispersed throughout all the East, in Pontus, Galatia, Bithynia, Cappadocia, and the Lesser Asia, before he went to Rome, as Eusebius testifies. The same is confirmed by the inscription of his first epistle. He announced the faith also to the Gentiles, as occasions were offered, throughout these and other countries, as appears by many instances. St. Peter is the only apostle whom the gospel mentions to have been married before his vocation to the apostleship; though we are assured by ancient fathers and historians that St. Philip and some others were also married men when they were called by Christ. St. Clemens of Alexandria,³⁷ St. Jerom, and St. Epiphanius expressly affirm, that from the time of their call to the ministry, or the commencement of their apostleship, they all embraced a state of perpetual continency; and St. Chrysostom proposes St. Peter as an illustrious model of chastity.³⁸ So mortified and abstemious was the life of this great apostle, that St. Gregory Nazianzen relates,³⁹ that his diet was only one penny-worth† a day of an unsavory and bitter kind of pulse called lupines, and sometimes of herbs; though on certain occasions he ate of what was set before him.

Peter planted the faith in many countries near Judæa before the dispersion of the apostles, which happened twelve years after the death of Christ, in the fortieth year of the vulgar Christian era. In the partition of nations among the apostles, St. Peter chose Rome for the chief seat of his labors and having preached through several provinces of the East, by a particular order of divine providence, he at length arrived there, that he might encounter the devil in that city, which was then the chief seat of superstition, and the mistress of error. Divine providence, which had raised the Roman empire for the more easy propagation of the gospel in many countries, was pleased to fix the fortress of faith in that great metropolis, that it might be more easily diffused from the head into all parts of the universe. St. Peter

³² Catal. c. 1, et in Galat. c. xi.

³³ Hist. l. 3, c. 36.

³⁴ L. de Virginit. c. 82.

³⁵ In Chron.

³⁶ Gal. i. 19.

³⁷ S. Naz. Or. 16, et Carm. 140.

³⁸ Hom. 6, in Luc.

³⁹ Strom. l. 3, p. 448.

* According to the unanimous testimony of the ancients, Christ suffered in the year of the consulate of the two Gemini, which was the twenty-ninth of the vulgar era. St. Peter founded the see of Antioch in the year 33, the fifth from Christ's crucifixion: sat there seven years, and afterwards twenty-five complete years at Rome

† *Accepis.*

foresaw, that by triumphing over he devil in the very seat of his tyranny he opened a way to the conquest of the rest of the world to Christ. It was in appearance a rash enterprise for an ignorant fisherman to undertake the conversion of the capital of the empire, and the seat of all the sciences; to preach the contempt of honors, riches, and pleasures in that city, in which ambition, avarice, and voluptuousness had fixed their throne. The humility of Calvary suited not the pride of the capitol. The ignominy of the cross was very contrary to the splendor of that pomp which dazzled the eyes of the masters of the world. Peter neither knows the humor, nor the genius, nor the policy, nor even the language of the people. Yet he enters alone this enemy's country, this fortress of impiety and superstition; and he preaches Jesus crucified to this great city. First, he announced this wonderful mystery to the Jews who lived there, whose apostle he was in the first place: then he addressed himself to the Gentiles, and he formed a church, composed of both. Eusebius,⁴⁰ St. Jerom, and the old Roman Calendar, published by Bucherius, say that St. Peter held the see of Rome twenty-five years; though he was often absent upon his apostolic functions in other countries. According to this chronology, many place his first arrival at Rome in the second year of the reign of Claudius, of Christ, 42; but all circumstances prove it to have been in the year 40, the twelfth after the death of Christ, in 39.⁴¹ Lactantius mentions only his last coming to Rome under Nero,* a few years before his martyrdom.⁴² If he stayed at Rome from the year 40 to 42, he returned speedily into the East; for in 44 he was thrown into prison at Jerusalem by king Agrippa;⁴³ and being miraculously delivered by an angel, he again left that city, and travelling through many countries in the East he established in them bishops, as St. Agapetus assures us. He

⁴⁰ Euseb. in Chron.

⁴¹ See Solierus in Histor. Chronol. Patriarcharum Antiochen. ante tom. 4. Julij, Bolland. p. 7; Item Cuperus, Diss. de Divisione Apostolorum, ib. p. 12, and Henschenius in Diatribâ Præliminari ante tom. 1, Aprilis.

⁴² Lactant. de Mort. Persec. See Baluze, Not. ib. and Ceillier, t. 1.

⁴³ Acts xii.

* Nothing can be more incontestable in history, than that the city of Rome was honored by the presence, preaching, and martyrdom of the prince of the apostles, and that he was the founder and first bishop of that see. Hence Rome is styled by the more venerable ancient councils, The See of Peter. In this concurring testimony of all ancient Christian writers, down from St. Ignatius, the disciple of this apostle is unanimous. Eusebius tells us, that one motive which brought him to Rome, was to defeat the impostures of Simon Magus, who had repaired thither from the East, whence St. Peter had expelled him. "Against that bane of mankind, (Simon.)" says this parent of Church History, "the most merciful and kind providence conducts to Rome Peter, the most courageous, and the greatest among the apostles, and him who for his prowess was the chief, and the prince of all the rest." Παραπόδας ἐπὶ τῆς αὐτῆς Κλαυδίου Βασιλείας ἡ πανάγαθος καὶ φιλανθρωποπότηρ τῶν ὄλων πρόνοια τὸν καρτερὸν καὶ μέγαν τῶν ἀποστόλων τὸν ἀρετῆς ἐνεκα τῶν γοιπῶν ἀπάντων προήλορον Πέτρον ἐπὶ τὴν Ῥώμην ὡς ἐπὶ τηλικετον λυμείωνα βίαι χειραγωγῆι. Eus. Hist. l. 2. c. 14, ed. Vales.

Mr. Whiston, in the Memoirs of his own Life, p. 599, writes as follows: "Mr. Bower, with some weak Protestants before him, almost pretends to deny that St. Peter ever was at Rome; concerning which matter take my own former words out of my three Tracts, p. 53. Mr. Barlet proves most thoroughly, as Bishop Pearson has done before him, that St. Peter was at Rome. This is so clear in Christian antiquity, that it is a shame for a Protestant to confess that any Protestant ever denied it. This partial procedure demonstrates that Mr. Bower has by no means got clear of the prejudices of some Protestants, as an impartial writer of history, which he strongly pretends to be, ought to do, and he has in this case greatly hurt the Protestant cause, instead of helping it."

N. B. Mr. Baratier, a Protestant divine, printed at Utrecht, in 1740, his Chronological Inquiry about the most Ancient Bishops of Rome, from Peter to Victor, in which he demonstrates that St. Peter was at Rome, as Bishop Pearson had done before by a learned dissertation in his posthumous works.

Eusebius, l. 2. c. 17, and St. Jerom, Catal. c. 11, relate, that St. Peter met at Rome Philo, the most learned Jewish philosopher, who flourished at Alexandria, and was famous for the smoothness and sweetness of his eloquence, in which he seemed to rival Plato. In his moral writings he depreciates the dignity of the Mosaic divine precepts and history, by intermixing false Platonic notions, and by remote allegorical comments; in which latter, Origen, in some degree, became too much his imitator. Philo was sent to Rome by the Jews of Alexandria, in the year 40, on an embassy to Caius Caligula, by whom he was very ill-treated; an account of which, with a genuine natural description of the folly, pride, inconstancy, and extravagances of that tyrant, he has left us in his discourse against Flaccus. In his book, On the Contemplative Life, he describes the Therapeutics of Egypt in his time, who, according to Eusebius and St. Jerom, were Christian ascetics, or persons particularly devoted to the divine service and heavenly contemplation, under a rule of certain regular exercises of virtue. Photius pretends (cod. 105) that Philo was converted to the faith by St. Peter at Rome, whether he made a second voyage in the reign of Claudius. But notwithstanding his friendship and commerce with St. Peter, he seems to have been too much intoxicated with the pride of the world, and never to have opened his eyes to the truth. His nephew, Tiberius Alexander, a philosopher, apostatized to idolatry, and was made by the Romans governor of Judæa in 46.

was at Rome soon after, but was banished from that city when, on account of the tumults which the Jews there raised against the Christians, as Suetonius relates, the emperor Claudius expelled them both, in the year 49. But they were soon allowed to return. St. Peter went again into the East, and in 51 was present in the general council held by the apostles at Jerusalem, in which he made a discourse to show that the obligation of the Jewish ceremonies was not to be laid on the Gentile converts. His determination was seconded by St. James, bishop of Jerusalem, and formed by the council into a decree. The same synod confirmed to St. Paul, in a special manner, the apostleship of the Gentiles,⁴⁴ though he announced the faith also to the Jews when occasion served. St. Peter, while he preached in Judæa, chiefly labored in converting the Jews. They being tenacious of the legal ceremonies, the use of them was for some time tolerated in the converts, provided they did not regard them as of precept; which being always condemned as an error in faith, was called the Nazarean heresy.* After the council at Jerusalem, St. Peter went to Antioch, where he ate promiscuously with the Gentile converts, without observing the Jewish distinction of unclean meats. But certain Jewish converts from Jerusalem coming in, he, fearing their scandal, withdrew from table, at which action the Gentile Christians took offence. To obviate the scandal of these latter, St. Paul publicly rebuked his superior,⁴⁵ lest his behavior might seem to condemn those who did not observe the Jewish ceremonial precepts, and lest they might apprehend some disagreement in the doctrine of the two apostles. St. Peter, while he studied to avoid what might give offence to the weak Jewish converts, had not sufficiently attended to the scandal which the Gentile proselytes might take at his action. Nevertheless St. Austin justly observes, that both these apostles give us on this occasion great lessons of virtue;⁴⁶ for we cannot sufficiently admire the just liberty which St. Paul showed in his rebuke, nor the humble modesty of St. Peter; † “But,” says that father,⁴⁷ “St. Peter sets us an example of a more wonderful and difficult virtue. For it is a much easier task for one to see what to reprehend in another, and to put him in mind of a fault, than for us publicly to acknowledge our own faults, and to correct them. How heroic a virtue is it to be willing to be rebuked by another, by an inferior, ‡ and in the sight of all the world!” “This example of Peter,” says he in another place,⁴⁸ “is the most perfect pattern of virtue he could have set us, because by it he teaches us to preserve charity by humility.” Every one can correct others; but only a saint can receive well public rebuke. This is the true test of perfect humility, and heroic virtue: this is something far more edifying and more glorious than the most convincing apologies. St. Gregory the Great says of this conduct of St. Peter:⁴⁹ “He forgot his own dignity for fear of losing any degree of humility. He after-

⁴⁴ Acts xv. 22.⁴⁵ S. Aug. in Gal. ii. p. 949.⁴⁶ Gal. ii. 2.⁴⁷ S. Aug. Serm. 350, ed. Ben.⁴⁸ S. Aug. Ep. 82.⁴⁹ Hom. 18, in Ezech. p. 1204

* The ceremonial precepts and rites of the Jewish law were all typical, pointing out a Redeemer to come; and were therefore to cease by their accomplishment: as shadows they were banished by the reality. The various legal uncleanness were sensible emblems of the spiritual uncleanness of sin, which was wiped away by the death of Christ. God also would signify by so many peculiar laws in this respect, that the Jews were his chosen people, separated from the world: and he would put them in mind what cleanness of heart he requires. The distinction of unclean meats was likewise a trial of obedience, and a bar to familiar commerce with infidel nations, to preserve the people of God from infection amidst an idolatrous world, as Theodoret observes, in Levit. qu. 1. It was removed when all nations were adopted into the church. The flesh of animals, called in the Levitical law unclean, was usually unsavory and unwholesome. This distinction of unclean meats is mentioned in general long before Moses, in the divine precepts given to Noah, and was perhaps almost as old as the world. See the Interpreters in Levit. xi. 1, &c.

† This is the answer which St. Austin gives to the senseless slander of Porphyrius, who had charged these holy apostles, on this occasion, with hypocrisy and pride. It is strange to see this absurd calumny, equally inconsistent with the circumstances of this fact, and with the avowed character of these holy men, renewed in our days, in an express dissertation on this passage, among the works of one who professed himself a Christian. See the posthumous works of Dr. Conyers Middleton.

‡ *Posteriorum*

wards commended the epistles of St. Paul as full of wisdom, though we read in them something which seems derogatory from his honor. But this lover of truth rejoiced that all should know that he had been reprov'd, and should believe the reproof was just."

St. Peter wrote two canonical epistles. The first he dates from Babylon, by which, St. Jerom and Eusebius tell us, he meant Rome, at that time the centre of idolatry and vice. The Jews usually called such cities by that figurative name; as they gave to a city infamous for debaucheries the name of Sodom, to an idolatrous country that of Egypt, to a race accursed by God that of Canaan. Rome is also called Babylon in the Apocalypse. This name might be frequently given it among the Christians of that age.* This epistle seems to have been written between the years 45 and 55. It is chiefly addressed to the converted Jews, though the apostle also speaks to the Gentile converts, as St. Austin observes. His principal view in it was to confirm them in faith under their sufferings and persecutions, and to confute the errors of Simon and of the Nicolaites. Erasmus, Estius, and all other judicious critics, admire in the style a majesty and vigor worthy the prince of the apostles, and a wonderful depth of sense couched in a few words. His second epistle was written from Rome a little before his death, and may be regarded as his spiritual testament. In it he strongly exhorts the faithful to labor earnestly in the great work of their sanctification, and cautions them to stand upon their guard against the snares of heresy. It is a tradition at Rome, that St. Peter converted the house of Pudens, a Roman senator, into a church, which now bears the name of St. Peter's, *ad vincula*. Many ancient Martyrologies mention a feast of "The dedication of the first church in Rome consecrated by St. Peter." The Christians only seem to have built churches at Rome after the persecution of Severus; but had before oratories and chapels, in such manner as the persecutions would allow; and the most sacred of these were afterwards converted into churches. St. Paul mentions a Christian in Rome called Pudens,⁵⁰ whom some think to have been this senator. We cannot doubt but St. Peter preached the gospel over all Italy, as Eusebius, Rufinus, and others assure us; and likewise in other provinces of the West, according to the commission which the apostles received to carry the gospel over the whole earth. Whence they did not confine themselves to single cities, except that St. James fixed his residence at Jerusalem for the sake of the Jews. Our island, among other places, lays claim to the happiness of having been visited by St. Peter, though this is only supported by modern vouchers, as may be seen in Alford, Usher, and Cressy. Lactantius writes,⁵¹ that the two great apostles, SS. Peter and Paul, foretold at Rome that God should in a little time send a prince against the Jews, who should overcome them, and level their metropolis with the ground; that during the siege of it, they should pine with hunger and thirst, even to the eating of one another; that after it should be taken, they should see their women grievously tormented before their eyes, their virgins deflowered, their young men torn asunder, their babes dashed to pieces, their country wasted with fire and sword, and the whole nation banished out of their own land, because they had exalted themselves above the most gracious and approved Son of God. St. Athanasius⁵² mentions that SS. Peter and Paul had often fled from persecutors in times of danger, till, being assured of their martyrdom by a revelation,

⁵⁰ 2 Tim. iv. 21.

⁵¹ L. 4, 21.

⁵² Apol. pro fugâ. p. 713.

* Calmet demonstrates that in St. Peter's epistles we cannot understand either Babylon in Chaldaea which was then in ruins, as Pliny and Strabo testify, and had been abandoned by the Jews some years before, or Babylon in Egypt which was then no more than a castle. &c.

they courageously went to meet it. Our Saviour, immediately after his resurrection, had foretold St. Peter in what manner he should glorify him in his old age, and that he should follow him even to the death of the cross.⁴³ He afterwards revealed to him the time of his death.⁴⁴ Several triumphs over the devil prepared him for that crown. To give a clear view of his last glorious conflict, it is necessary to introduce the history of that remarkable event, by a short account of the last adventure of his celebrated antagonist. Simon Magus, after passing through divers provinces, came to Rome, and there gained a high reputation. St. Justin Martyr, St. Irenæus, Tertullian, Eusebius, St. Cyril of Jerusalem, and Theodoret, assure us, that divine honors were paid him there, and that a statue was erected to him in the isle of Tiber, by the emperor Claudius and the senate, with this inscription, "Simoni Deo Sancto."* If Simon inclined the humor of Messalina that way, she was capable of being carried to all sorts of extravagances, and of persuading Claudius to the same; for that emperor is justly called a child with gray hairs, a greater idiot having never worn the purple. Messalina being slain for her public adulteries and other crimes, in the year 48, Claudius took to wife his niece Agrippina, by an incest till then condemned in the Roman state. Being a greater firebrand than Messalina had ever been, she pushed Claudius on many acts of cruelty; for out of mere stupidity, and without malice, he could sport himself in blood. She prevailed on him to adopt Nero, who was her son by Domitius, her first husband. Claudius left a son of his own by Messalina, called Britannicus. Agrippina

⁴³ John xiii. 36, xxi. 18, 19.

⁴⁴ 2 Pet. i. 14.

* Several moderns have called in question this statue, and fancy that St. Justin was led into a mistake by a statue which was dug up in the isle of Tiber, near two hundred years ago, dedicated to Semo Sancus, or Sangus, a demigod of the Sabines, with this inscription: "Semoni Sancto Deo Fidius sacrum Sex. Pompeius, Sp. F. Mussianus—donum debuit." In answer to this surmise of Salmatius, Le Clerc, and some others, the judicious Tillemon makes the following reflections. (Note on Simon Magus, t. 2, p. 340.) "Justin Martyr affirms, that a statue was erected in Rome to Simon Magus, as to a god: this he repeats twice in his great apology, addressed to the emperor, to the senate, and to all the people of Rome: and sufficiently intimates that it was the emperor Claudius and the senate who caused this statue to be set up. It is evident that St. Cyril of Jerusalem thus understood him. St. Irenæus, (l. 1 adv. Har. c. 20, p. 115; Tertullian, (Apol. c. 13;) Eusebius, (Hist. l. 2, c. 14;) St. Cyril of Jerusalem, (Cat. 6, p. 53;) St. Austin, (L. de Hæres. c. 1, p. 8;) and Theodoret, (Hæret. Fab. l. 1, c. 1,) assert the same. Tertullian, Eusebius, and St. Austin say it was raised by public authority; and Tertullian and St. Cyril make mention of the same inscription. Can any one imagine that St. Justin, a person then living in Rome, well acquainted with all the mythology of the heathens, writing to the emperors and senate, could have fallen into so ridiculous a mistake, of which the meanest artisan could have convinced him? On the other side, the heathens could not fail to take notice of such a blunder, and turn it to the scorn of the apologist and his religion. Yet this they never did; otherwise the author would have excused himself in his second apology, and could never have the boldness to cite this very passage in his dialogue with Trypho, (p. 349.) Irenæus and Tertullian (than whom no man was better acquainted with the follies of paganism) could not have had the assurance to repeat so gross a blunder, had the heathens shown it to be such. St. Austin was no stranger to the Sancus or Sangus of the Sabines; for he makes mention of him. (l. 18, de Civ. c. 19;) yet he says, that a statue was, by public authority, erected, not only to Simon, but also to his Helena; which he did not take from St. Justin, no more than Theodoret did the circumstance that the statue of Simon was of brass. Moreover, the difference between Semoni Sancto, or Sango, and Simoni Sancto, is obvious; and the word Fidius quite changed the sense, meaning that god to be the Roman Fidius who presided over oaths. If Justin thought this denoted the quality of the Son of God, why did he not take notice of it? Lastly, the statue of Semo was erected by a private person, not by the emperor or senate. Several statues were consecrated to Semo Sancus, besides this in the isle of Tiber: one is mentioned by Baronius, (ad an. 44,) which was erected on the Quirinal hill; and two others have been found in Italy. (Gruter, Inscript. pp. 96, 97, 98.) It is clear in Gruter, that the Romans sometimes added the epithet Sanctus to their gods, and that of Deus, though not so often as Divus, to those whom they had known only men. St. Irenæus and St. Cyril say this statue was erected by the order of Claudius; St. Austin says, at the instance of Simon himself. The Romans offered sacrifices to Caligula and Domitian in their lifetime: Philostratus says that Apollonius Tyaneus was worshipped for a god while living. Athenagoras informs us, that about the year 180 the city of Troas erected several statues to one Nerullinus, offered sacrifices to one of them, and pretended that it gave oracles and healed the sick, even when Nerullinus himself lay sick. (Legat. pro Christ. p. 29.) And St. Paul and Barnabas had a great deal of difficulty to hinder those of Lystra from offering sacrifices to them." Thus Tillemon. The learned Mr. Reeves, in his notes on this apology of St. Justin, (p. 50,) says, "We must also observe, that our martyr himself was a Samaritan, and lived in the next age; that he was a person of great learning and gravity; of a genius wonderfully inquisitive about matters of this nature; that he was at this time at Rome, where every one could inform him of what god this was the statue, as easily as any one about London could tell now whose the statue is at Charing Cross; that he presented this apology to the emperors and senate, and pressed for the demolishing of this statue, which, if it was grounded on so notorious a mistake, must have a very ill effect upon his apology and cause, and must needs be resented." &c. See this fact defended by Baron. ad an. 44, n. 55; Spencer, *Not in Orig. contra Cels. l. 1, p. 44*; Hammond, *diss. 1, de Epis. Grotius, l. 3, Oper. p. 488*. Halloix in *St. Jus* and, and especially Weston, in an express dissert. p. 17.

afterwards poisoned Claudius, in the year 51; and by a complication of crimes, opened the way to the imperial throne for her son Nero. The young prince soon set aside his mother, but governed five years with great clemency, leaving the direction of all things to his master Seneca, and to Burrhus, the prefect of the prætorian cohorts; except that he poisoned his brother Britannicus, while they were supping together, in the year 55. But after he had killed his own mother Agrippina, in 58, he became the greatest monster of cruelty and vice that perhaps ever disgraced the human species. Simon Magus found means to ingratiate himself with this tyrant; for Nero was above all mortals infatuated with the superstitions of the black art to the last degree of folly and extravagance. To excel in this was one of his greatest passions; and for this purpose he spared no expense, and stuck at no crimes. But all his endeavors were fruitless. When Tiridates, a Parthian prince, who was a magician, came to Rome, and was crowned by Nero, king of Armenia, in the forum, the tyrant hoped to learn of him some important secrets of that detestable superstition. The most skilful of the Parthian magicians exhausted all their science to satisfy him; but only gave the world a new proof of the emptiness of that art. Pliny concludes from this want of success in Nero, and Tillemont repeats the same of Julian the Apostate, that seeing the utmost skill of those who have most addicted themselves to this deceitful art, joined with the greatest power and impiety, was never able to effect any thing by it, every one must rest convinced, that magic is not less vain and idle, than it is impious and execrable. Simon Magus, by his vain boastings, and illusions, could not fail to please this tyrant. The fathers assure us that this famous magician had promised the emperor and people to fly in the air, carried by his angels, thus pretending to imitate the ascension of Christ. Accordingly, he raised himself in the air by his magical power, in presence of the emperor. St. Peter and St. Paul, seeing the delusion, betook themselves to their prayers; upon which the impostor fell to the ground, was bruised, broke a leg, and died a few days after in rage and confusion. This wonderful event is related by St. Justin, St. Ambrose, St. Cyril of Jerusalem, St. Austin, St. Philastrius, St. Isidore of Pelusium, Theodoret, and others. Dion Chrysostomus, a heathen, writes that Nero kept a long time in his court a certain magician, who promised to fly.⁵⁵ And Suetonius says,⁵⁶ that at the public games a man undertook to fly in the presence of Nero, but fell in his first essay, and his blood even stained the balcony in which the emperor stood. This history Baronius, Tillemont, Ceillier, and Orsi understand of Simon Magus.

The great progress which the faith made in Rome, by the miracles and preaching of the apostles, was the cause of the persecution which Nero raised against the church, as Lactantius mentions. Other fathers say, the resentment of the tyrant against the apostles was much inflamed by the misfortune of Simon Magus; and he was unreasonable enough to make this credible. But he had already begun to persecute the Christians from the time of the conflagration of the city, in 64. St. Ambrose tells us,⁵⁷ that the Christians entreated St. Peter to withdraw for a while. The apostle, though unwillingly, yielded to their importunity, and made his escape by night; but, going out of the gate of the city, he met Jesus Christ, or what in a vision appeared in his form, and asked him, "Lord, whither art thou going?" Christ answered, "I am going to Rome to be crucified again." St. Peter readily understood this vision to be meant of himself, and taking it for a reproof of his cowardice, and a token that it was the will of God he should suffer, returned into the city, and, being taken, was put into the Mamertine

⁵⁵ Or. 21.⁵⁶ In Neron. c. 12.⁵⁷ St. Ambr. *Serm.* 68.

prison with St. Paul. The two apostles are said to have remained there eight months, during which time they converted SS. Processus and Mar- tinian, the captains of their guards, with forty-seven others. It is generally asserted that when they were condemned, they were both scourged before they were put to death. If St. Paul might have been exempted on account of his dignity of a Roman citizen, it is certain St. Peter must have undergone that punishment, which, according to the Roman laws, was always inflicted before crucifixion. It is an ancient tradition in Rome that they were both led together out of the city by the Ostian gate. St. Prudentius says, that they suffered both together in the same field, near a swampy ground, on the banks of the Tiber. Some say St. Peter suffered on the same day of the month, but a year before St. Paul. But Eusebius, St. Epiphanius, and most others affirm, that they suffered the same year, and on the 29th of June. St. Peter, when he was come to the place of execution, requested of the officers that he might be crucified with his head downwards, alleging that he was not worthy to suffer in the same manner his divine Master had died before him.* He had preached the cross of Christ, had borne it in his heart, and its marks in his body, by sufferings and mortification, and he had the happiness to end his life on the cross. His Lord was pleased not only that he should die for his love, but in the same manner himself had died for us, by expiring on the cross, which was the throne of his love. Only the apostle's humility made a difference, in desiring to be crucified with his head downward. His master looked toward heaven, which by his death he opened to men; but he judged that a sinner formed from dust, and going to return to dust, ought rather in confusion to look on the earth, as unworthy to raise his eyes to heaven. St. Ambrose,⁵⁸ St. Austin,⁵⁹ and St. Prudentius ascribe this his petition partly to his humility, and partly to his desire of suffering more for Christ. Seneca mentions, that the Romans sometimes crucified men with their heads downward; and Eusebius⁶⁰ testifies that several martyrs were put to that cruel death. Accordingly the executioners easily granted the apostle his extraordinary request. St. Chrysostom, St. Austin, and St. Austerius say he was nailed to the cross; Tertullian mentions that he was tied with cords. He was probably both nailed and bound with ropes.† F. Pagi places the martyrdom of these two apostles in the year 65, on the 29th of June.‡

⁵⁸ In Ps. 118.⁵⁹ Serm. 253.⁶⁰ Hist. l. 8, c. 8.

* " Ille tamen veritus, celsæ decus æmulando mortis,
Ambire tanti gloriam magistri
Noverat ex humilî cælum citius solere adiri."

S. Prud de Cor. Hymn. 6, alias 12.

So also Orig. in Gen. apud Eus. l. 3, c. 1; S. Chrys. Hom. 5, in 2 Tim. 2; S. Hier. de Script.

† The oldest pontificals and calendars say, that St. Peter was crucified and buried near Nero's palace, on the Vatican, in the same place where his great church now stands. See Schelestrate, l. 1, Ant. Eccl. p. 402; Berti, t. 2, Diss. Hist. p. 12; Bozius, and Aringhi, Roma Subterranea.

‡ To settle the chronology of St. Peter's history, it is necessary first to determine the year in which Christ died. When the consulates, by which years were most frequently dated in the Roman empire began to be confused, and were soon after extinct, Dionysius Exiguus, a Scythian by extraction, a learned abbot in Rome, in the last year of the emperor Justin, of the Christian era 527, published a Paschal Cycle, in which he computed the dates of the years from the first day of January following, reputed the time of the birth of Christ, on the 25th of December. George Syncellus mentions Panodorus, an Egyptian monk, in the reign of Arcadius, in the fifth age, who in a chronicle had made use of this epoch, in which several orientals had imitated him. Dionysius Exiguus first made use of it in the West; but before the close of the eighth century, its use was so universal, that it has been called the Common Christian Era; though Beze in 731, both in his history, and in his learned book, De Temporum Ratione, and some others, date their era one year before Dionysius, and from the feast of the incarnation of Christ, or the annunciation of the Blessed Virgin, the 25th of March. Modern chronologists discovering that this common era was erroneous, and that the birth of Christ certainly preceded it, have run into opposite extremes, and by their different opinions, and perplexed dissertations, have rendered the exact chronology of the first period of our holy religion the more obscure and unsettled. To avoid ambiguity, and to throw a light on this part of sacred history, it is necessary to premise some short observations which may serve as a clue to conduct us through this labyrinth. The neglect of the deference due to the authority of the fathers who lived near those times, has been a source of many mistakes; which their testimony removes, and presents a system most consistent both with itself, and with the gospel history. By this rule Christ will be proved to have been born in the year of Rome 749, according to the computation of Varro, the fortieth of August

St. Gregory writes, that the bodies of the two apostles were buried in the catacombs, two miles out of Rome.⁶¹ The most ancient Roman Calendar, published by Bucherius, marks their festival at the catacombs on the 29th of June. An ancient history read in the Gallican church in the eighth century says, their bodies only remained there eighteen months. From those catacombs where now stands the church of St. Sebastian, the body of St. Paul was carried a little further from Rome, on the Ostian road; and that of St. Peter to the Vatican hill, probably by the Jewish converts who lived in that quarter. At present the heads of the two apostles are kept in silver bustoes in the church of St. John Lateran. But one half of the body of each apostle is deposited together in a rich vault in the great church of St. Paul on the Ostian road; and the other half of both bodies in a more stately vault in the Vatican church, which sacred place is called from primitive antiquity, "The Confession of St. Peter, and Limina Apostolorum," and is resorted to by pilgrims from all parts of Christendom. The great Saint Chrysostom never was able to name either of these holy apostles without raptures of admiration and devotion, especially when he mentions the ardent love of St. Peter for his divine Master. He calls him "the mouth of all the apostles, the leader of that choir, the head of that family, the president of the whole world, the foundation of the church, the burning lover of Christ."*

St. Peter left all things to follow Christ; and in return received from him the promise of life everlasting, and in the bargain a hundred-fold in this

⁶¹ St. Greg. l. 3, ep. 30.

tus, and the fifth before the common era, in the consulate of Augustus twelve, and L. Cornelius Sulla. He was beginning his thirtieth year when he was baptized, celebrated from that time four Passovers, and was crucified on the 25th of March, in the 33d year of his age, of the common era 29, the two Gemini being consuls, as Tertullian, (adv. Jud. c. 8.) St. Austin, (l. 18, de Civ. c. 54.) Victor Aquitanus, (in Chron.) the Liberian Calendar, and many other calendars quoted by Henschenius, testify. (See Berti, Diss. Hist. 6, t. 1, p. 232, and Orsi, t. 1.) The death of Christ happened in the fifteenth year of Tiberius reigning alone, as Tertullian, (adv. Jud. c. 8.) Lactantius, (l. 4, inst. c. 10.) S. Prosper, &c., assure us; i. e. in the eighteenth since he was associated with Augustus in the government of all the provinces. It is objected that this full moon fell not that year on a Friday. But the astronomical cycles have been often altered, nor do we know those which the Jews followed. Samuel Petit demonstrates them to have been confused, especially after Herod had introduced the Roman correction and calendar; nor do we know how the Jews reconciled to it their lunar month Nisan: their manner of observing the new moon, as described by Lamy, and their Veader, demonstrate them not to have been nice in these cycles. Usher and Lancelot contradict the gospel when they say Christ was thirty-three or thirty-four years old when he was baptized; and whereas St. Ignatius Martyr, St. Austin, &c., say Christ lived only thirty-three years, they prolong his life to thirty-seven years.

As to St. Peter, we are assured by St. Jerom (l. de scriptor. in S. Paulo) that he suffered in the thirty-seventh year after Christ's crucifixion; consequently in the year of the common era 65, the twelfth of Nero. He therefore governed the church thirty-seven years. The apostles remained in Judea twelve years from the ascension of Christ, before their dispersion into other nations, as the ancients agree; but we count the first and the last only begun. This brings the apostolic history to the forty-first year of the Christian era. Saint Peter then came to Rome, and fixed there his episcopal chair. Eusebius writes in his chronicle. "Cum primum Antiochenam fundasset ecclesiam, Roman proficiscitur, ubi evangelium predicans, 25 annis ejusdem urbis episcopus perseverat." And St. Jerom, (in Catal.) "Secundo Claudij anno ad expugnandum Simonem Magnum dum Roman pergit, ibique 25 annis cathedram sacerdotalem tenuit." Sulpicius Severus, (l. 2, Hist.) Paulus Orosius, (l. 7, c. 6.) St. Leo, (Serm. 8, in Nat. Apost.) &c. affirm the same, which is likewise clearly expressed in the Liberian Calendar, and in all the oldest pontificals. Bede, De ratione Temp. St. Prosper, &c., are vouchers for the same point. St. Peter suffered death in the year 65, Nerva and Vestinus being consuls, in the thirty-seventh from the crucifixion of Christ, and the twelfth of Nero. The Liberian Calendar writes: "Passus est tertiam ante Calendas Julias, Consulibus Nerva et Vestino." Lactantius l. 1, de Mortibus Persec. says the apostles had preached twenty-five years before the reign of Nero, when Peter came to Rome; by which he does not affirm that he had not been at Rome before; and these twenty-five years exactly coincide with our chronology. Nero certainly raised his persecution immediately after the burning of Rome in the year 64, of his reign the eleventh, as is clear from Suetonius, Tacitus, and Sulpicius Severus, l. 2. This last writer and Saint Epiphanius (hær. 27) say, the apostles were not cut off in the beginning, but in the twelfth year of Nero. Papebroke calls it the eleventh, because Nero began his reign in October; but Petavius demonstrates (Doctr. Temp. l. 11, c. 14) that the years of the reigns of the Roman emperors were always counted from the beginning of the first year, not from the day upon which they entered upon their reigns. Tillemont imagined that the apostles suffered a year later, but does not remove the objection raised from the absence of Nero, who went into Greece before the month of June, and passed there the remaining part of the year; and in the following, laid violent hands upon himself, on the 9th of June, as we learn from Xiphilin's epitome of Dion Cassius. See Solerius Bolland, in Hist. Chronol. Patriscrch. Antioch. ante Tomum 4, Julij.

* Ο Πέτρος ὁ κορυφαῖος τῆς χορῆς, τὸ στόμα τῶν ἀποστόλων ἀπάντων, ἡ κεφαλὴ τῆς φατρίας ἐκείνης ἡ ρῆς ἀεικνήμεις ἀνάσσης προστάτης· ὁ θεμέλιος· ἡς ἐκκλησίας ὁ θεσμός ἱερατῆς τῆ Χριστοῦ. St. Chrys. Hom. 29 Tim. iii. l. t. 6, p. 982, ed. Ben.

present life. O thrice happy exchange! O magnificent promise! cries our St. Bernard. O powerful words, which have robbed Egypt, and plundered its richest vessels! which have peopled deserts and monasteries with holy men, who sanctify the earth, and are its purest angels, being continually occupied in the contemplation and praises of God, the ever glorious, uninterrupted employment of the blessed, which these spotless souls begin on earth to continue for all eternity in heaven! They have chosen with Mary the better part, which will never be taken from them. In this how great is their everlasting reward! How pure their present comfort and joy! and yet how cheap the purchase! For, what have they left? what have they bartered? Only empty vanities; mere nothings; nay, anxieties, dangers, fears, and toils. Goods which, by their very possession, are a burden; which, by their loss or continual disappointments, perplex, fret, disturb, and torment; and which, if loved with attachment, defile the soul. Goods which Crates, the heathen philosopher, threw into the sea, to be rid of their troubles, saying, "Go into the deep, ye cursed incentives of the passions. I will drown you, lest I be drowned by you."* I am too weak to bear your burden. To possess you without defiling my heart, to enjoy you without covetousness, pride, or ambition, is a difficult task, and the work of an extraordinary grace, as truth itself hath assured us. Happy are they who follow the Lord without encumbrance or burden! who make their journey to him without the load of superfluous baggage or hinderance! All are entitled to this present and future happiness, who repeat these words of St. Peter in their hearts and affections, though they are seated on thrones, or engaged by the order of Providence in secular affairs. They use the world as if they used it not, living in it so as not to be of it, and possess its goods so as to admit them into their houses, not into their hearts. They are solicitous and careful in their temporal stewardship, that they may be able to give an account to their Master, who has intrusted them with it; yet live in their affections as strangers on earth, and citizens of heaven. Those on the other side are of all others most unhappy, who in some measure imitate the hypocrisy of Ananias and Sapphira, while they repeat the sacred words of the apostle with lying mouths: who renounce the world in body only, and carry in affection its inordinate desires and lusts, its spirit and contagion, into the very sanctuaries which are instituted to shelter souls from its corruption.

ST. HEMMA, WIDOW

SHE was nearly allied to the holy emperor St. Henry, and having sanctified the world and her family by her holy example in a married state, after the death of her husband, she founded the great double Benedictin monastery of Gurk, in Carinthia, for twenty monks and seventy-two nuns, in which she took the religious veil, and died the death of the saints in 1045 | See Papebroke, Jun. t. 5, p. 499.

* Abite in profundum, malæ cupiditates; ego vos mergam, ne mergar à vobis.

† The archbishop of Saltzburg, by the authority of pope Alexander II. and the concurrence of Henry IV., founded a bishopric at Gurk in 1073, to which the revenues of this abbey were united in 1120, the nunnery being extinguished, and the monks made regular canons, who still serve that church, and are of the congregation of Lateran.

JUNE XXX.

ST. PAUL, THE APOSTLE.

From his epistles and the Acts of the Apostles. See Tillemont, t. 1.

THOUGH St. Paul was not one of the twelve, yet so miraculous was his vocation by the immediate voice of Christ from heaven; so wonderful the manner in which he was sent by the express command of the Holy Ghost to instruct all nations; so extraordinary was his rapt to the third heaven, by which (to use the words of St. Maximus) he was authorized and consecrated to the apostleship, in heaven itself, and learned among angels what he was to teach among men; so eminent was his gift of inspiration, and his spirit of prophecy; and lastly, so many and so great were the things which he suffered and did for the honor of God, and for the conversion of nations, that he has been justly entitled to hold a place among the apostles. His miraculous conversion the church commemorates on the 25th of January. After he was baptized, he stayed some days at Damascus, and there preached Christ openly in the synagogue.¹ But he soon retired into Arabia, probably into the country near Damascus, which city was in the power of Aretas king of Arabia, and father-in-law to Herod Antipas. It is not mentioned how long he lived in this retirement; but coming back to Damascus, he began again to preach the faith, and confuted the Jews with wonderful force. That obstinate race, seeing themselves unable to enter the lists against him laid a plot to take away his life, and prevailed with the governor of Damascus, under Aretas, to promise them his concurrence.² They therefore kept continual watch, searched many houses, and obtained a guard of this governor to be placed at the gates to apprehend him; but the holy convert was let down by the brethren in a basket over the wall by night. He had then continued three years partly at Damascus, and partly in his retirement in Arabia, and took this occasion to go to Jerusalem to see St. Peter. St. Barnabas, who knew him, introduced him to SS. Peter and James, and satisfied them and the church of the sincerity of his conversion: for many of the Christians at first shunned his company, fearing some design in one who had been their most furious enemy.

In this and in every other circumstance of the establishment of our holy religion, it is observable how impossible it is for the most obstinate infidel to harbor the least suspicion of human contrivance. If the revelations, miracles, and mysteries, which the apostles preached, had not been true, they never would have led St. Paul into the secret; one who was before their greatest persecutor. The authors of an imposture are extremely cautious, and infinitely suspicious and jealous. How opposite to this are the candor and sincerity of the apostles! So great a number maintained their testimony, though it cost them the sacrifice of their lives, and every temporal advantage, while any one of them who could have discovered a cheat, had every advantage to expect both from Jews and Gentiles. The evidence of their miracles, the humility of their hearts, the heroic sanctity of their lives, their constancy under torments even to death, in so great a cloud of wit

¹ Acts ix.

² See Dissertationes tres D. Pr. Walch: 1^o. De Ethnarchâ Judæorum Damascenorum Paulo insidiano. Act. ix. 23. 24. 2^o. De Simone Coriario. Act. x. 6. 3^o. De Agabo Vate. Act. xx. 10. Gottینگ Anno 1754

nesses, and innumerable other circumstances, put their doctrine and testimony beyond the reach of the least suspicion or possibility of error or imposture. But had we no other motive, the manifest sincerity of the apostles in the whole tenor of their conduct, and in particular with regard to St. Paul, as well as that of this illustrious convert towards them, and in the testimony which he gave through all persecutions to the same truth, gives the utmost degree of evidence to the history of his miraculous call, and to the whole Christian religion, in which the demonstration of one miraculous and supernatural fact evinces the divine original, and truth of the whole gospel dispensation.

St. Paul stayed fifteen days at Jerusalem, during which time he enjoyed the conversation of St. Peter, and was very active in disputing against the Jews in their synagogue; but such was their obstinacy that they shut their ears to the truths of salvation; and not being able to withstand the force of his discourses, and the evidence in which he placed the divine revelation, they had recourse to rage and violence, the impotent weapon of disappointed malice; and they sought to take away his life. The disciples, therefore, that he might escape their snares, conducted him to Cæsarea, and thence sent him by sea to Tarsus, his native city. He remained there upwards of three years, and preached in the neighboring countries of Cilicia and Syria with great success. The disciples who had fled from Jerusalem to Antioch after the martyrdom of St. Stephen, disposed the hearts of many to receive the gospel. St. Barnabas coming thither in 43, made a motion to the other disciples that St. Paul might be sent for, not doubting but by the help of so able an assistant, the work of God would be advanced in that great city. The proposal being readily embraced, by an order of the apostles, he went to Tarsus, and brought St. Paul down to Antioch, where they diligently joined their labors for the space of a whole year. About that time the disciples at Antioch were first called Christians. Agabus, a prophet, coming with others from Jerusalem to Antioch, foretold a great famine; which accordingly happened the next year, which was the fourth of the emperor Claudius, of the Christian era, 44. This calamity afflicted the whole empire, but particularly Judæa. When the Christians of Antioch heard of the miseries which their brethren there suffered, they made a charitable collection to the utmost of their abilities, which they sent by St. Paul and Barnabas to Jerusalem, for the relief of the distressed in that church. The bearers of this seasonable alms, having executed their commission, came back to Antioch, which church then flourished exceedingly, and in it were many eminent doctors and holy prophets. Among these, the chief were Barnabas, Simon, surnamed Niger, Lucius of Cyrene, Manahen, and Saul, or Paul.

It seems to have been about this time that St. Paul was favored with his most extraordinary ecstasy, in which he was taken up into the third heaven, or paradise, and heard and saw most sublime mysteries, which man could not utter, of which he speaks fourteen years after.³ For his humiliation under these favors, he was molested with a sting of the flesh, and the buffets of Satan,⁴ by which St. Chrysostom and Theodoret understand persecutions, St. Basil⁵ some corporal infirmity, as a violent headache; but Saint Austin,⁶ St. Jerom,⁷ Bede, and St. Thomas, a temptation of the flesh; which opinion Godeau has attempted to prove by an elegant dissertation. This apostle, not satisfied with his incredible labors, chastised his body also with severe fasting, watchings, and other great mortifications, fearing lest while he preached to others, he might himself fall into dangers, and forfeit his crown.⁸ Notwithstanding his immense fatigues and wonderful actions he did not think he had

³ 2 Cor. xiii.⁶ Conc. 2. in Ps. 58.⁴ 2 Cor. xii. 7.⁷ Ep. ad Hærocl.⁵ Regul. fusior. cap. lvi.⁸ 1 Cor. ix. 27; 2 Cor. vi. 2.

attained any thing, but forgetting all that was behind, he had his eyes open only to the duties and obligations that were before him, and upon what remained yet for him to do that he might finish his career.⁹ As a man who is running a race, by looking behind could only be tempted to loiter, by imagining that he has already rid a good deal of ground ; whereas, by looking forward, he sees how far he has yet to go to carry the prize, and spurs himself forward lest he lose the advantages he may seem to have already gained : so did this apostle in the path of virtue, stretching himself forward always with fresh vigor, and daily redoubling his fervor, to do what still remained for him to accomplish. He despised himself as an unprofitable servant, and condemned himself as falling short of what he owed to God, whom he always served in holy fear ; for, though his conscience did not reproach him, he knew that he was not by this justified before God.¹⁰ He glorified and pleased himself in persecutions and humiliations ; in his own nothingness, weakness, and insufficiency, that God, his only strength and great All, might alone be considered and glorified in all things. In the fullest conviction and most sincere and feeling sentiment that he was the very abstract of miseries, poverty, and nakedness, and in a total forgetfulness and contempt of himself, he never ceased, with his whole heart, to give all honor and glory to God, and to excite his tongue, his soul, all his powers, and all created beings to praise his holy name, and thank his goodness and mercy without intermission. He feared no dangers, was deterred by no difficulties, nor daunted by any torments, or death in any form, in so noble a cause ; but rejoiced in the greatest sufferings, fatigues, and labors, that he might make God everywhere known, and might endeavor with his whole strength to bring all men to his most sweet and holy love. He esteemed himself for this a debtor to the whole world, Greeks and barbarians, the wise and the unwise, learned and unlearned, Jews and Gentiles. This pure love of God and ardent zeal for his glory, could not have kindled this holy flame and consumed in him all earthly affections, had he not been crucified to the world and dead to himself. In this disposition he so studied Christ crucified as to put on his sentiments, and to animate himself with the perfect spirit of his divine meekness, patience, charity, and humility. He could say, with confidence, that he carried the marks of the precious wounds of Christ in his own body, that with him he was nailed to the cross, that he would glory in no other thing save in the cross of the Lord Jesus Christ, and that he no longer lived himself, but that Christ lived in him. Can we wonder that a man so spiritual and divine, armed with the power of grace, commanding nature by the gifts of miracles, often seeing into futurity by an eminent spirit of prophecy, and raised above all things human, should trample under his feet the united legions of hell and the world banded against him ? Can we be surprised that he should become the instrument of God to beat down, by the humility of the cross, the pride of the world, and subject so many nations to the humble law of the gospel ? God was pleased to call his servant to this great work, at a time when the doctors at Antioch were employed in preaching, and were joined by the faithful in fasting and prayer, which pious public exercises have always attended the election of new ministers in the church. The Holy Ghost commanded, by some of the prophets, that Saul and Barnabas should be set apart for a special office of preaching. By this we are to understand the function of the apostleship, that they may propagate the faith over all nations with full authority.¹¹ Thus was St. Paul assumed to the apostleship.¹² Though the other apostles lived by the gospel, he chose **not** to make use of that liberty, but to gain his subsistence by making tents,

⁹ Phil. iii. 13.¹⁰ 2 Cor. xii.¹¹ Acts. xiii.¹² Gal. i. 11, 12.¹³ 1 Cor. ix. 6, 12 ; Acts xviii. 3. See A. Lapide, Calmet, and Synops Critic. ib.

such as were used by soldiers and mariners. Nevertheless, this apostle received sometimes the voluntary alms of the Christians, rejoicing in their charity, not for himself, but for their sake.¹⁴ For, as to himself, having tried all things, he was prepared for all, ever content with his condition wherever he was.¹⁵ He knew how to live in want and in hunger, as well as in plenty. To defend the dignity of his apostleship, upon which the success of his preaching depended, he mentioned once his revelations and privileges, but compelled by necessity for the salvation of many souls and conversion of nations; and he speaks of them in such a manner as to show that he gave all the glory to God alone, and made no account of them himself, but trembled and humbled himself more under such favors. In things which seemed to his advantage it is visibly his tongue only that mentions them, without the heart, when solicitude for the souls of his brethren betrayed the secret of his humility. But he glories in his infirmities, his heart speaks by the instrument of his tongue when he recounts whatever was a subject of confusion to him, and he styles himself, from the sincere sentiment of his heart, a blasphemer, a persecutor, an abortive, the last of the apostles, and unworthy to bear that name.

We have, in the Acts of the Apostles, a summary account of the missions of St. Paul, after he had received the imposition of hands. Taking with him St. Barnabas in 44, he travelled from Antioch to Seleucia, and embarking there sailed to Cyprus. He preached first in the Jewish synagogue at Salamis, and afterwards up and down the island till he arrived at Paphos, a large city on the other side of the isle, in which resided Sergius Paulus, the Roman proconsul. This governor was a wise and prudent man, but was seduced by the magical arts of a Jewish impostor, one Barjesus, otherwise called Elymas, surnamed the Sorcerer. The proconsul was moved by the reputation of the miracles of St. Paul, and desired to hear him speak. Elymas opposed the preaching of the apostle; but the saint by his malediction smote him with blindness for a time, so that he could not see the sun. Sergius Paulus, at the sight of this miracle, and by hearing St. Paul, was converted, and received the sacrament of baptism. Origen and St. Chrysostom tell us that Elymas recovered his sight by embracing the faith. Some think our apostle took the name of Paul from this illustrious proconsul, and St. Luke from this time usually calls him so. Others look upon it as more probable that he changed his name upon his conversion. St. Paul, leaving Cyprus, went by sea to Perge in Pamphilia, where John Mark, who had followed the two apostles, doing little offices about the poor, forsook them, and returned to Jerusalem, not having courage to undergo the fatigues of the missions. Our apostle hastened from Perge to Antioch, the capital of Pisidia, and there preached in the synagogue on two Sabbath-days. Many were induced by his discourses to believe in Christ; but the more obstinate Jews drove him and Barnabas out of their country. The apostles shook the dust off their shoes in testimony of their incredulity, and preached next at Iconium in Lycaonia. There God so blessed their labors, that many, both Jews and Gentiles, believed, and the two apostles continued a considerable time in that city to instruct the converts, till they were obliged to depart privately to escape being stoned by the enemies of truth who were enraged at their success. After this they visited Lystra, Derbe, and other towns and villages in that country. At Lystra, happened the cure of a man who had been lame from his birth, and had never walked, to whom St. Paul restored his strength and the use of his limbs, by bidding him to stand upright on his feet, in the midst of a public assembly. This made the heathens

take St. Barnabas for Jupiter, on account of his gravity and comeliness, and St. Paul for Mercury, because he was the chief speaker. In this persuasion, the populace prepared to offer them sacrifice, and for that purpose the priests of Jupiter brought oxen dressed up with garlands, after the Gentile manner, to the place where they were. Paul and Barnabas rent their garments to testify their abhorrence of such an attempt, and prevented their abominable sacrifices. Soon after, St. Paul was stoned by the same giddy mob, and was dragged out of the city for dead; but, by the care of the disciples, he recovered, and returned into the city with them. However, not to provoke his persecutors, he departed the next day with St. Barnabas to Derbe, where our preacher converted a great number. They returned by Lystra, Iconium, and other places, (ordaining priests in every church,) to Antioch in Syria, after an absence of about three years. During the four following years, St. Paul preached over Syria and Judæa; and that interval seems to be the time in which he carried the gospel from Jerusalem into the West, so far as Illyricum.¹⁶

The apostle, speaking of his missions, passes over the innumerable conversions, miracles, and wonders which he wrought, and only mentions his sufferings, for the cross was his glory. He tells us that he had undergone more labors, and suffered more frequent imprisonments, and more stripes, than any other. He was often near death by rivers, thieves, and dangers from Jews, and from false brethren, in towns, and in deserts; he endured all manner of fatigues, frequent watchings, fasting, hunger, thirst, and nakedness. He had been five times publicly whipped by the Jews, receiving each time thirty-nine stripes; and had been thrice beaten with rods by the Romans or Gentiles; had thrice suffered shipwreck; and been a day and a night in the depth of the sea,¹⁷ that is, in a vessel which was so long shattered and tossed amidst the waves. After this progress we find him again at Antioch in 51, whence he went to Jerusalem, and assisted at the first general council held by the apostles at Jerusalem. St. Clement of Alexandria assures us that all the apostles were present at it. St. Luke mentions in it, only St. Peter and St. James, and also assures us that St. Paul and St. Barnabas recounted in it the progress which they had made by their preaching among the Gentiles. St. Paul informs us,¹⁸ that he was acknowledged by the church the apostle of the Gentiles. Judas and Silas being deputed by the council to carry its decrees to Antioch, Paul and Barnabas bore them company so far. St. Peter came after them, and meekly suffered the generous reproof of St. Paul. Our apostle stayed some time in that city to confirm in the faith the new converted flock; and then set out to visit the churches he had founded in the East, but would not admit John Mark again into his company. Upon which St. Barnabas took him, and went into Cyprus. St. Chrysostom¹⁹ says, that both St. Paul and St. Barnabas had good reasons for what they did; both sought only the greater glory of God, and they parted in perfect charity, as appears by the affectionate mention St. Paul makes of Barnabas in his other epistles. "Would to God," says this holy doctor, "that all our disputes had never any other motive but that of duty, nor any other end than the good of souls." Upon this occasion St. Paul made Silas, or Sylanus, his companion, and visited the churches in Syria, Cilicia, and Pisidia. At Lystra, in Lycaonia, he took St. Timothy for his disciple, and circumcised him, to show his condescension to the Jews, though he refused to circumcise Titus, to assert the liberty of the gospel, which freed men from the servitude of the old law, and the obligation of its ceremonial precepts. These being all types of Christ. were

¹⁶ Rom. xv. 19¹⁷ 2 Co. xi. 23¹⁸ Gal. ii. 7.¹⁹ Chrys. hom. 34, in Act

cease when they were fulfilled by the new law of the gospel, to which they gave place as figures to the reality.²⁰

From Lycaonia, St. Paul passed into Phrygia and Galatia. He tells us that the Galatians received him as an angel from God, and would willingly, had it been possible, have pulled out their very eyes to have given them to him.²¹ The apostle desired then to go into Lesser Asia, but was hindered by the Spirit of God, or by a special revelation for that time; as he was also from passing into Bithynia. St. Chrysostom admires, how joyfully and readily he acquiesced in the divine will, inquiring no reasons, alleging no motives, because in all things he sought only the divine will. While he remained at Troas, preaching the gospel, in a vision in the night, a Macedonian seemed to stand before him, entreating him to come into his country, and help that people. The evangelist, St. Luke, begins in this place first to use the term *we*, and to speak in the first person,²² whence most interpreters date from this time his attending upon St. Paul in the ministry of the word. He had been converted at Antioch, and bishop Pearson will have him to have been a disciple of St. Paul at Antioch, eight years before; but from this time he became his inseparable companion, and seems never after to have left him. St. Paul being thus invited into Macedonia, took ship with Silas, Luke, and Timothy, and went to Samothracia, an isle in the Ægean Sea, not far from Thrace; and the next day arrived at Neapolis, a port of Macedonia. From thence they proceeded to Philippi, a famous city, and a Roman colony. There St. Paul preached in a Jewish Proseuche, or oratory, which stood by the side of a river at a little distance from the town, and converted, among others, Lydia, a Jewish proselyte, a seller of purple in that city, though a native of Thyatira. This devout woman and her family so earnestly pressed St. Paul to lodge with her, that he was obliged to accept of her entertainment: so long as the holy men continued in this city, they resorted every day to the same place of devotion. After several days, being on their road thither, they were met by a young woman possessed by a devil,* who was in great reputation in that country for soothsaying, and of which her masters made a great profit. This girl cried out after the saints: "These men are servants of the most high God, who preach unto us the way of salvation." Thus she continued to follow them some days. As Christ would not suffer the devil to confess him, lest his lying tongue should prejudice the truth among men, and because he would not admit the spirit of darkness to any commerce with the works of light; so St. Paul at length commanded this evil spirit, in the name of Jesus, to come out of the damsel; and the devil, though unwilling, obeyed, and left her that instant. The covetous masters of the girl saw this miraculous cure would prove a great loss to them, and stirred up the populace against the preachers, hurried them before the magistrates, by whose order they

²⁰ Mat. xl. 13.²¹ Gal. iv. 13.²² Acts xvi. 10.

* This damsel is called *ἑρασπίμωτος* and Pythonissa, or one possessed with an evil spirit of divination, Acts xvi. 16. That this is the signification of both those words, is evident from Lev. xix. 31, xx. 27, Deut. xviii. 11, 1 Reg. xxviii. 7, &c. Also from other writers, both Christians and pagans, as Plutarch, lib. de defectu Orac. p. 737; Suidas and Hesychius, in their Lexicons; also Gaïen and Aristophanes, apud Syn Critic. This name was derived from the priests and priestesses of those idols which gave oracles, especially from the most famous priestess of the oracle of Apollo, or Python, at Delphos, called from him Pythonissa. In like manner, in most other oracles, the image was not pretended to speak, but in some, a priest, in others, a priestess, or Pythonissa, gave the oracles, as in those of Apollo at Potara; of Jupiter Belus at Thebes; of Jupiter, at Dodona, Ammon, &c., as is evident from Herodotus, Livy, Strabo, Pausanias, Macrobius, Plutarch, Virgil, &c. See Banier's Mythology, and Rollin's Ancient History. The enthusiasm, violent convulsions, and ravings of these priests and priestesses, whenever they gave oracles, and discovered hidden things, such as the devil could know, and was permitted by God to manifest, show they were at that time possessed and inspired by an evil spirit, though some oracles were only cheats of juggling priests. Sometimes, persons who were not such priests, or priestesses, were possessed with a like spirit of divination and frequently discovered secret things. Such was the damsel here mentioned.

were scourged as seditious persons, and afterwards thrust into the inner dungeon, and there laid on their backs with their feet fastened in great wooden stocks. In the night they were praising God aloud, when an earthquake shook the prison, the doors flew open, and the fetters fell off all the prisoners, but no one went out of the dungeon. The jailer was awaked by the earthquake and noise; and seeing the prisons open, imagined the prisoners had all made their escape; wherefore, in the apprehension that his life must pay for that accident, he was going to dispatch himself with his sword, had not St. Paul prevented him, hastily crying out, "Do thyself no harm; we are all here." The man, equally surpris'd at the miracle, and at the apostle's goodness, threw himself at the feet of the holy men, and desired to be baptized, with his whole house. The magistrate, the next morning, sent an order for the enlargement of the servants of God. St. Paul, who had alleged nothing to prevent his scourging, then complain'd that a Roman citizen had been whipped against the laws, and refused to depart without more ample satisfaction. This he did to intimidate the judges, and procure their favor for the protection of the converts. The magistrates, trembling at the name of a Roman citizen, came in person, craved pardon of the prisoners, and submissively entreated them to depart.

The apostles having laid in this city the foundation of a very eminent church, as appears from St. Paul's epistle to the Philippians, took leave of the devout Lydia, and the rest, and travelling through Amphipolis and Apollonia, arrived at Thessalonica, the capital of Macedon. St. Paul there preached three Sabbath-days in the synagogue, and converted some Jews, and a great number of Gentiles, who by their patience became the model of the whole church, and were particularly dear to their spiritual father.²³ The unbelieving Jews envied that city the prosperity of the gospel, and gathering together a number of wicked ruffians, beset the house of Jason, a considerable man, who entertained the apostles; but St. Paul and Silas having been removed by the Christians, and concealed in a more secret place, the mob seized upon Jason, and carried him before the magistrates, who obliged him to give bail and security for his good behavior. When the tumult was over, Paul and Silas left the town in the night, and went to Berea. The Jews of this place listened to the gospel with joy, and many Gentiles were also converted. A tumult at length obliged St. Paul to quit that town; but Silas and Timothy stayed behind some time to instruct the converts, while St. Paul made for Athens, whither he afterwards sent for Timothy and Silas. The city of Athens had not so far degenerated in the sciences, but it was still stored with many learned and wise men. The inhabitants were very superstitious; and so careful were they that no deity should want due honor from them, that they had an altar inscribed, "*To the unknown God.*" Whether by this title they meant all unknown pretended gods of other nations, or the true God of the Jews, is uncertain; for the pagans often styled this latter, the unknown God, because he had no particular name like their false deities.* St. Paul preached to the Jews in their synagogue, and to the Gentiles in all public places, even in the Areopagus itself, the supreme court of magistrates, most venerable over all Greece for their great wisdom and learning. Dionysius, one of these judges, embraced the faith; also Damaris, an illustrious woman in the city, and some others. But though the philosophers were not able to enter the lists against a man full of the Spirit of God, and instructed by his light, yet many of them derided his doc-

²³ 1 Thess. ii. 7

* Lucian, or the author of the dialogue Philopatris, swears by the unknown God of Athens, and says that arriving at that city, he had adored him. Pausanias mentions altars at Athens to unknown gods. See Grotius on this passage, or Calmet's Dissertation.

trine concerning the resurrection of the dead, and others who were struck with the thunder of his discourses, said only they would hear him some other time. At Athens St. Timothy came to St. Paul out of Macedon, but Silas was detained longer behind, probably by business or sickness. The apostle hearing that his dear converts at Thessalonica were under persecution from their fellow-citizens ever since his departure, was much concerned lest some of them should lose courage, and sent Timothy to comfort and strengthen them. Paul himself was conducted by a call of the Holy Ghost from Athens to Corinth, where he lodged in the house of Aquila and his wife Priscilla who were of the same trade with himself. Aquila was a native of Pontus, but had resided at Rome till Claudius banished all the Jews out of that city; upon which occasion he came to Corinth. St. Paul worked with him at his trade of tent-making, and on the Sabbaths taught in the Jewish synagogue, and brought many, both Jews and Greeks, over to the faith. It was from Corinth that he wrote his two epistles to the Thessalonians, both in the same year, 52. These are the first of his writings. He suffered much in this city from persecutions, and from the obstinacy of wicked men. Nevertheless, he persevered for the sake of the good; and Christ assured him that he had a numerous people in that place.²⁴ Novatus, elder brother to the philosopher Seneca, who having been adopted by L. Junius Gallio, a noble Roman, and from him called Gallio, was at that time proconsul of Achaia. The Jews carried St. Paul before him; but being a man of integrity and moderation, he answered the accusers that he was judge of wrong and injustice, not of controversies of religion; and so dismissed the cause, and acquitted the apostle. St. Paul, having stayed at Corinth eighteen months, went to Cenchrea, in order to go to Jerusalem for the following passover. In this port he shaved his head, and made the religious vow of the Nazarites, who bound themselves to drink no wine, and to let their hair grow till a limited time, when they again cut it, and offered certain sacrifices. By his conforming to this Jewish rite, St. Paul made himself a Jew with the Jews to gain them to Christ.

Embarking at Cenchrea, he sailed first to Ephesus, and thence to Cæsarea in Palestine, and from that place by land travelled to Jerusalem, where he kept the festival. He then went to Antioch, and travelled again through Galatia, Phrygia, and other parts of Asia, everywhere encouraging the faithful, and watering his young plants. Coming back again from Cappadocia to Ephesus, he stayed there almost three years, preaching both in public places and private houses, and performing great miracles,* even by handkerchiefs, and aprons that had touched his body.²⁵ During three months he addressed himself to the Jews, but seeing their invincible obstinacy, he turned to the Gentiles. Seven sons of Sceva, a prince of the Jewish priesthood, (that is, probably, chief of one of the twenty-four sacerdotal families,) attempted to cast out devils, in the name of Jesus, though they were not Christians, but Jews. The devil answered that he knew them not, and assailed them with great fury. Thus was their vanity punished, and all were moved by this example to treat that holy name with respect. Many seeing the folly of their superstitions, burned their books of magic and judiciary astrology. These persons had before been converted to the faith and baptized,† but out of ignorance and fondness for the foolish superstitions of divination, had still retained such practices and books: their eyes being opened

²⁴ Acts xviii. 9, 10.

²⁵ Acts xix.

Julian the Apostate (apud St. Cyril Alex. l. 3, p. 100) confessed the miracles of St. Paul, but said, "He went beyond all the conjurers and impostors that ever were upon earth." *ὑπερβαλλειν πάντας σαρταχῶν τὸς γύψους καὶ ἀπατεῶνας.*

† Πίπισ ἐυκότων.

by the instructions of the apostle, they burned the books of that detestable art, and came confessing their sinful deeds; that is, not only acknowledging themselves sinners in general terms, but declaring their actions or sins in detail to the priests. We must take notice that one Apollos, an eloquent Jew of Alexandria, being instructed at first only in the rudiments of Christianity, and John's baptism, coming to Ephesus after the first preaching of SS. Peter and Paul in that place, preached Christ with great zeal. Being afterwards more fully instructed in the faith by Aquila and Priscilla, he taught at Corinth with great success, watering what St. Paul had planted.

By the labors and miracles of our apostle, the word of God spread every day exceedingly at Ephesus; and he found there a great door opened to him, but had many adversaries. He suffered much from the persecutions of the Jews, was every hour exposed to divers dangers; and protests, upon oath, that he died daily; that is, he was continually exposed to the danger of death. He fought with beasts *according to man*;²⁶ that is, according to Tertullian, St. Cyprian, and other fathers, also A. Lapide, Calmet, Tillemont, &c., he was exposed to be devoured by them in the amphitheatre, though he was delivered by God. He was again in imminent danger of that death in the same place. In the year 57, Demetrius, a covetous silversmith, who made a great gain by selling silver images of Diana, finding this trade much diminished by the preaching of St. Paul, stirred up the city against him. The stately rich temple of Diana at Ephesus was one of the seven wonders of the world, and the image of that goddess kept there, was pretended to have been formed by Jupiter, and dropped down from heaven: it was held in great veneration through all the Grecian and Roman provinces; and the heathens got little silver images made in imitation of it. Upon the alarm that the honor of this tutelary goddess was attacked, the whole city was in the greatest combustion imaginable; and every one cried out, "Great is Diana of the Ephesians." It was in vain to argue or reason with a mob, especially heated with rage, and stirred up by interest and superstition. St. Paul was sought for to be exposed to wild beasts on the theatre, but could not be found. However, his two companions, Gaius and Aristarchus, zealous Macedonians, were seized on, hurried to the theatre, and the wild beasts were called for to be let loose upon them. St. Paul desired to show himself, and to speak in behalf of his companions; but the overseers of the theatrical games, who were his friends, sent to him to assure him, that he would only endanger himself without rescuing them. One Alexander, a Jewish convert, offered to speak; but the mob suspecting him to be a friend of the apostle, would not hear him; though he would doubtless have thrown the blame on St. Paul, if he was, as is generally thought, that Alexander the coppersmith, of whom the apostle complains that he had done him much evil, and greatly withstood his words, and whom he delivered over to Satan for his apostacy, for blaspheming Christ, and reproaching Christianity.²⁷ But the mob raised an outcry against this apologist for near two hours together, wherein nothing was heard, but "Great is Diana of the Ephesians." And Alexander himself was secured. At length the town-clerk, who kept the register of the games, discreetly addressed the populace, and put them in mind, that if any man had offended them, the courts of justice were open, and ready to do them right; but that by their riot they had rendered themselves obnoxious to the laws, if any one should call them to an account for that day's tumult. By this discourse the multitude was appeased, and immediately dispersed; and Gaius, Aristarchus, and Alexander were released without hurt. St. Paul had made an excursion in the year 55 to Corinth

²⁶ 1 Cor. xv. 32. See Calmet's Diss. on this subject, p. 206, and Tillemont note 40.
²⁷ 2 Tim. iv. 14. 1 Tim. i. 20.

and wrote his epistle to the Galatians full of zeal and apostolic vigor, because they were a rough uncultivated nation, and had received false doctors who pretended to establish an obligation of practising the Jewish ceremonies, and of joining circumcision with the gospel. In 56 he wrote to the Corinthians, being informed that an unhappy division threatened that church, some being for Cephas, others for Paul, others for Apollos, as if these teachers did not all preach the same Christ.

Soon after the tumult mentioned above, St. Paul left Ephesus, and went by Troas a second time into Macedon, whence he sent his second epistle to the Corinthians, whom he visited shortly after a third time. St. Austin was persuaded²⁸ that he then regulated, as he had promised in his letter, the rite and manner of assisting at the divine mysteries, in particular that the body of our Lord should not be received at supper, but only by persons fasting; which is certainly a precept of the apostles, as the same father observes. From Corinth, in 58, the apostle wrote to the Romans, expressing a great desire to see the faithful of that illustrious city, and a purpose to pay them a visit. After three months' stay in Greece, having gathered large alms of the Christians in Macedon and Achaia for the poor of Jerusalem, he set out for Syria, but stopped some time at Philippi, and a whole month at Troas.²⁹ In this city the day before his departure the faithful assembled to receive the holy communion and to hear him preach, and such was their ardor that they passed the hour of dinner, and also that of supper, though it was on a Sunday, and in Easter time; but neither he nor his auditors knew any hunger but that of holy zeal on such an occasion. Thus they remained till midnight, when the devil sought to disturb their devout assembly; but his malice only turned to his own confusion. While the apostle was preaching in a room in the third story, a young man, called Eutychus, being overcome by sleep, fell down to the ground, and was taken up dead. But St. Paul immediately restored him to life, and continued his instructions till break of day. The apostle left Troas on Monday the 17th of April, and went on foot to Assos, where taking ship he sailed to Mitylene, a city in the isle of Lesbos; thence to Samos, another island in the Ægean sea, and at length landed at Trogyllium, a promontory of Ionia. The day following, he proceeded to Miletus, a famous city in Caria, where he was met by the priests and elders of Ephesus, thirty miles from this latter city. He made them a most moving farewell discourse, and their parting was most tender.

From Miletus St. Paul went to the isle of Coos, and the next day to Rhodes; in a third to Patara, a city of Lycia, where he went on board another vessel bound for Tyre in Phœnicia, at which port he arrived after five days' sail. Certain prophets among the Christians at Tyre conjured him not to go up to Jerusalem, foretelling him what evils he had there to suffer. When they were not able to prevail they embraced and prayed with him on the shore. From Tyre he went by sea to Ptolomais, and thence to Cæsarea. There Agabus, the prophet, foretold him that he should be put in chains at Jerusalem, and the Christians endeavored to dissuade him from that journey; but he answered them, that he was ready not only to be bound, but also to die for the name of Jesus Christ.

Thence he proceeded to Jerusalem, where he lodged in the house of Mnason, a Cyprian. This was the fifth visit which he paid to the church of Jerusalem, where he arrived in the year 58, about the twenty-third after his conversion. At Jerusalem he distributed the alms he brought, and was advised by St. James and the priests to defray the expenses of the sacrifices of four Nazarites, whose term was expired. He complied with this

²⁸ S. Aug Ep 118, ad Jan

²⁹ Acts II.; S. Chrys Hom. 43, in Act.

devotion, that he might prove to the Jews that he did not condemn their law, and this his intention he declared to the priests, performing himself the legal purifications.

When he had been seven days in Jerusalem, certain Jews who had opposed him in Asia, being come up to Jerusalem to celebrate the feast of Pentecost, stirred up the Jews of that city against him. For seeing him with Trophimus, an Ephesian and a Gentile, in the city, they falsely imagined that he had carried him into the temple, and so had profaned it. Upon an outcry that he contemned the temple and the law of Moses, the people ran together, and laying violent hands upon the apostle, drew him out of the temple that they might beat and kill him. Claudius Lysias, a Roman tribune, had the command of the garrison that was kept in the castle Antonia, to prevent riots and seditions, to which the Jews were very prone, especially at the time of the three great festivals. This officer was immediately informed of the tumult, and taking a body of soldiers, he marched down upon the rioters, who, being awed by his presence, left off beating St. Paul, and the tribune took him out of their hands; but commanded him to be bound with two chains. Lysias suspected him to be a certain Egyptian who had been the author of a late sedition; but finding himself mistaken, he gave the prisoner leave to speak to the people. St. Paul with great tranquillity gave them an account of his miraculous conversion, and of his commission to preach to the Gentiles. At the mention of this last article the populace began to cry out with great rage, demanding his death. Lysias, to learn from him the state of the affair, commanded that he should be tied to a pillar in order to be scourged. While the executioner was binding his hands, the apostle asked the centurion that stood by, if a Roman could be whipped, and even unheard, without either crime or trial. The centurion intimated this to Lysias, who, hearing that he was a Roman citizen, began to be afraid, and ordered him to be loosed, saying himself had purchased that privilege for a large sum of money. Lysias had led him into the castle Antonia; and the next day he sent to the high priest and all the council to come and give him a meeting out of the camp or district of the castle where the garrison was, that from them he might inform himself what the matter was. When St. Paul began to speak, Ananias the high priest bade some of the standers-by to strike him on the face. The apostle was ready in his heart to turn the other cheek, but to encourage his followers, exerted himself boldly in the cause of truth, and checked so unjust a violence offered to one who was in the hands of a Roman magistrate, and had committed no offence. He therefore reproached him, and threatened that God would smite him, calling him a whited wall, that is, a hypocrite. St. Austin says, these words were a prophecy. This Ananias was soon after deposed from the high priesthood by Agrippa the younger; and having hastened the ruin of his country by forming a dangerous faction in it, was slain one of the first, together with his brother, by another faction which was headed by his own son. Yet the apostle, when he was put in mind who the person was, made his excuses that he did not know him to be the high priest, or he would have spoken to him with more respect: so much did he honor the very shadow of a priesthood which was then extinct. The resurrection of Christ being a capital point of our faith, St. Paul then cried out, that he was impeached for maintaining the resurrection of the dead. The Pharisees, being zealous advocates for that article against the Sadducees, at these words declared themselves for the apostle, and a warm contention arose among the Jews themselves. Lysias, fearing lest St. Paul should be torn to pieces in the tumult, sent a party of soldiers to fetch him out of the council into the castle. **Jesus Christ, to show that he is nearest his ser-**

vants when they are in the most grievous afflictions, appeared to St. Paul the second night after this danger, and encouraged him, with an assurance that he should give testimony to him at Rome.

Forty Jews having conspired to murder him, Lysias sent him under a strong guard to Felix, the governor of the province, who resided at Cæsarea. The high priest Ananias followed him thither to accuse him, taking with him Tertullus, an eloquent orator or lawyer, who after an insinuating address, opened the charge against the apostle, whom he impeached for stirring up seditions, and preaching the new religion of the Nazaræans or Christians. St. Paul having obtained leave from Felix, entered upon his defence, with telling the governor, it was a great comfort to him that he was to plead his cause before one who had long sat judge of that nation. He then easily cleared himself from the calumny of sedition and of having profaned the temple; and confessed that he worshipped God in the way which his accusers called heresy, but added, that it was agreeable to the sense of the prophets, and the faith of his forefathers; and that in the expectation of the resurrection of all men, good and bad, he was careful to live with an unblameable conscience towards God and man. The accusation as to religion was of no weight with Felix: yet he detained the apostle in prison two years, partly to please the Jews, and partly hoping to receive money from the Christians for his release. This Felix was a wicked man, raised to that dignity from a slave, and in governing his province he carried extortions and tyranny to the greatest height.*

He was absolute and uncontrollable so long as he was shielded under the protection of Pallas; but after the fall of that minister it was more easy for the Jews to send complaints against him to Nero; and this induced him to keep St. Paul prisoner in order to court their favor, unless he could have got some money by setting him at liberty. In the mean time, he frequently called the apostle before him, taking much delight to hear him discourse; but curiosity and covetousness were his motives, and his passions got the better of all the impressions of grace. He had three wives, among whom, she that held the first rank, was Drusilla, daughter to the elder Agrippa, an impious apostate from Judaism, and an adulteress who had abandoned her own husband Aziz, king of Emesa, preferring the bed of this profligate idolater. Some days after the first hearing of St. Paul at Cæsarea, Felix being with Drusilla, sent for the apostle before him, and hearing him discourse on justice, chastity, and the judgment to come, trembled. But stifling his remorse, he said: "Go away for the present, I will call thee at a convenient time." O criminal delay! O words, enemies to all grace! cries out St. Austin. Hurry of worldly affairs, dissipation, sloth, pleasures, and what not, will never afford this convenient time, till the unhappy soul on a sudden shall see herself buried in hell; and shall feel herself awaked from her lethargy by the smart of the unquenchable flames. The other

* He was brother to Pallas, a freedman, who under Agrippina, the last wife of Claudius, was keeper of the imperial treasure, and had the chief management of the state during the last years of the reign of Claudius. The senate bestowed on him the most abject flatteries, and even Scipio did not blush to say he thought Pallas entitled to the thanks of the whole body; for that he being descended from the ancient kings of Arcadia, was pleased, for the public good, to forget the prerogatives of so ancient a nobility, and condescended to be one of the emperor's ministers. That illustrious body returned Cæsar thanks for the honors with which he had recompensed the services of this miscreant; exceedingly extolled the disinterestedness of so worthless a slave; and proposed, as an example of the ancient love of poverty, a man who, by rapines, was possessed of three hundred millions of sesterces, or two millions four hundred thousand pounds of our money. The senate caused this its decree in his honor to be graven on a plate of brass, and fixed up on the statue of Julius Cæsar. Pliny the younger from this example concludes, how vain and despicable honors are, which are often prostituted on the worst of villains, (l. 7, ep. 29.) and that only ambition, and a desire to advance themselves, could induce the senators so strangely to disgrace their dignity to the dishonor of the republic; whereas the highest rank to which they could aspire, was only to be first in a senate that could praise Pallas, (Id. l. 8, ep. 6.) This favorite minister shared in the disgrace into which Agrippina began to fall, in the year 55, the second of the reign of her son Nero; he was then turned out of his employments, and afterwards poisoned, in 62.

conferences of this judge with St. Paul, were equally fruitless. Neither could he extort from him any money, the apostle having other uses for his alms. Two years after, this governor was recalled to Rome, in the year 60 and, being accused by the Jews before Nero, he only escaped the punishment which his crimes deserved, by immense sums of money.

Porcius Festus succeeded him in the government of Judæa, a man of somewhat better character. St. Paul was again impeached by the Jews before him, but appealed to the emperor, that he might not be abandoned to the rage of malicious prosecutors; and his appeal was admitted by the governor, being a right and privilege granted by the laws to Roman citizens, to secure their lives and fortunes from the arbitrary dealings of corrupt magistrates. Agrippa, the younger, (after the death of his father, the elder Agrippa, in 44,) saw Judæa a second time reduced into a Roman province; but in 48, upon the death of his uncle Herod, king of Chalcis, was declared by the emperor Claudius king of that small territory, being between the Libanus and Antilibanus, with the power of appointing the high priest of the Jews. The tetrarchate of Galilee, and some other small principalities, were afterwards added to his dominions. This prince came to Cæsarea to compliment the new governor, bringing with him his sister Berenice, a lewd and vicious woman, as may be seen in Josephus. Festus asked the advice of Agrippa what he could write to the emperor concerning his prisoner; and that prince, who had heard much of St. Paul, was very desirous to see him. Therefore, the governor caused him the next day to be brought before him. The apostle, in a solemn audience, addressed himself to the young king, and explained to him the doctrine of the resurrection of the dead, and related his own miraculous conversion. Festus, a worldly man, addicted to his passions, and unacquainted with such spiritual truths, admired the saint's eloquence and sublime doctrine, but said that he was beside himself, and that much learning had made him mad. St. Paul calmly replied, that his words were not the effects of madness, but were serious and sober truths; and, for a proof, appealed to the king, who was not a stranger to the writings of the prophets that were accomplished in Christ. Agrippa could not but confess that he had *almost* persuaded him to become a Christian. It was only *almost*, because he shut his heart against the motion of grace, the Christian faith not being the fashionable religion in the world. They who neglect to listen to the call of heaven, and to improve the favorable visit of the Holy Ghost, in punishment of their abuse of grace, usually perish in their sin. St. Paul returned his hearty wishes, that both the king and the whole honorable assembly were, not in part only, but entirely as much Christians as himself, unlike him only in the chains which he bore on that account. Agrippa told Festus that he might have been discharged forthwith, had not his appeal to Cæsar bound him to appear at Rome. For the appeal being once received in a court, the inferior judge had no power either to acquit or condemn.

Pursuant to this appeal, Festus delivered St. Paul to Julius, a centurion of a company belonging to the legion of Augustus. The apostle had with him Luke, Aristarchus, and some others. In September, they went on board a ship of Adramyttium, a port of Mysia, and sailed northward. They cast anchor at Sidon, where Julius, who was a courteous man, permitted St. Paul to go on shore to see his friends, and to refresh himself. Putting out from thence, they had a tedious voyage with contrary winds, sailed near Cyprus, and coasted along Cilicia and Pamphylia, till they arrived at Myra, in Lycia, where this ship finished its voyage. They then went on board a ship of Alexandria, bound for Italy, carrying two hundred and seventy-six persons. The winds were so contrary that it was several days before they

were brought opposite to Cnidus, a promontory and city of Caria: hence they were carried over against Salmone, a promontory of Crete, which they doubled, and came to a place called the Fair Havens, near the city of Lasea, or Thalassa, in that island. It being then October, and the seas dangerous, St. Paul advised the centurion and mariners to winter in that place; they would not listen to the proposals, and were for wintering at Phœnice, a much better haven, on another side of the island. They therefore sailed forward; but soon after there arose a violent northeast wind, which bore upon them so furiously, that the seamen could not govern the ship, and were forced to give it up to the mercy of the winds and waves, which carried it to a small island called Clauda, on the southwest of Crete. Here they were obliged to undergird the ship, to save it from splitting. The next day, being more violently tossed by the storm, they threw overboard the merchant goods, and two days after, also the tackle and furniture of the vessel. So violent was the storm, that they were fourteen days without once seeing the sun, moon, or stars, and almost without eating. Nothing but horror surrounding them, they were all grown hopeless and comfortless, when St. Paul assured them that the vessel indeed would be lost, but that they should all escape with their lives, and be saved on an island. God had sent an angel to him the night before with the message: "Fear not, Paul, thou must be brought before Cæsar; and lo, God hath given thee all them that sail with thee." For his sake God granted the lives of all the company, consisting of two hundred and seventy-six souls. The mariners happening by the sounding in the night to find but twenty, and soon after but fifteen fathoms of water, perceived some land was near, and not daring to venture any further for fear of sands or rocks, they let down four anchors, and earnestly wished for day. The sailors laid a shore up a creek to save themselves in the boat, which they privately let down; but St. Paul informed the centurion of their design, and advised him to prevent such an accident, for the rest must have been left to perish if no one remained capable of steering the vessel. The soldiers, therefore, cut the ropes which held up the boat on the side of the ship, and let it fall into the sea, that the sailors might not be able to leave the vessel. The apostle comforted the company by repeating the strongest assurances that not one of them should be lost, nor so much as a hair of any man's head perish. For fourteen days they had eaten next to nothing; he therefore persuaded them to take some nourishment cheerfully; and when they had all plentifully refreshed themselves, they threw the rest of the provisions into the sea to lighten the vessel. When it was day they descried land, and weighing anchor made for a shore up a creek, but unexpectedly fell into a place where two currents of the sea meet. There the vessel ran aground, and the head of the ship being fixed in a sand-bank, the stern was broken to pieces by the violence of the waves, and the vessel bulged. In this extremity, the soldiers were for killing the prisoners lest they should escape upon coming to land; but the centurion being desirous to save Paul, would not suffer it, and the whole company arrived safe on shore, some by swimming, others on planks of the vessel. "Behold," says St. Chrysostom,* "what it is to live in the company of a saint, though a prisoner, and to have him for a protector in all dangers."

The land they had made to was the island of Malta, which was then subject to the Romans. The inhabitants treated the distressed strangers with great humanity, making for them large fires to dry their clothes, and cherish their limbs, which were benumbed with cold. While St. Paul was busied in throwing a bundle of sticks on the fire, a viper, dislodged by the heat, came out of the wood, and fastened on his hand; but he shook it off

* Rom. 53. in Acta.

into the flames, without receiving any hurt. The people expected he would swell soon, drop down, and die, and cried out he must be some murderer pursued by divine vengeance. But seeing the miraculous event, they said, he must sure be some god. Publius, the principal person in the island, probably the Roman governor, entertained the whole crew at his house for three days with great kindness. His hospitality was recompensed, for his father being at that time sick of a fever and dysentery, St. Paul went in, prayed, laid his hands on him, and restored him to his health. When this was reported abroad, others brought their sick to the apostle, and they were cured by him. This made the islanders honor their guests exceedingly, and furnish them with plenty of all necessary provisions. After three months' stay in this island, St. Paul and his company set sail for Rome, in an Alexandrian vessel, named the *Castor and Pollux*, which had lain there all the winter. They touched at Syracuse, in Sicily, and at Reggio, in Calabria, and landed at Puzzuolo, near Naples. Finding some Christians there, the apostle was prevailed on to stay seven days with them. Hence he proceeded near one hundred miles by land to Rome. The Christians of that capital hearing of his coming, several of them went out to meet him, some as far as to Forum Appii, forty-eight miles, others to Tres Tabernæ, now called Cisterna, twenty-two miles from Rome. He arrived at that city in the beginning of spring, in the year 61. Julius, the captain, delivered his prisoners to the Præfectus Prætorio, Afranius Burrhus, an officer of great wisdom and moderation, and of chief authority during the first years of Nero, whose brutish temper was much restrained by the counsels of Seneca and Burrhus, till the death of the latter in 62. St. Paul was treated with great indulgence, and permitted to live in a house which he hired, only with a constant guard upon him, and always fettered with a chain; one end of which was probably, according to the Roman custom, fastened about the guard, who was obliged to accompany him everywhere, but was often changed. During his custody he preached freely to those who resorted to him, first to the Jews, afterwards with much greater fruit to the Gentiles. No accusers appearing against him, after two years he was set at liberty. Here St. Luke ends his history of the Acts of the Apostles, which, from the thirteenth chapter, is a narrative of the travels of St. Paul. The Philipians sent Epaphroditus, their bishop, with money to St. Paul for his relief during his imprisonment, and the apostle wrote to them his most tender epistle in 62, in which he exhorts them to be upon their guard against false teachers, who pretended that the law of circumcision obliges Christians. Onesimus, the slave of Philemon, an eminent citizen of Colossæ, in Phrygia, served St. Paul in his confinement, and the apostle obtained of his master his pardon and liberty by his most tender and eloquent epistle to Philemon. He sent by Onesimus, the same year, 62, his epistle to the Colossians, who had been converted to the faith, not by St. Paul, but by Epaphras, who was their bishop. The apostle warns them against a superstitious worship of angels, which certain disciples of Simon Magus endeavored to introduce. It was also in Italy that he wrote his epistle to the Hebrews, probably about the year 63.

Some time after his enlargement, he returned again from Rome into the East, as he had promised in all the above-mentioned epistles. There he undertook new voyages, preached again over many countries, and suffered over again chains, prisons, torments, conflicts, and continual dangers of death. He had a design, when he wrote to the Romans, of visiting Spain; but this, pope Gelasius thinks,³¹ he never executed. He in this journey established the faith in Crete, and left St. Titus bishop there; as he did St

³¹ Conc. t. 4, p. 1253

Timothy at Ephesus. He wrote his first epistle to this latter out of Macedon according to St. Jerom from Nicopolis, in Epirus, which was then reckoned part of Macedon. He wrote to St. Titus from Greece, or Achaia, under which name the Romans then comprehended also Peloponnesus, and whatever provinces of old Greece they did not attribute to Macedon. The apostle went back into Asia, and at Troas lodged with one Carpus. He made several other voyages, in which he had much to suffer.²² He had excommunicated Hymenæus and Philetus at Ephesus, for denying the resurrection of the body.

No distance of nations could confine the ardor of this apostle's zeal. From the East he returned again to Rome. St. Athanasius assures us,²³ that God had made known to him by a revelation, that he should suffer martyrdom in that city; whereupon, instead of flying, he with joy hastened thither. St. Austin and other fathers testify the same; and this foresight of his death may be also gathered from the assurance with which he speaks of it in his second epistle to Timothy. He came this second time to Rome about the year 64. St. Dionysius of Corinth insinuates, that it was in company with St. Peter.²⁴ We learn from the epistle of St. Paul to the Philippians,²⁵ that several persons of the emperor's household had before this embraced the faith.* St. Luke informs us that St. Paul found many Christians in Rome upon his first coming thither; St. Peter had begun to preach there probably sixteen years or more before the arrival of St. Paul. Suetonius testifies, that Claudius banished the Jews out of Rome for the tumults raised by them concerning Christ. Tacitus tells us, that Pomponia Græcina, an illustrious lady under Claudius, married to A. Plautius, (who, in four years' successful war, had first reduced the south-east part of Britain, near the Thames, into a Roman province,) was accused of practising foreign superstitions; by which historians generally understand the Christian religion, which had then been preached in Rome by St. Peter and his disciples. She was referred to her husband's judgment, who, in presence of a meeting of relations, according to ancient custom, examined into the matter, and, with their approbation, pronounced her innocent. This happened about the year 57, before the faith was deemed a crime at Rome, though an attachment to old superstitions always disposed many to oppose it. Great num-

²² Tim. ii. 11²³ Apol. pro fuga, p. 713.²⁴ Eus. l. 2, c. 25.²⁵ Phil. iv. 20.

* That Seneca the philosopher was converted to the faith, and held a correspondence with St. Paul is a groundless fiction. That great man was a native of Cordova in Spain, and the son of a Roman knight. He applied himself to the study of eloquence, and principally of moral philosophy, under the stoic Attalus, to whose lectures he listened with extraordinary attention and avidity, as he testifies. (Ep. 106.) He attained to a great reputation for integrity, learning, and eloquence, and his first writings were read by every one at Rome, and were made the general model and standard. But his style being very faulty, his books contributed very much to deprave the taste of true eloquence at Rome, which had begun to decline from the latter end of the reign of Augustus. He abounds in a variety of bright thoughts, but they are often false, though generally striking, because his turns are singular, and tend to dazzle and surprise by a false sparkling and air of paradox. His phrases are loose and unconnected, and his antitheses studied. The beauties of nature, and an easy flowing style, the language as it were of the things themselves, are not to be found in him, says the judicious Crevier. But his defects themselves are seducing, as Quintilian observes; and the great compass of his learning, the liveliness of his imagination, and the elevation of his thoughts, gained him many admirers, and a crowd of imitators, who often copied only his defects. The many excellent lessons of moral virtue which are delivered in his works, seem the only reason why some would have him to have been a disciple of St. Paul. But, if we inquire into his conduct, we shall find his virtue fall short of that of a moral heathen. His great abstemiousness and some other virtues are justly commended; and all the good that was done by Nero during the first five years of his reign, was certainly owing to the wise counsels of Seneca and Burrhus. But it is no less notorious, that the air of the court infected the virtue of this philosopher. His immense riches, his stately palace and villas, his most sumptuous furniture, in which himself counts five hundred tables of cedar, supported by ivory feet, all alike, jewels above price, and every other thing most costly, very ill suited with his stoic philosophy. Much less excusable are the excessive usuries with which he oppressed and pillaged great part not only of Italy, but also of Britain; and likewise his complaisance to Nero on many unwarrantable occasions, as his flattery after the poisoning of Britannicus, and upon the murder of Agrippina his mother, his acceptance of the palace and gardens of Britannicus after his unjust death, &c. To his last breath he was an enthusiastic advocate for suicide; after his veins were opened, he took hemlock, and when the poison did not operate, would be removed into a hot bath to accelerate his own death. He encouraged his wife Paulina to attempt to die with him, though Nero ordered her veins to be bound up, and her life to be saved. With his last breath he ordered libations to Jupiter, and bid his friends always remember the virtuous life he had led, which pride was very opposite to the maxims of St. Paul. Nor can his reputation be entirely cleared from the guilt of the conspiracy of Piso, for which he died in the year 65. See Tillemont. Hist. Emp. &c.

bers, and among these many illustrious persons, had embraced it when Nero began the first general persecution of the church. St. Chrysostom tells us³⁶ that St. Paul converted among others a beloved concubine of Nero, and that she thereupon changed her course of life, forsook the court, and served God in great sobriety and virtue, which provoked the tyrant, and was the first occasion of St. Paul's imprisonment. The same father adds, that this apostle, while in prison, converted one that was cup-bearer to the emperor, which incensed the tyrant more than ever. St. Paul informs us that when he was put in prison he was abandoned by all that had any credit at court; but says, that he received the greater comfort and strength from God in his first appearing before Nero.³⁷ One Alexander, a coppersmith, was a great stickler against him,³⁸ perhaps the same Alexander whom he had excommunicated a little before. He was probably some Jew or apostate Christian, whose fall was owing to pride and envy. St. Clement I., pope, who was then in Rome, and a disciple of St. Peter, says, that jealousy was one of the principal causes of this apostle's martyrdom.³⁹

His confinement must have continued at least a year; for, in his second epistle to Timothy, he desires him to come from Ephesus to Rome before winter.⁴⁰ Yet he did not suffer before the following year. During his second imprisonment, besides this second epistle to Timothy, he wrote one to the Ephesians, in which he takes the title of prisoner of Jesus Christ, as that which is of all others the most honorable. Upon which words, St. Chrysostom writes: "To be a prisoner for Christ is a title more illustrious and more glorious than to be an apostle, a doctor, or an evangelist. This is truly a great dignity, far beyond that of any kingdom or consulate. One that loveth Christ, would rather be in chains for his sake than be in heaven. No glittering diadem so adorns the head as a chain borne for Christ. Were the choice offered me either of heaven or of this chain, I would take the chain. If I might have stood with the angels above, near the throne of God, or bound with Paul, I should have preferred the dungeon. Nothing is more happy or more glorious than to wear this chain. I do not call Paul so happy for having been taken up in a rapture into Paradise as that he bore this chain. Had you rather have been the angel loosing Peter, or Peter in chains? I would rather have been Peter. This gift of chains is something greater than to stop the sun, to move the world, or to command the devils." This apostle had always looked upon death as his gain, and had sighed continually with a longing desire to be dissolved, and to be with Christ.⁴¹ St. Hilary, writing on Psalm cix. v. 5, says this is the disposition of him who ardently loves God. "He cannot bear a retardment; he grieves at all delays. Thus, we see the saints weep to see the dissolution of their bodies so slow. The ardor of those who love is impatient. Our Lord even commands us to pray that his kingdom may be hastened; and St. Paul laments, that by staying in the flesh he is absent from the Lord."⁴² This apostle represents all inanimate creatures as groaning in pain, and desiring, according to their manner, their deliverance from the slavery of corruption, and their renovation at the last day to serve for the greater glory of the elect; and adds, that we who have the first fruits of the Spirit, groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.⁴³ The will of God, and zeal for promoting his honor on earth, tempered the sorrow of this delay; and he always rejoiced in an entire resignation of himself to the sweet appointments of heaven.⁴⁴ But at length the happy term of his labors and dangers approached, and he beheld with joy

³⁶ Hom. 46, in Act. et l. 1, de vit. Monast. c. 4.
³⁷ St. Clem. Rom Ep. ad Cor. cap. 5.
³⁸ Phil 1 21. 22 ³⁹ 2 Cor. v. 6, &

³⁷ 2 Tim. iv. 16.
⁴⁰ St. Chrys. Hom. 8, in Ephes. iii. 1.
⁴¹ Rom. viii. 19 ⁴² Phil 1 21.
⁴³ Ib. v. 14.

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