

Title: The Lives of the Fathers, Martyrs, and Principal Saints
January, February, March

Author: Alban Butler

Produced by Geoff Horton

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{Transcriber's notes:

1) Page numbers in the main text have been retained in {braces}. Page breaks within long footnotes are not marked.

2) The original of this work is printed very badly. In most cases, the original text is obvious and has been restored without any special notations in the transcription. In those cases where it was not possible to determine the original text with much certainty (usually numbers and rare proper nouns which cannot be deduced from context) a pair of braces {} indicates where the illegible text was. Sometimes the braces contains text {like this}, indicating a possible but not certain reconstruction.

3) The original had both numbered footnotes, used for references, and footnotes with symbols, used for extended comments. This transcription does not preserve that distinction; all the notes have been numbered or renumbered as needed.

4) In a few cases, footnotes appear on the bottom of the page that do not appear in the text (presumably because of the poor printing noted above). In this case, the footnote is marked in the text at a likely location, and the footnote begins {Footnote not in text} to indicate that this was done.}

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ARCHBISHOP'S HOUSE,
452 MADISON AVENUE.

Imprimatur

{Michael Augustinus

Archeispo Neo}
June 28th, 1895.

ADVERTISEMENT.

NOTWITHSTANDING that several editions of Butler's Lives of the Saints have been issued from the American press, and circulated extensively throughout the United States, yet the publishers of the present one are led to believe that there are vast numbers of persons still unsupplied, and desirous of possessing a work so replete with instruction and edification for Christian families. This edition is reprinted from the best London edition, without the omission of a single line or citation from the original. To render the work as complete as possible, we have added the Lives of St. Alphonsus Liguori, and other Saints canonized since the death of the venerable author, and not included in any former edition. This edition also contains the complete notes of the author, which have been shamefully omitted in an edition published by a Protestant firm of this city.

The present edition is illustrated with fine steel engravings of many of the Saints, and when bound will form four very handsome volumes, uniform with the Life of Christ, and the Life of the Blessed Virgin.

THE PUBLISHER

NEW YORK, _Sept._, 1895.

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PREFACE

"THE LIVES OF THE SAINTS" is republished. This work--this inestimable work, is at length given to the public. Hitherto the circulation of it was confined to those who could afford to purchase it in TWELVE volumes, and at a proportionate price. It is now stereotyped, printed in good character, on fine paper, and published at a price not only below its value, but below the hopes of the publisher. It is therefore now, and for the first time, that "THE LIVES OF THE SAINTS" are, properly speaking, given to the public.

And what is the nature and character of this work, which is thus placed within the reach of almost every family in Ireland? We presume to say, that "The Lives of the Saints" is an historical supplement to the Old and New Testaments; an illustration of all that God has revealed, and of all the sanctity which his divine grace has produced among the children

of men. It is a history, not so much of men, as of all ages and nations; of their manners, customs, laws, usages, and creeds. It is a succinct, but most accurate and satisfactory account of all that the Church of God has done or suffered in this world from the creation to almost our own days: an account not extracted from authentic records only, but one which exhibits at every page the living examples, the speaking proofs, of whatever it sets forth or asserts. As drawings taken by an artist, and afterwards carved on plates of steel or copper, present to us views of a country, or of the productions of the earth and sea, so "The Lives of the Saints" exhibit to the reader images the most perfect of whatever the human race, in times past, has yielded to God in return for his countless mercies.

But "The Lives of the Saints" are not confined to history, though they embrace whatever is most valuable in history, whether sacred, ecclesiastical, or profane. No! This work extends farther; it presents to the reader a mass of general information, digested and arranged with an ability and a candor never surpassed. Here, no art, no science, is left unnoticed. Chronology, criticism, eloquence, painting, sculpture, architecture--in a word, whatever has occupied or distinguished man in {008} times of barbarism or of civilization; in peace or in war; in the countries which surround us, or in those which are far remote; in these later ages, or in times over which centuries upon centuries have revolved; all, all of these are treated of, not flippantly nor ostentatiously, but with a sobriety and solidity peculiar to the writer of this work.

But there is one quality which may be said to characterize "The Lives of the Saints." It is this: that here the doctrines of the Catholic Church are presented to us passing through the ordeal of time unchanged and unchangeable, while her discipline is seen to vary from age to age; like as a city fixed and immoveable, but whose walls, ramparts, and outworks, undergo, from one period to another, the necessary changes, alterations, or repairs. Here are pointed out the persecutions which the Saints endured,--persecutions which patience overcame, which the power of God subdued. Here are traced the causes of dissension in the Church; the schisms and heresies which arose; the errors which the pride and passions of bad men gave birth to; the obstinacy of the wicked,--the seduction of the innocent,--the labors and sufferings of the just; the conflicts which took place between light and darkness,--between truth and error; the triumph, at one time of the city of God, at another, the temporary exaltation of the empire of Satan. In this work, we see the great and powerful leaders of God's people, the pastors and doctors of the Church, displaying lights given from heaven, and exercising a courage all-divine; while crowds of the elect are presented to us in every age retiring from the world, hiding their lives with Christ in

God, and deserving, by their innocence and sanctity, to be received into heaven until Christ, who was their life, will again appear, when they also will appear along with him in glory. Here we behold the Apostles, and their successors in the several ages, calling out to the nations who sat in darkness and in the shadow of death, "Arise, thou who sleep eat, and Christ will enlighten thee!"--men of God, and gifted with his power, who, by preaching peace, enduring wrongs, and pardoning injuries, subdued the power of tyrants, stopped the mouths of lions, upturned paganism, demolished idols, planted everywhere the standard of the cross, and left to us the whole world illuminated by the rays of divine truth. Here is seen the meek martyr who possessed his soul in patience,--who, having suffered the two of goods, the loss of kindred, the lose of fame, bowed down his head beneath the axe, and sealed, by the plentiful effusion of his blood, the testimony which he bore to virtue and to truth. Here the youthful virgin, robed in innocence and sanctity, clothed with the visible protection of God, is seen at one time to yield up her frame, unfit, as yet, for torments, to the power of the executioner; while her spirit, ascending {009} like the smoke of incense, passed from earth to heaven. At another time we behold her conducted, as it were, into the wilderness by the Spirit; where, having left the house of her father, the allurements of the world, and the endearments of life, she dedicates her whole being to the service of God, and to the contemplation of those invisible goods which he has reserved for those who love him.

In "The Lives of the Saints" we behold the prince and the peasant, the warrior and the sage, the rich and the poor, the old and the young, the peasant and the mechanic, the shepherd and the statesman, the wife and the widow, the prelate, the priest, and the recluse,--men and women of every class, and age, and degree, and condition, and country, sanctified by the grace of God, exhibiting to the faithful reader models for his imitation, and saying to him, in a voice which he cannot fail to understand, "Go thou and do likewise."

It is on this account we have ventured to designate "The Lives of the Saints" an historical supplement to the Old and New Testaments. We think this work deserves to be so considered, on account of the close resemblance it bears to the historical portions of holy writ. Let the divine economy, in this respect, be for a moment the subject of the reader's consideration.

When God was pleased to instruct men unto righteousness, he did so, as the whole series of revelation proves, by raising up from among the fallen children of Adam men and women of superior virtue,--men and women whose lives, like shining lights, could direct in the ways of peace and justice the footsteps of those who looked towards them. He did more: he

caused the lives of those his servants whom he sanctified and almost glorified in this world, to be recorded by their followers; and his own Spirit did not disdain to inspire the men who executed a work so salutary to mankind. From Adam to Noe, from Noe to Abraham, from Abraham to the days of Christ, what period is not marked by the life of some eminent saint; and what portion of the Old Testament has always been and still is most interesting to true believers? Is it not that which instructs us as to the life and manners of those patriarchs, prophets, and other holy persons of whom we ourselves are, according to the promise, the seed and the descendants? The innocence of Abel, the cruel deed of Cain, the piety of Seth, the fidelity and industry of Noe, furnish to us the finest moral instruction derived from the primeval times. The life of Abraham is perhaps the most precious record in the Old Testament! Who even now can read it, and not repose with more devotion on the providence of God? Who can contrast his life and conduct with that of all the sages of paganism, and not confess there is a God; yea! a God who not only upholds this {010} world, and fills every creature in it with his benediction, but who also conducts by a special providence all those who put their trust in him,--a God who teaches his elect, by the unction of his Spirit, truths inaccessible to the wise of this world; and who makes them, by his grace, to practise a degree of virtue to which human nature unassisted is totally unable to attain? The God of Abraham, of Isaac, and of Jacob, is exceedingly glorified by the virtues of those great men; and that glory is exalted, and we are led to adore it, because the lives of those men have been written for our instruction. Is not Moses the keystone, as it were, of the Jewish covenant? Are they not his trials, his meekness, his attachment to God and to God's people, his incessant toils, and patience, and long-suffering, even more than the miracles wrought by his interposition, which render the law published by him, and the ministry established by him, worthy of all acceptance in our eyes? Who can contemplate the rejection of Saul, and the election of David,--the wisdom of Solomon in early life, and his utter abandonment in his latter days,--and not be stricken with a salutary dread of the inscrutable judgments of a just God? Who can read the life of Judith, and not wonder?--of Susanna, and not love chastity and confide in God? Who has read the prophecies of Isaiah, and not believed the gospel which he foretold? And what example of a suffering Saviour so full, so perfect, and expressive, as that exhibited in the life of Jeremiah? If thus, then, from the beginning to the day of Christ, the Spirit of God instructed mankind in truth and virtue, by writing for their instruction "the Lives of the Saints," what can better agree with the ways of that God, than to continue the record--to prolong the narrative? If this mode of instruction has been adopted by the master, should it not be continued by the servant?--if employed when the people of God were only one family, should it not be resorted to when all nations were enrolled

with that people? if this mode of instruction was found useful when the knowledge of the Lord was confined to one province, should it not be preserved when that knowledge covered the whole earth even as the waters cover the sea? And is it not therefore with justice we have said that "The Lives of the Saints" might not improperly be designated "an historical supplement to the Old and New Testaments?"

And in good truth, who can peruse the life of Peter, and not be animated with a more lively faith? Who can read of the conversion of Paul, of his zeal and labor, and unbounded love,--who can enter with him into the depths of those mysterious truths which he has revealed, and contemplate along with him the riches of the glory of the grace of God, and not esteem this world as dung; or experience some throes of those heavenly desires, which urged him so pathetically to exclaim, "I wish to be dissolved, and to be with Christ?" Who can read the life of the evangelist John, and not feel the impulse of that subdued spirit, of that meek and humble charity, which so eminently distinguished him as the "beloved disciple of the Lord?" And if we advance through the several ages that have elapsed since our Saviour ascended into heaven, we shall find each and all of them instructing us by examples of the most heroic virtue. The age of the martyrs ended, only to make room for that of the doctors and ascetics; so that each succeeding generation of the children of God presents to us the active and contemplative life equally fruitful in works of sanctification. An Athanasius, a Jerom, a Chrysostom, or an Augustin, are scarcely more precious as models in the house of God, than an Anthony, a Benedict, an Arseneus, or a Paul. Nor has the Almighty limited his gifts, or confined the mode of instruction to those primitive times when the blood of the Mediator was as yet warm upon the earth, and the believers in him filled more abundantly with the first-fruits of the Spirit. No; he has extended his grace to every age! Only take up the history of those holy persons, men and women, whose lives shed a lustre upon the Church within these last few centuries, and you will acknowledge that the arm of the Lord is not shortened, and, to use the words of the Psalmist, that "_Sanctity becometh the house of the Lord unto length of days,_" or to the end of time.

As therefore it hath pleased God to raise up for our help and edification so many and so perfect models of Christian perfection, and disposed by his all wise providence that their lives should have been written for our instruction, we should not be faithful co-operators with the grace given to us, if we did not use our best efforts to learn and to imitate what our Father in heaven has designed for our use.

But "The Lives of the Saints" are a history, not so much of men, as of all ages and nations,--of their manners, customs, laws, usages, and creeds. And in this licentious age, an age of corrupted literature, when

that worldly wisdom or vain philosophy which God has declared to be folly, is again revived; in this age, when history has failed to represent the truth, and is only written for base lucre's sake, or to serve a sect or party, what can be so desirable to a Christian community, as to have placed in their hands a sincere and dispassionate account of the nations which surround us, and of the laws and manners and usages, whether civil or religious, which have passed, or are passing into the abyss of time? If the wisdom of God warns us "to train up youth in the way in which they should walk," and promises that "even when old they will not depart from it," there is no duty more sacred, or more imperative on parents and pastors, than to remove from their reach such {012} books as are irreligious, immoral, or untrue, and to place in their hands such works only as may serve to train their minds and affections to the knowledge of truth and to the love of virtue.

History is, of its nature, pleasing and instructive; it leaves after it the most lasting impressions; and when youth, as at present, is almost universally taught to read, and works of fiction or lying histories placed constantly in their way, is it not obvious that every parent and every pastor should be careful not only to exclude from their flocks and families such impious productions, but also to provide the youth committed to their care with works of an opposite description? But we make bold to say, that in no work now extant can there be found condensed so vast a quantity of historical information as is contained in "THE LIVES OF THE SAINTS:" nor is it the store of knowledge here amassed which renders the work, as a history, of so much value; but it is the judicious arrangement, the undoubted candor, the dispassionate judgment of men, manners, and things, which the venerable historian everywhere displays.

He has been able to trace events to their true causes; to point out the influence of religion upon human policy, and of that policy on the Church of God; to exhibit the rise and fall of states and empires,--the advancement or declension of knowledge,--the state of barbarism or civilization which prevailed in the several countries of the world,--the laws, the manners, the institutions, which arose, were changed, improved, or deteriorated, in the kingdoms and empires which brought forth the elect of God in every age: but in his narration there is always found to prevail a spirit, wanted in almost every history written in our times--a spirit which assigns to the power and providence of God the first place in the conduct of human events, and which makes manifest to the unbiased reader the great and fundamental truth of the Christian Religion, that "all things work together to the good of those who, according to the purpose or design of God, are called to be Saints."

The great characteristic, however, of this work, and that which,

perhaps, in these times and in this country, constitutes its chief excellence, is, that it exhibits to the reader the doctrine and discipline of the Catholic Church,--the former always the same, "yesterday, to-day, and forever"--the latter receiving impressions from abroad, and moulding itself to the places, times, and circumstances, in which the Church herself was placed. In other works may be found arguments and proofs in support of the dogmas of faith and the doctrines of the Catholic Church, set forth in due order and becoming force; but such works are of a controversial nature, and not always suited to the taste or capacity of every class of readers: not so "The Lives of the Saints." This work presents to us the religion of Christ as it was first planted, as it grew {013} up, and flourished, and covered with its shade all tribes, and tongues, and peoples, and nations. The trunk of this mighty tree is placed before our eyes, standing in the midst of time, with ages and empires revolving about it, its roots binding and embracing the earth, its top touching the heavens, its branches strong and healthful--bearing foliage and fruits in abundance. But to drop this allegory. "The Lives of the Saints" demonstrate the doctrines of the Church, by laying before us the history of the most precious portion of her children: of her martyrs, her doctors, her bishops; of holy and devout persons of all ranks and conditions; of what they believed, and taught, and practised, in each and every age: so that if no Gospel had been written, or liturgy preserved, or decree recorded, we should find in "The Lives of the Saints" sufficient proofs of what has always, and in every place, and by all true believers, been held and practised to the Church of God.

In this work there is no cavilling about texts, no disputes about jurisdiction, no sophisms to delude, no imputations to irritate, no contradictions to confound the reader; but in place of all these there is found in it a simple detail of the truths professed, and of the virtues practised by men and women, who were not only the hearers of the law but the doers thereof. Whosoever seeks for wisdom as men seek for gold, will find it in the perusal of "The Lives of the Saints:" for here not theory or speculation, but living examples, make truth manifest, and exhibit at once and together all the marks of the Church of God in the life and conduct of her children. These children will all be found to have denied themselves, to have taken up the cross, to have followed Christ, and to have convinced the world by their sanctity that they were the children of God--that they were perfect even as their heavenly Father was perfect. These children of the Church will be found a Catholic or universal people, collected from all ages and nations, offering the same sacrifice, administering or receiving the same sacraments, and yielding to the same authority a reasonable obedience. Finally, there will be found included in this great family the Apostles and their disciples, and the descendants of those disciples,--faithful

men keeping the deposit of the faith, or transmitting it to others through all the vicissitudes to which this world is a prey, even to that hour when the dead will arise and come to judgment. Thus it is that "The Lives of the Saints" put to silence the gainsayers, and convince, not by argument, but by historical and incontrovertible details of facts and of the lives of men, that the Church of God is one, that she is holy, that she, though universal, is not divided, that she is built upon the Apostles, as upon an immoveable {014} foundation, Jesus Christ himself being the chief corner-stone. This work strips schism of her mask, and stops the mouth of heresy. It points out, with an evidence not to be impeached, the day of separation,--when schism commenced, and the hour of revolt and rebellion, when the heretic said, like Lucifer, in the pride of his heart, "I WILL NOT SERVE." If ever there was a work which rendered almost visible and tangible to the sight and touch of men that promise of the Redeemer to his Church, "And the gates of hell shall not prevail against her," surely this work is "THE LIVES OF THE SAINTS."

Who, therefore, is a Catholic, and would not possess such a treasure? How great is the benefit derived to the public from the low price and convenient form in which this work is given to them! If infidelity, and immorality, and heresy have opened wide their mouths, and are everywhere devouring their victims, is it not a blessing from God that the children of the Church should be preserved from them, and fed with the wholesome food of pious reading? If the spirit of error or of that worldly wisdom which is folly with God, has filled our shops and streets with circulating poison in the shape of books, is not the Spirit of truth, and of Him who has overcome the world, to have also such means of instruction as may save and strengthen those whom God, by his grace, has translated into the kingdom of his beloved Son? Accept, therefore gentle reader, of "The Lives of the Saints;" Which, for their own worth's sake, and for your good, we have endeavored to recommend. And with it permit us also to recommend to your pious prayers the spiritual wants of him who has thus addressed you.

+JAMES DOYLE

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AN ACCOUNT
OF
THE LIFE AND WRITINGS
OF THE
REV. ALBAN BUTLER;
INTERSPERSED WITH
OBSERVATIONS ON SOME SUBJECTS OF SACRED AND PROFANE LITERATURE
MENTIONED IN HIS WRITINGS.

BY CHARLES BUTLER, ESQ.
BARRISTER AT LAW.

Quare quis tandem me reprehendat, si quantum ad cæteris festos dies ludorum celebrandos, quantum ad alias voluptates, et ad ipsam requiem animi et corporis conceditur temporis: Quantum alii tempestivis conviviis, quantum aleæ, quantum pilæ, tantum mihi egomet ad hæc studia recolenda, sumpsero.

CIC. PRO ARCHIA

1.

THE Reverend Alban Butler was the second son of Simon Butler, Esq., of Appletree, in the county of Northampton, by Miss Ann Birch, daughter of Thomas Birch, Esq., of Gorscot, in the county of Stafford. His family, for amplitude of possessions, and splendor of descent and alliances, had vied with the noblest and wealthiest of this kingdom, but was reduced to slender circumstances at the time of his birth. A tradition in his family mentions, that Mr. Simon Butler (our author's grandfather) was the person confidently employed by the duke of Devonshire and the earl of Warrington, in inviting the prince of Orange over to England; that he professed the protestant religion, and that his great zeal for it was his motive for embarking so warmly in that measure; but that he never thought it would be attended with the political consequences which followed from it; that, when they happened, they preyed greatly on his mind; that to fly from his remorse, he gave himself up to pleasure: and that in a few years he dissipated a considerable proportion of the remaining part of the family estate, and left what he did not sell of it heavily encumbered.

At a very early age our author was sent to a school in Lancashire, and there applied himself to his studies with that unremitting application which, in every part of his life, he gave to literature. Sacred biography was even then his favorite pursuit. A gentleman, lately deceased, mentioned to the editor that he remembered him at this school, and frequently heard him repeat, with a surprising minuteness of fact, and precision of chronology, to a numerous and wondering audience of little boys, the history of the chiefs and saints of the Saxon æra of our history. He then also was distinguished for his piety, and a punctual discharge of his religious duties. About the age of eight years he was sent to the English college at Douay. It appears, from the diary of that college, that Mr. Holman, of Warkworth, (whose memory, for his extensive charities, is still in benediction in Oxfordshire and Northamptonshire,) became security for the expenses of his education. About this time he lost his father and mother. The latter, just before

she died, wrote to him and his two brothers the following beautiful letter:

"MY DEAR CHILDREN.

"Since it pleases Almighty God to take me out of this world, as no doubt wisely foreseeing I am no longer a useful parent to you, (for no person ought to be thought necessary in this world when God thinks proper to take them out;) so I hope you will offer the loss of me with a resignation suitable to the religion you are of, and offer {016} yourselves. He who makes you orphans so young, without a parent to take care of you, will take you into his protection and fatherly care, if you do love and serve him who is the author of all goodness. Above all things, prepare yourselves while you are young to offer patiently what afflictions he shall think proper to lay upon you, for it is by this he trieth his best servants. In the first place, give him thanks for your education in the true faith, (which many thousands want;) and then I beg of you earnestly to petition his direction what state of life you shall undertake, whether be for religion, or to get your livings in the world. No doubt but you may be saved either way, if you do your duty to God, your neighbor, and yourselves. And I beg of you to make constant resolutions rather to die a thousand times, if possible, than quit your faith; and always have in your thoughts what you would think of were you as nigh death as I now think myself. There is no preparation for a good death but a good life. Do not omit your prayers, and to make an act of contrition and examen of conscience every night, and frequent the blessed sacraments of the church. I am so weak I can say no more to you, but I pray God bless and direct you, and your friends to take care of you. Lastly, I beg of you never to forget to pray for your poor father and mother when they are not capable of helping themselves: so I take leave of you, hoping to meet you in heaven, to be happy for all eternity.

"Your affectionate mother,
"ANN BUTLER."

Though our author's memory for the recollection of dates was, in his very earliest years, remarkable, he found, when he first came to the college, great difficulty in learning his lessons by heart; so that, to enable him to repeat them in the school as well as the other boys, he was obliged to rise long before the college hour. By perseverance, however, he overcame this disheartening difficulty. Even while he was in the lowest schools, he was respected for his virtue and learning. One of his school-fellows writes thus of him: "The year after Mr. Alban Butler's arrival at Douay, I was placed in the same school, under the same master, he being in the first class of rudiments, as it is there

called, and I in the lowest. My youth and sickly constitution moved his innate goodness to pay me every attention in his power; and we soon contracted an intimacy that gave me every opportunity of observing his conduct, and of being fully acquainted with his sentiments. No one student in the college was more humble, more devout, more exact in every duty, more obedient or mortified. He was never reproved or punished but once; and then for a fault of which he was not guilty. This undeserved treatment he received with silence, patience, and humility. In the hours allotted to play he rejoiced in the meanest employments assigned to him by his companions, as to fetch their balls, run on their errands, &c. &c. Though often treated with many indignities by his thoughtless companions, on purpose to try his patience, he never was observed to show the least resentment, but bore all with meekness and patience. By the frequent practice of these virtues he had attained so perfect evenness of temper, that his mind seemed never ruffled with the least emotion of anger. He restricted himself in every thing to the strictest bounds of necessity. Great part of his monthly allowance of pocket-money, and frequently of his daily food, went to the poor. So perfectly had he subjected the flesh to the spirit, that he seemed to feel no resistance from his senses in the service of God and his neighbor."

As he advanced in age his learning and virtue became more and more conspicuous. Monsieur Pellison,[1] in his life of the famous Huet, bishop of Avranches, observes, that "from his tenderest youth he gave himself to study; that at his rising, his going to bed, and during his meal, he was reading, or had others to read to him; that neither the fire of youth, the interruption of business, the variety of his employments, the society of his friends, nor the bustle of the world, could ever moderate his ardor of study." The same may be said of our author. He generally allowed himself no more than four hours sleep, and often passed whole nights in study and prayer. All his day was spent in reading. When he was alone, he read; when he was in company, he read; at his meals, he read; in his walks, he read; when he was in a carriage, he read; when he was on horseback, he read; whatever he did, he read. It was his custom to make abridgments of the principal works he perused, and to copy large extracts from them; several bulky volumes {017} of them have fallen into the hands of the editor. Many were surprised to see the rapidity with which he read, or rather ran through books, and at the same time acquired a full and accurate knowledge of their contents.

Footnotes:

1. Histoire de l'Académie, 1 vol. 102.

After our author had completed the usual course of study, he was admitted as alumnus of Douay college, and appointed _professor of philosophy_. The Newtonian system of philosophy was about that time gaining ground in the foreign universities. He adopted it, in part, into the course of philosophy which he dictated to the students. He read and considered with great attention the metaphysical works of Woolfe and Leibnitz. He did not admire them, and thought the system of pre-established harmony laid down in them irreconcilable with the received belief or opinions of the Roman Catholic church on the soul; and that much of their language, though susceptible of a fair interpretation, conveyed improper notions, or, at least, sounded offensively to Catholic ears. The late Mr. John Dunn, his contemporary at the college, frequently mentioned to the editor the extreme caution which our author used in inserting any thing new in his dictates, particularly on any subject connected with any tenet of religion. After teaching a course of philosophy, he was appointed _professor of divinity_. On this part of his life the editor has been favored by a gentleman deservedly famed for his erudition and piety, the reverend Robert Bannister, with a long letter, of which the reader is presented with an extract.

"I was contemporary with Mr. Alban Butler in Douay college eight years; viz. from October, 1741 to October, 1749. But as I was but a boy the greater part of that time, I had not any intimacy with him, nor was I capable of knowing any thing concerning his interior, the manner of his prayer, or the degrees to which he ascended in it, or any extraordinary communications or elevations to which the Holy Ghost, the great master and teacher of contemplation, might raise him. All that I can say is, that he opened Douay college great door to me and a gentleman whom I knew not, but who was so good as to bring me from Lisle in his coach, on Sunday between ten and eleven, the 15th of October, 1741; and the first sight of him appeared to me then so meek and so amiable, that I thought I would choose him for my ghostly father; but another, I suppose in rotation, adopted me. Mr. Alban was my sole master in my first year of divinity in 1749, and dictated the two treatises _De Decalogo et De Incarnatione_; he also presided over my defensions upon those two treatises, and over Mr. James Talbot's (the late bishop of London) upon universal divinity. As to heroic acts of virtue, which strike with admiration all that see or hear of them, I cannot recollect more than a uniform, constant observance of all the duties of a priest, professor, and confessarius. He was always at morning meditations, seldom omitted the celebration of the holy sacrifice of the mass, which he said with a heavenly composure, sweetness, and recollection; studying and teaching assiduously, dictating with an unwearied patience so equally and leisurely, that every one could, if he wished to do it, write his dictates in a clear and legible hand; nor do I remember that he ever

sent a substitute to dictate for him; so exact and punctual he was in his duty as a professor. I never knew one more ready to go to the confession-seat, at the first intimation of any, even the least or youngest boy. He heard his penitents with wonderful meekness; and his penetration, learning, judgment, and piety, were such as to move them to place in him a singular confidence. He frequently visited the military hospital, to instruct, exhort, and hear the confessions of Irish soldiers. He sometimes assembled a number of them (when they happened to be quartered in Douay) in the college-church of St. Thomas of Canterbury, and preached to them. In one of his sermons I remember he told them, for their example and encouragement, that there are more soldiers saints than of any other vocation, or state, or condition. As poor, and often distressed, Irish men and women frequently came to Douay, he was always ready to relieve them, and administer both corporal and spiritual succors. It can never be forgotten what attention, solicitude, and care he had, in the year 1745, of our English soldiers, wounded and maimed, who were brought prisoners to Douay, and quartered in the barracks, in great numbers, after the battle of Fontenoy. He animated both by words and example all the young priests, and all in holy orders at the college, to visit them, to instruct and instil into them serious thoughts of saving their souls by embracing the only saving faith, and by true repentance. He also procured for them temporal succor and relief so beneficently, that the duke of Cumberland, then generalissimo of the British and allied armies, being informed of it, promised him a special protection whensoever he came over into England. Scarce any thing affords one a better proof of Mr. Alban's eminent spirit of piety and great understanding, discretion, and light in spiritual matters, than his familiarity and friendship with M. Jean Baptiste de Villérs, president of the seminary des Evéques in the university of Douay, who died October the 7th, 1746, the death of a saint, after having lived the life of one for seventy-eight years. This M. de Villérs was eminent in all supernatural and moral virtues, but he concealed them under an amiable simplicity, and a plain unaffected behavior or exterior, unless charity and zeal for the glory of God and salvation of souls required their open and full exertion; and, notwithstanding his great learning, (which he had acquired by an excellent genius and diligent application to sacred studies,) and his great and solid fund of piety, he was as docile as an infant; so timorous and diffident of his own judgment, that he would neither do nor decide any thing without counsel. With this sentiment of diffidence and humility, he often visited (says M. Leroy, the faithful imitator and writer of the history of his life) a young professor, a foreigner, (that is, Alban Butler,) and passed an hour or two in his company in the afternoon, once every week, and sometimes twice, several years, until his edifying death. Their conversation together was solely about various points of morality; about the direction of souls, and the method of

arriving at perfection in every action and intention; how to teach devout persons a habit of making continual aspirations to God, by acts of love, oblation, entire sacrifice of their hearts, of humility, &c. M. de Villérs would not suffer more than half a small fagot to be kindled for him in the severest weather, saying to Mr. Alban, 'the other part may serve some poor person.' As to wine, or any other liquor, he never drank any but at meal-time. I remember to have heard an instance of Mr. Alban's meekness, for I am not a witness of it. When he was presiding over one of his students in divinity in the public hall of Douay college, a disputant, who was probably much offended at some proposition in the thesis, as being opposite to some favorite opinion of his school or religious family, said to him with intolerable rudeness, *„habes mel in ore, sed fel in corde“*: to which he made no reply, nor showed the least resentment. Mr. Alban Butler was totally averse to the system of probabilism, and to all assertions that favor laxity in morale. This is evident from the dictates which he delivered to us, from his treatise *„De Decalogo, de actibus humanis“*, in his *„Epitome moralis sacramentorum“*, &c. It is still more evident from his *„Epitome de sex prioribus conciliis [œ]cumenicis in calce tractantibus de Incarnatione“*, that he had the highest veneration for the holy see, and for him who sits in the chair of St. Peter; that he constantly held and maintained the rights and singular prerogatives of St. Peter and his successors, in calling, presiding over, and confirming general or [œ]cumenical councils; the pope's superiority over the whole church, and over the whole college of bishops, and over a general council; the irrefragability of his doctrinal decisions in points of faith and morale; his supreme power to dispense (when there is cause) in the canons of general councils; in short, the plenitude of his authority over the whole chorus, without exception or limitation, *„Nihil excipitur ubi distinguitur nihil.“*

III.

From the letter of which we have presented the reader with an extract, it appears what our author's sentiments were on the nature and extent of the spiritual power of the see of Rome. It has frequently been said that he was the editor of doctor Hulden's *„Analysis Fidei“*: had this been the fact, it would have been a strong proof of an alteration of his sentiments on those points; but, after particular inquiry, the editor finds the assertion to be wholly unfounded.

On the celebrated questions, *„Of the infallibility of the Pope, and his right to the deposing power“*, our author thus expresses himself in one of his letters on Mr. Bower's History of the Popes; "Mr. Bower having been educated in the Catholic schools, could not but know that, though some private divines think that the pope, by the assistance of some special providence, cannot err in the decisions of faith solemnly

published by him, with the mature advice of his council, or of the clergy or divines of his church, yet that this is denied by others; and that the learned Bossuet, and many others, especially of the school of Sorbon, have written warmly against that opinion; and that no Catholic looks upon it as an article or term of communion. It is the infallibility of the whole church, whether assembled in a general council, or dispersed over the world, of which they speak in their controversial disputations. Yet this writer, at every turn, confounds these two things together only to calumniate and impose on the public. If he had proved that some popes had erred in faith, he would have no more defeated the article of supremacy, than he would disinherit a king by arraigning him of bad policy. The Catholic faith teaches the pope to be the supreme pastor of the church established by Christ, and that this church, founded by Christ on a rock, shall never be overcome by hell, or cease to be his true spouse. For he has promised that his true Spirit shall direct it in all truth to the end of the world. But Mr. Bower never found the infallibility of the pope in our creed; and knows very well that no such article is proposed by the church, or required of any one. Therefore the whole chain of his boastings which is conducted through the work falls to the ground.

"What he writes against the deposing power in popes, certainly cannot be made a reproach against the Catholics of England, France, Spain, &c. It is a doctrine neither taught nor tolerated in any Catholic kingdom that I know of, and which many Catholics write as warmly against as Mr. Bower could wish."

IV.

While our author continued at the college of Douay, his first publication made its appearance: this was his Letters on the History of the Popes, published by Mr. Archibald Bower. That gentleman had entered into the society of Jesus, and acquired a reputation for learning and talents. He came into England, embraced the religion of the established church, and endeavored to recommend himself to the favor of his new friends by his History of the Lives of the Popes. He also published an account of his escape from Italy, and of his motives for quitting it. The truth of the account became a subject of controversy. It was disbelieved, not only by Catholics but by Protestants. Dr. Douglas, the present bishop of Salisbury, wrote an excellent pamphlet to expose its falsehood and absurdity. It carried great improbability on the face of it. Mr. Bower was a lively writer, and defended himself with adroitness; but he was not equal to the composition of the history which he undertook to write. He was of the numerous list of authors who, when they sit down to write, have to learn what they shall write, rather than to write what they have already learned. The errors which our author

exposes in his letters are sometimes the errors of a very young writer. The letters are written with ease and good-humor; they show various and extensive learning, a vigorous and candid mind. They met with universal applause.

V.

In the year 1745, our author accompanied the late earl of Shrewsbury and the honorable James Talbot and Thomas Talbot on their travels through France and Italy. He wrote a full, entertaining, and interesting account of them. As it will be published, the editor makes no extracts from it in this place. He was always solicitous that the noble personages committed to his care should see whatever deserved attention, and be introduced to persons distinguished by their rank, talents, or virtue. He drew out for them a comparative view of the Greek, Roman, and Gothic architecture; an account of the different schools of painting; and an abridgment of the lives, and remarks on the different characters, of the most eminent painters. These will be found in his travels. He kept them from all stage entertainments: "The stage entertainments," he says, in one of his letters, "I can give no account of, as we never would see any; they being certainly very dangerous, and the school of the passions and sin, most justly abhorred by the church and the fathers. Among us, Collier, Law, &c.; among the French, the late prince of Condi, Doctor Voisin, Nicole, &c., have said enough to satisfy any Christian; though Tertullian, St. Cyprian, St. Chrysostom, are still more implacable enemies of the stage. However, we saw the stages for their architecture, where this was curious." His opinion of the evil tendency of stage entertainments continued with him through life.

VI.

On his return from his travels _our author was sent on the English mission._ He {020} had long been engaged in his great work of the _Lives of the Saints_, and was then bringing it to a conclusion. He naturally, therefore, wished to be settled in London, for the convenience of its public libraries, and the opportunities it affords of intercourse with men of letters. But the vicar-apostolic of the middle district claimed him as belonging to that district, and appointed him to a mission in Staffordshire. This was a severe mortification to our author; he respectfully remonstrated; but the vicar-apostolic was inexorable, and required his immediate obedience. A gentleman who lived in the same house with him at the time, has mentioned to the editor, that he was with him when the summons came; and that on receiving it, he appeared much hurt, retired for half an hour to his oratory, and soon after set off for his country mission.

From Staffordshire he removed to Warkworth, the seat of Francis Eyre, esquire, to whom these sheets are dedicated. He had the highest opinion of a good missionary, and frequently declared that he knew of no situation so much to be envied, while the missionary had a love of his duties, and confined himself to them: none so miserable, when the missionary had lost the love of them, and was fond of the pleasures of life. "Such a one," he used to say, "would seldom have the means of gratifying his taste for pleasure; he would frequently find that, in company, if he met with outward civility, he was the object of silent blame; and that if he gave pleasure as a companion, no one would resort to him as a priest." He had a manuscript written by a Mr. Cox, an English missionary, who lived in the beginning of the present century, in which these sentiments were expressed forcibly and with great feeling: he often mentioned it. But no person was less critical on the conduct of others, none exacted less from them, than our author. He was always at the command of a fellow-clergyman, and ready to do him every kind of good office. To the poor, his door was always open. When he resided in London, in quality of chaplain to the duke of Norfolk, he was under no obligation, strictly speaking, of attending to any person except the duke himself and his family; but he was at the call of every one who wanted any spiritual or temporal assistance which it was in his power to afford. The poor, at length, flocked to him in such numbers that, much in opposition to his wishes, his brother, with whom he then lived, was obliged to give general orders that none of them should be admitted to him. He was ever ready to oblige. Moss. Olivet relates of Huet, the bishop of Avranches, that he was so absorbed in his studies as sometimes to neglect his pastoral duties; that once a poor peasant waited on him respecting some matter of importance, and was refused admittance, "his lordship being at his studies:" upon which the peasant retired, muttering, with great indignation, "that he hoped they should ever have another bishop who had not finished his studies before he came among them;" but our author's "being at his studies," was never a reason with him for refusing to see any one. It was often unpleasant to observe how much his good-humor, in this respect, was abused.

VII.

Our author did not remain long in Staffordshire. Edward, duke of Norfolk, (to whom the present duke is second in succession,) applied to the late Mr. Challoner for a person to be his chaplain, and to _superintend the education of Mr. Edward Howard_, his nephew and presumptive heir. Mr. Challoner fixed upon our author to fill that situation. His first residence, after he was appointed to it, was at Norwich in a house generally called the duke's palace. Thither some large boxes of books belonging to him were directed, but by mistake were sent to the bishop's palace. The bishop opened them, and finding them

fall of Roman Catholic books, refused to deliver them. It has been mentioned, that after the battle of Fontenoy, our author was very active in serving the English prisoners, and that the duke of Cumberland returned him thanks for his conduct, and made him an offer of his services, if he should have occasion for them after his return to England. On this seizure of his books, our author applied to the duke; his highness immediately wrote to the bishop, and soon after the books were sent to their owner.

Mr. Edward Howard, by our author's advice, was first sent to the School of the English clergy, at a small village near Douay, called Esquerchin, of which the most pious and respectable Mr. Tichborne Blunt was president. After some years he was sent to complete his education at Paris; and thither our author accompanied him. Mr. Edward Howard was the Marcellus of the English Catholics; {021} never did a noble youth raise greater expectations; but he was suddenly taken ill and died after an illness of a few days. On that melancholy occasion the family expressed great pleasure in the recollection of the religious education he had received from our author.

VIII.

During our author's stay at Paris he finally completed and sent to the press his great work on the Lives of the Saints. We have seen that, from his tenderest years, he had discovered his turn for sacred biography. At a very early period of his life he conceived the plan of his work; and from that time pursued it with undeviating attention. He qualified himself for an able execution of it, by unremitting application to every branch of profane or sacred literature connected with it. He was, a perfect master of the Italian, Spanish, and French languages. The last he spoke and wrote with fluency and purity. He was also perfect master of the Latin and Greek languages. At an advanced period of his life he mentioned to the editor that he could then understand the works of St. John Chrysostom as easily in the original as in the Latin interpretation; but that the Greek of Saint Gregory Nazianzen was too difficult for him. A few years before he died he amused himself with an inquiry into the true pronunciation of the Greek language, and in preparing for the press some sheets of an intended Greek grammar. To attain that degree of knowledge of the Greek language is given to few: Menage mentions that he was acquainted with three persons only who could read a Greek writer without an interpreter. Our author had also some skill in the oriental languages. In biblical reading, in positive divinity, in canon law, in the writings of the fathers, in ecclesiastical antiquities, and in modern controversy, the depth and extent of his erudition are unquestionable. He was also skilled in heraldry: every part of ancient and modern geography was familiar to

him. He had advanced far beyond the common learning of the schools in the different branches of philosophy; and even in botany and medicine he was deeply read. In this manner he had qualified himself to execute the work he undertook.

IX.

The present section is intended to give _An account of some of the principal works he consulted in the composition of it_. It will contain, 1st, some remarks on the attention of the church, during the early ages of Christianity, to preserve the memory of the martyrs and saints: 2dly, some account of the acts of the martyrs; 3dly, some account of the sacred calendars: 4thly, some account of the Martyrologies: 5thly, some account of the Menæon and Menologies of the Greek church; 6thly, some account of the early Agiographists: 7thly, some account of the Bollandists: and, 8thly, some account of the process of the beatification and canonization of saints.

IX. 1. The Roman Catholic church has ever been solicitous _that the lives and miracles of those who have been eminent for their sanctify should be recorded for the edification of the faithful_. St. Clement the Second, successor of St. Peter in the see of Rome, is said to have divided the fourteen districts of that city among seven notaries, assigning two districts to each of them, with directions to form a minute and accurate account of the martyrs who suffered within them. About one hundred and fifty years from that time, pope Fabian put the notaries under the care of deacons and subdeacons. The same attention to the actions and sufferings of the martyrs was shown in the provinces. Of this, the letter of the church of Smyrna, giving an account of the martyrdom of St. Polycarp, the letter of the churches of Lyons and Vienne, giving an account of the martyrs who suffered in those cities; and the letter of St. Dionysius, the bishop of Alexandria, to Fabius, the bishop of Antioch, on the martyrs who suffered under the emperor Decius, are remarkable instances. "Our ancestors," says Pontius, in the beginning of the acts of St. Cyprian, "held those who suffered martyrdom, though only catechumens, or of the lowest rank, in such veneration, as to commit to writing almost every thing that related to them." Nor was this attention confined to those who obtained the crown of martyrdom. Care was taken that the lives of all should be written who were distinguished by their virtues, particularly if they had been favored with the gift of miracles.

IX. 2. The lives of the martyrs and saints, written in this manner, were called _their acts_. They were often collected into volumes. One of the earliest of these {022} collections was made by Eusebius, the father of church history. Some of the lives he inserted in the body of his great

historical work: he also published a separate collection of them; it was greatly esteemed, but has not reached our time: many others were published. These accounts of the virtues and sufferings of the martyrs were received by the faithful with the highest respect. They considered them to afford a glorious proof of the truth of the Christian faith, and of the holiness and sublimity of its doctrines. They felt themselves stimulated by them to imitate the heroic acts of virtue and constancy which they placed before their eyes, and to rely on the assistance of heaven when their own hour of trial should arrive. Thus the vocal blood of the martyrs was a powerful exhortation, both to induce the infidel to embrace the faith of Christ, and to incite the faithful to the practice of its precepts. The church, therefore, always recommended the frequent reading of the acts of the martyrs, and inserted the mention of them in her liturgy. This Ruinart proves by many examples: he also shows that the greatest care was taken to procure the genuine acts of the martyrs; or, when they could not be had, to procure exact accounts of their trials and sufferings. By this means the church was in possession of authentic histories of the persecutions she had suffered, and through which she had finally triumphed over paganism, and of particular accounts of the principal sufferers. The greatest part of them was lost in the general wreck which sacred and profane literature suffered from the barbarians who overturned the Roman empire. In every age, however, some were found who carefully preserved whatever they could save of those sacred treasures. Copies were frequently made of them; and this in this, as in every other important branch of Christian learning, the chain of tradition has been left unbroken. Much, however, of these sacred documents of church history has been irretrievably lost; and, speaking generally, the remaining part came down to us in an imperfect state. Hence Vives, at the end of the fifteenth century, exclaimed, "What a shame it is to the Christian world, that the acts of our martyrs have not been published with greater truth and accuracy!" The important task of publishing them in that manner was at length undertaken by Dom Ruinart, a Maurist monk, in his *Acta primorum martyrum sincera et selecta*. He executed it in a manner that gained him universal applause. His prefatory discourse, respecting the number of martyrs, has been generally admired. An invaluable accession to this branch of sacred literature was published by Stephen Evodius Assemani, in two volumes folio, at Rome in 1748. The title of the work expresses its contents: "*Acta Sanctorum Martyrum orientalium et occidentalium editore Stephano Evodio Assemano, que textum Chaldaicum recensuit, notis vocalibus animavit, Latine vertit, et annotationibus illustravit.*" It is to be observed, that the eastern and western martyrs mentioned in this place, are not the martyrs of the eastern or Greek church, and the martyrs of the Latin or western church, in which sense the words eastern and western are generally used by ecclesiastical writers. By the eastern martyrs, Assemani denotes the martyrs who suffered in the countries

which extend from the eastern bank of the Euphrates, over Mesopotamia and Chaldea to the Tigris and the parts beyond it; by the western, he denotes the martyrs who suffered in Syria, Palestine, and Egypt. Stephen Assemani was the nephew of Joseph Assemani, whose *Kalendaria* will be mentioned in another place. Joseph was first præfect of the Vatican library; Stephen was archbishop of Apamea; both of them were Maronite monks, and sent into the east by pope Clement XII. to purchase manuscripts.

IX. 3. It was the pious custom of the early Christians to celebrate yearly the memory of the martyrs, on the days on which they suffered. On that day the martyr was considered to be born to a life of glory and immortality, and, with respect to that second life, it was called the day of his birth. The different churches, therefore, were careful to preserve an exact account of the particular days on which the martyrs obtained the crown of martyrdom. The book which contained this account was called a *_Calendar_*. At first the calendar contained the mention of the martyrs only; but, in the course of time, the confessors, or those who, without arriving at the glory of martyrdom, had confessed their faith in Christ by their heroic virtues, were admitted to the same honor. The calendars were preserved in the churches; a calendar of the Church of Rome was published by Boucher; another by Leo Alatus; a third by Joannes Fronto, chancellor of Paris, and canon regular of the church of St. Genevieve at Paris. A most ancient calendar of the church of Carthage was published by Mabillon. But under this head no publication is more respectable than Joseph Assemani's *_Kalendaria Ecclesiæ universæ notis illustrata._*

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IX. 4. The calendars gave rise to the *_Martyrologies_*; the object of them was to collect, in one volume, from the calendars of the different churches, the names of the martyrs and confessors throughout the world, with a brief mention of the day of their decease, and the place in which they suffered, or which they had illustrated by their birth, their residence, their rank, or their virtues. The Roman Martyrology is mentioned in the following terms by St. Gregory, (Lib. 8. Epist. Indict. 1.) in a letter to Eulogius, the bishop of Alexandria: "We," says his holiness, "have the names of almost all the martyrs collected into one volume, and referred to the days on which they suffered; and we celebrate the solemn sacrifice of the mass daily in their honor. But our calendar does not contain the particulars of their sufferings; it only mentions their names, and the place and time of their martyrdom." The Roman calendar seems to have been adopted generally through the western church. It certainly was received in England. At the council held at Shovesham in 747, by Cuthbert, the archbishop of Canterbury, it was

ordered, "That throughout the year, the feasts of the saints should be celebrated on the days appointed by the Martyrology of the church of Rome, with the proper psalms." It was once generally believed to have been composed by St. Jerom; but this opinion is now universally rejected. It suffered much in the middle ages. Pope Gregory XIII., immediately after he had completed the great work of reforming the calendar, used the most earnest endeavors to procure a correct edition of the Roman Martyrology. He committed the care of it to some of the most distinguished writers of his time on ecclesiastical subjects. Among them, Bellarmin, Baronius, and Gavant deserve particular mention. With this edition Baronius himself was not satisfied. He published another edition in 1586: and afterwards, at the instigation of cardinal Sirlet, published a still more correct edition, with notes, in 1598. He prefixed to his edition a dissertation, in which he appears to have exhausted the subject. A further correction of the Roman Martyrology was made by pope Urban VIII. They were all surpassed by that published by pope Benedict XIV., at Cologne, in 1751. But the most useful edition is that published at Paris, in 1661, by father Lubin, an Augustinian friar. It is accompanied with excellent notes and geographical tables. Politus, an Italian divine, published, in 1751, the first volume of a new edition of the Roman Martyrology. It comprises the month of January, but the plan of annotation is so extended, that it fills five hundred folio pages of the smallest print; from the time of Drackenborch's edition of Livy, so prolix a commentary had not been seen. Among other principal Martyrologies, is that of the Venerable Bede. After several faulty editions of it had appeared, it was correctly published by Henschenius and Papebroke, and afterwards by Smith, at the end of his edition of Bede's Ecclesiastical History. Notwithstanding Bede's great and deserved celebrity, the Martyrology of Usuard, a Benedictine monk, was in more general use; he dedicated it to Charles the Bald, and died about 875. It was published by Solerius at Antwerp, in 1714, and by Dom Bouillard, in 1718; but the curious still seek for the earlier edition by Molanus, in 1568, as, in the subsequent editions, some parts of it were omitted. Another Martyrology of renown is that of Ado; he was archbishop of Vienne, in Dauphiné, and died in 875. The best edition of it is that by Roswede, in 1613, published at Rome in 1745.--Such have been the exertions of the church of Rome, to perpetuate the memory of those who have illustrated her by their virtues. During the most severe persecutions, in the general wreck of the arts and sciences, in the midst of the public and private calamities which attended the destruction of the Roman empire, the providence of God always raised some pious and enlightened men, who preserved the deposit of faith, and transmitted to future times the memory of whatever had been most virtuous in former ages or their own.

IX. 5. The Greek church has also shown great attention to preserve the

memory of the holy martyrs and saints. This appears from her *Menæon* and *Monologue*. The *Menæon* is divided into twelve months, and each month is contained in a volume. All the saints, whose festivals occur in that month, have their proper day assigned to them in it: the rubric of the divine office, to be performed on that day, is mentioned; the particulars of the office follow; an account of the life and actions of the saint is inserted; and sometimes an engraving of him is added. If it happen that the saint has not his peculiar office, a prose or hymn in his praise is generally introduced. The greater solemnities have an appropriate office. From this the intelligent reader will observe that the *Menæon* of the Greeks is nearly the same as a work would be, which should unite in itself the *Missal* and *Breviary* of the Roman Catholic church. It was printed in twelve volumes in folio at Venice. Bollandus mentions that Raderus, a Tyrolese Jesuit, had translated the whole of the *Menæon*, and pronounced it to be free from schism or heresy.

The Menologium answers to the Latin Martyrology. There are several *Menologia*, as, at different times, great alterations have been made in them. But the ground-word of them all is the same, so that they are neither wholly alike nor wholly different. A translation of a *Menologium* into Latin by cardinal Sirlet, was published by Henry Canisius, in the third volume of his *Lectiones Antiquæ*. The Greek original, with a new version, was published by Annibal Albani, at Urbino, in 1727. From these works it is most clear that the Greek church invokes the saints, and implores their intercession with God: "*Haud obscure ostendit*," says Walchius, "*Græcos eo cultu prosequi homines in sanctorum ordinem ascriptos, ut ilios incocent*." *Bib. Theologica*, vol. iii. 668. From the *Menæon*, and the *Menologium*, Raderus published a collection of pious and entertaining narratives, under the title of *Viridarum Sanctorum*. It is to be wished that some gentleman would employ his leisure in a translation of it. We should then be furnished, from the works of the *Agiographists* of the eastern church, with a collection of pious and instructing narratives, similar to those in the well-known *Histoires Choisies*. One of the most curious articles inserted in the *Acta Sanctorum* of the Bollandists, is the *Muscovite or Russian Calendar*, with the engravings of the saints. It was first published by father Possevin. He praises the Russians for the great attention to decency which they observe in their pictures and engravings of holy subjects. He mentions that the Russians, who accompanies him in his return to Rome, observed with surprise in the Italian paintings of saints, a want of the like attention. Father Papebroke, when he cites this passage, adopts the remark, and loudly calls on Innocent XII. to attend to the general decency of all public paintings and statues. *A Greek Calendar of the Saints* in hexameter verse accompanies the *Russian Calendar*, in the *Acta Sanctorum*; both are illustrated with notes by father Pane broke.

IX. 6. We proceed to the *Lives of the Saints*, written by individuals. For these our attention must be first directed to the Agiographists of the Greek church. The eighth century may be considered as the period when Grecian literature had reached its lowest state of depression; in the ninth, Bardas Cæsar, the brother of the empress Theodora, protected letters; from that time they were constantly cultivated by the Greeks; so that Constantinople, until it was taken by Mahomet, was never without its historians, poets, or philosophers. Compared with the writings of the ancients, their compositions seem lifeless and unnatural; we look among them in vain either for original genius or successful imitation. Still they are entitled to our gratitude; many of the precious remains of antiquity have come down to us only in their extracts and abridgments; and their voluminous compilations have transmitted to us much useful information which has no other existence. Sacred biography, in particular, has great obligations to them. The earliest work on that subject we owe to the care which the emperor Constantine Porphyrogenitus bestowed on the literary education of his son; an example which, at the distance of about six hundred years, was successfully rivalled by the elegant edition of the *Delphin Classics*, published under the auspices of Lewis XIV. But the Greek emperor had this advantage over the French monarch, that he himself was the author of some of the works published for the use of his son. In the first (published by Lerch and Reisch at Leipsic, in 1751) he described the ceremonial of the Byzantine court; the second (published by Banduri, in his *Imperium Orientale*) is a geographical survey of the provinces, or, as he calls them, the *Themata* of the empire; the third, which some ascribe to the emperor Leo, his father, describes the prevailing system of military tactics; the fourth delineates the political relations and intercourse of the court of Byzantium with the other states. His *Geoponics* (published by Nicholas Niclas at Leipsic, in 1731, in two volumes, 8vo.) were written with a view of instructing his subjects in agriculture. By his direction, a collection of historical examples of vice and virtue was compiled in fifty-three books, and *Simeon Metaphrastes*, the great logothete, or chancellor of the empire, composed his *Lives of the Saints*. Several of them were published, with a Latin translation, by the care of Lipoman, the bishop of Verona. Cardinal Bellarmin accuses Metaphrastes of giving too much loose to his imagination. "He inserts," {025} says the cardinal, "such accounts of conversations of the martyrs with their persecutors, and such accounts of conversions of bystanders, as exceed belief. He mentions many and most wonderful miracles on the destruction of the temples and idols, and on the death of the persecutors, of which nothing is said by the ancient historians." We next come to *Jacobus de Voragine*, a Dominican friar and archbishop of Genoa, in 1292. His *Golden Legend* was the delight of our ancestors during the ages which preceded the revival of letters. The library of no monastery was without it. Like the essays of Montaigne, it was to be

found on the shelf of every private person; and, for a long time after the invention of printing, no work more often issued from the press. After enjoying the highest degree of reputation, it lost much of its celebrity, in consequence of the Lives of Saints published by Mombritius in two immense volumes, in folio, about the year 1480, from manuscripts in the library of the church of St. John of Lateran and in consequence of the Lives of Saints published by Surius, a Carthusian monk. The first edition of Surius's work was published in 1570-75, in six volumes; the second appeared in 1578, the third and most complete was published, in twelve volumes, in 1615. That he frequently shows too much credulity, and betrays a want of taste, must be admitted; but his works are allowed to breathe a spirit of piety; his candor, and desire to be accurate, are discernible in every part of his writings; and his learning, for the age in which he lived, was considerable. In Ribadeneira the line of ancient Agiographists respectably finishes.

While candor and good taste must allow that, even in the best of the compilations we have mentioned, there is a great want of critical discernment, and that they are wholly deficient in elegance, and the artificial beauties of composition, justice requires that their defects should not be exaggerated. Still less should an intention to deceive, even on the pretence of edification, be imputed to them. Whatever may have been either the error or the criminality of some of her members, the church herself, in this, as in every other instance, has always inculcated the duty of sincerity and truth, and reprobated a deviation from them, even on the specious pretence of producing good. On this subject our author thus forcibly expresses himself, in one of his letters on Mr. Bower's History of the Lives of the Popes: "It is very unjust to charge the popes or the Catholic church with countenancing knowingly false legends; seeing all the divines of that communion unanimously condemn all such forgeries as lies in things of great moment, and grievous sins; and all the councils, popes, and other bishops, have always expressed the greatest horror of such villainies; which no cause or circumstances whatever can authorize, and which, in all things relating to religion, are always of the most heinous nature. Hence the authors, when detected, have been always punished with the utmost severity. Dr. Burnet himself says, that those who feigned a revelation at Basil, of which he gives a long detail, with false circumstances, in his letters on his travels, were all burnt at stakes for it, which we read more exactly related by Surius in his Commentary on his own times. The truth is, that many false legends of true martyrs were forged by heretics, as were those of St. George, condemned by pope Gelasius, as many false gospels were soon after the birth of Christianity, of which we have the names of near fifty extant. Other wicked or mistaken persons have sometimes been guilty of a like imposture. A priest at Ephesus forged acts of St. Paul's voyages, out of

revelation for that apostle, and was deposed for it by St. John the evangelist, as we learn from Tertullian. To instance examples of this nature would form a complete history; for the church has always most severely condemned all manner of forgeries. Sometimes the more virtuous and remote from fraud a person is, the more unwilling he is to suspect an imposture in others. Some great and good men have been imposed upon by lies, and have given credit to false histories, but without being privy to the forgery; and nothing erroneous, dangerous, or prejudicial was contained in what they unwarily admitted. However, if credulity in private histories was too easy in any former age, certainly skepticism and infidelity are the characters of this in which we live. No histories, except those of holy scripture, are proposed as parts of divine revelation or articles of faith; all others rest upon their bare historical authority. They who do not think this good and sufficient in any narrations, do well to suggest modestly their reasons; yet may look upon them at least as parables, and leave others the liberty of judging for themselves without offence. But Mr. Bower says, p. 177, 'The Roman Breviary is the most authentic book the {026} church of Rome has, after the scripture; it would be less dangerous, at least in Italy, to deny any truth revealed in the scripture, than to question any fable related in the Breviary.' Catholic divines teach that every tittle in the holy scriptures is sacred, divinely inspired, and the word of God dictated by the Holy Ghost. Even the definitions of general councils do not enjoy an equal privilege; they are indeed the oracles of an unerring guide in the doctrine of faith; which guide received, together with the scriptures, the true sense and meaning of the articles of faith contained in them; and, by the special protection of the Holy Ghost, invariably preserves the same by tradition from father to son, according to the promises of Christ. But the church receives no new revelation of faith, and adds nothing to that which was taught by the apostles: 2dly, Its decisions are not supernaturally infallible in matters of fact, as scripture histories are, but only in matters of faith. Nor do Catholics say that its expressions, even in decisions of faith, are strictly dictated by the Holy Ghost, or suggested from him, by any immediate revelation or inspiration; but only that the church is directed by his particular guidance, according to his divine truths, revealed and delivered to his church by his apostles. As to the Roman Breviary, the prayers consist, for the greatest part, of the psalms, and other parts of the holy scriptures, to which the same respect is due which we pay to the divine books. The short lessons from the Homilies, or other works of approved fathers, especially those fathers who are mentioned by Gelasius I. in his decree, carry with them the authority of their venerable authors. As it was the custom in the primitive ages to read, in the churches or assemblies, the acts of the most illustrious martyrs, of which frequent mention is made in those of St. Polycarp, &c., some short histories of the martyrs and other saints have been always inserted in the Breviary,

to which only an historical assent is due, whence they have been sometimes altered and amended. These are chiefly such as are judged authentic and probable by the cardinals Baronius and Bellarmin, who revised those lessons, in the last correction under Clement VIII. Gavant, who was himself one of the revisers of the Breviary, and secretary to the congregation, writes thus, (in Breviar. sect. 5, c. 12, n. 15, p. 18:) 'The second lessons from the histories of the saints were revised by Bellarmin and Baronius, who rejected what could be justly called in question: in which difficult task they thought it best to restore the truth of history with the least change possible, and to retain those things which had a certain degree of probability, and had the authority of some grave voucher, though the contrary sentiment had perhaps more patrons.' In computing the years of the popes, the chronology of Baronius was judged the most exact, and retained. Historical facts, nowise revealed or contained in scripture, cannot be made an object of divine faith. If edifying histories are inserted in the church-office, they stand upon their own credit. Such only ought to be chosen which are esteemed authentic. This rule has been always followed when any were compiled. If the compilers are found afterwards to have been mistaken, it is nowhere forbid to correct them.[1] This has been often done by the order of several popes."

Footnotes:

1. Nimia profecto almplicitate peccant qui scandalizantur quoties audiunt aliquid ex jam olim creditia et juxta breviarii prescriptum hodiedum recitandis, in disputationem adduci.--_Diss. Ballandic{e}._ vol. 2, p. 140.

IX. 7. Among the _modern collections of the Lives of Saints_, of which our authors availed himself, in the work we are speaking of, the histories which different religious have written of their own orders, hold a distinguished place. But he was indebted to no work so much as the _Acta sanctorum of the Bollandists_. That noble collection was first projected by Father Roswede of the society of Jesus. He died before he had completely digested his plan. Fortunately for the lovers either of sacred history or sacred literature, it mm taken up by father Bollandus of the same society, and has been carried down to the eleventh day of October inclusive. Those who, after Bollandus's decease, succeeded him in his undertaking, were from him called Bollandists.

As far as the editor has been able to learn, the work was composed by the following authors, and published in the number of volumes and years following:

No. of Vols.	Years of their	Authors.
Months.	all in folio.	appearance.

January Two, 1643 Bollandus and Henschenius
 February Three, 1658 Bollandus and Henschenius
 March Three, 1668 Henschenius and
 Papebrochius
 April Three, 1675 Henschenius and
 Papebrochius
 May Seven, 1680-1688..... Henschenius, Papebrochius,
 Baertius, and Janningus

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June Six, 1695--1715..... Henschenius, Papebrochius,
 Baertius, Janningus,
 and Sollerius
 July Seven, 1719--1731..... Janningus, Sollerius,
 Pinius, Cuperius, and
 Boschinus.
 August Six, 1733--1743..... Sollerius, Pinius,
 Cuperius, Boschius, and
 Stiltingus
 September Eight, 1746--1762..... Pinius, Stiltingus,
 Limpenus, Veldius,
 Suyskenius, Pericrius,
 and Cleus.
 October Five 1765--1786..... Stiltingus, Suyskenius,
 Perierius, Byeus, Boæus,
 Gnesquierus, Hubenus,
 and Fronsonus.

Antwerp was the scene of the labors of the Bollandists. They were engaged on them, when the enemies of every thing sacred arrived there under Pichegrû. The most eminent of the Bollandists was Father Papebroke, a rival of the Petaviuses, the Sirmonds, and Mabillons: one of those men who exalt the character of the society to which they belong, and the age in which they live. The Spanish Inquisition condemned some of the volumes in which he was concerned, but afterwards retracted the censure. Several dissertations, replete with various and profound erudition, are interspersed in the body of the work; they are equally distinguished by the learning, and the soundness and sobriety of criticism which appear in them. It would be an irreparable loss to the Christian world that the work should not be completed. The principal dissertations have been printed, in three volumes folio, at Venice, in 1749-59. Those who wish to see an account of the controversy which produced or was occasioned by the sentence of the Inquisition, may consult the *Acta Eruditorum*, 1696, p. 132-500.

IX. 8. Another source of information, of which our author availed himself in the composition of his work, was the Acts of the Beatification and Canonization of the Saints.

The name of Martyr was given by the ancient church to those who had suffered death for the faith of Christ; the name of Confessor was applied to those who had made a public profession of their faith before the persecutors. It was afterwards extended to those who had edified the church by their heroic virtues. St. Martin of Tours is generally supposed to have been the first saint to whom the title of confessor was applied in the last sense.

Originally, every bishop had the privilege of canonizing saints, or declaring them entitled to the honors which the Catholic church bestows on her saints. The council of Cologne, cited by Ivo of Chartres, forbids the faithful to show any public mark of veneration to any modern saint, without the permission of the diocesan. A capitulary of Charlemagne in 801 is to the same effect.

Pope Alexander III. is supposed to have been the first pope who reserved the exclusive privilege of canonizing saints to the holy see. It was recognised by the church of France at a council at Vienne, in which the bishops, addressing themselves to pope Gregory IX., expressly say, "that no sanctity, however eminent, authorizes the faithful to honor the memory of a saint, without the permission of the holy see."

The present mode of proceeding in the canonization of saints, principally takes its rise from the decree of pope Urban VIII., dated the 13th of March, 1625. By that he forbade the public veneration of every new saint, not beatified or baptized; and particularly ordered that no one, even in private, should paint the image of any person, whatever might be his reputation for sanctity, with a crown or { }e of light round his head; or expose his picture in any sacred place, or publish a history of his life, or a relation of his virtues and miracles, without the approbation of his diocesan: that if, in a work so approved of, the person were called saint, or blessed, those words should only be used to denote the general holiness of his life, but not to anticipate the general judgment of the church. His holiness adds a form of protestation to that effect, which he requires the authors to sign, at the beginning and end of their works. This regulation of pope Urban is so strictly attended to, that a single proof of the infraction of it, and even the omission of a definite sentence that there has been no infraction of it, makes the canonization of the saint impossible, and invalidates the whole of the proceedings. The only exception is, in favor of those saints who are proved to have been immemorially venerated for a hundred years and upwards, before 1634, the year in which pope

Urban's bull was confirmed.

The beatification of a saint is generally considered as a preliminary to his canonization. It is a kind of provisional permission, authorizing the faithful to honor {028} the memory of the person beatified; but qualified as to the place or manner. A decree of pope Alexander VIII. in 1659, prohibits the faithful from carrying those honors farther than the bull of beatification expressly permits.

The proceedings of beatification or canonization are long, rigorous, and expensive. 1st, The bishop of the diocese institutes a process, in the nature of an information, to inquire into the public belief of the virtues and miracles of the proposed, and to ascertain that the decree we have mentioned of pope Urban VIII. has been complied with: this proceeding begins and ends with the bishop, his sentence being conclusive. 2dly, The acts of this proceeding, with the bishop's sentence, are sealed up, then taken to the congregation of rites: and deposited with the notary. 3dly, The solicitors for the congregation petition for publication of the proceedings. 4thly, This is granted; and the proceedings, being first legally verified, are opened before the cardinal-president of the congregation, 5thly, The pope is then requested to refer the business to a particular cardinal to report upon it. 6thly, This being granted, the writings of the proposed, if he be the author of any, are laid before the cardinal-reporter. 7thly, He appoints a commission to assist him, and, with their assistance, makes his report. If one formal error against faith, one direct opinion contrary to morals, be found in them, it puts a total end to the proceedings, unless the author, in his life, expressly retracted it. "A general protestation;" says Benedict XIV., "the most sincere submission of all opinions to the authority of the Catholic church, saves the author from criminality, but does not prevent the effect of this rigorous escalation." 8thly, Hitherto the proceedings are not in strictness before the pope; but, from this stage of the business, the affair wholly devolves on his holiness. He signs a commission to the congregation of rites to institute and prosecute the process of beatification; but, before this commission is granted, ten years must have expired, from the time when the acts of the diocesan were first lodged with the congregation of rites. 9thly; The congregation of rites appoints commissaries, whom the pope delegates, to inform themselves of the virtues and miracles of the proposed. The commissaries usually are bishops, and the bishop of the diocese where the proposed is buried is usually one of them; but laymen are never employed. The proceedings of the commissaries are secret, and carried on and subscribed with the strictest order and regularity, and in great form; the last step in their proceedings is to visit the tomb of the deceased, and to draw out a verbal process of the state in which his remains are found. The

original of the proceedings is left with the bishops; a legalized copy is taken of them, and returned by a sworn courier to the congregation of rites. 10thly, The solicitors for the congregation then pray for what is called a decree of attribution, or that an inquiry may be made into each particular virtue and miracle attributed to the proposed: 11thly, Upon this, they proceed to make the inquiry, beginning with the virtues and ending with the miracles; but of the former they can take on notice in this stage of the business, till fifty years from the time of the proposed's decease: in the case of a martyr, his martyrdom alone, with proof both of the heroism with which it was suffered, and of its having been suffered purely and absolutely in the cause of Christ, is supposed to make an inquiry into his virtues unnecessary. 12thly, The final determination of the cause is settled in three extraordinary congregations, called the antepreparatory, the preparatory, and the general. The virtues to be approved of must be of the most heroic kind: the number of miracles is, in strictness, limited to two. The pope collects the vows of the assembly; and two-thirds of it, at least, must agree in opinion, before they come to a resolution. He then pronounces what is called a private sentence, before the promoter and the secretary of the congregation of St. Peter. 13thly, A general congregation is then held, to determine whether it be advisable to proceed to the beatification of the proposed. 14thly, Three consistories are afterwards held. 15thly, The pope then signs the brief of beatification. The publication of it is performed in the church of the Vatican. The solicitor for the beatification presents the brief to the cardinal-prefect; he remits it to the cardinal-archpriest of the church where the ceremony is held. The cardinal-archpriest reads it aloud; the Te Deum is sung, a collect in honor of the beatified is read, and mass is solemnized in his honor. 16thly, When the proceedings for the beatification are completed, the proceedings for the canonization begin. But it is necessary that, before any thing be done in them, new miracles should be wrought. When the solicitor for the canonization is satisfied that he can prove by judicial evidence the existence of these miracles, he presents a petition for resuming the {029} cause. 17thly, Three congregations extraordinary, a general assembly, and three consistories, are held for the purpose of pronouncing on the new miracles, and determining whether it be prudent to proceed to canonization. 18thly, This being determined upon, the pope issues the brief of canonization, and, soon after, the ceremonial follows. It begins by a solemn procession: an image of the saint is painted on several banners. When the procession arrives at the church where the ceremony is performed, the pope seats himself on his throne, and receives the usual homage of the court. The solicitor for the cause and the consistorial advocate place themselves at the feet of his holiness, and request the canonization; the litanies are sung; the request is made a second time; the *Veni Creator* is sung; the request is made a third time; the

secretary announces that it is the will of the pope to proceed immediately upon the canonization; the solicitor requests that the letters of canonization may be delivered in due form; his holiness delivers them, and the first prothonotary calls on all the assembly to witness the delivery. The *Te Deum* is sung, and high mass is solemnized.

The decree of canonization is usually worded in these terms: "To the glory of the Holy Trinity, for the exaltation of the Catholic faith, and the increase of the Christian religion: In virtue of the authority of Jesus Christ, of the holy apostles St. Peter and St. Paul, and our own, after due deliberation and frequent invocations of the heavenly light, with consent of our venerable brethren, the cardinals, patriarchs, archbishops, and bishops, present at Rome, we declare the blessed N. to be a saint, and we inscribe him as such in the catalogue of the saints. In the name of the Father, Son, and Holy Ghost. Amen."

Such is the outline of the process of canonization. It must be added, that the strictest evidence is required of every thing offered in proof. It is laid down as a universal rule, which admits of no exception, that the same evidence shall be required, through the whole of the process, as in criminal cases is required to convict an offender of a capital crime; and that no evidence of any fact shall be received, if a higher degree of evidence of the same fact can possibly be obtained. Hence, a copy of no instrument is admitted, if the original be in existence; no hearsay witness is received, if ocular testimony can be produced. The rigorous examination of every circumstance offered to be proved has excited the surprise of intelligent Protestants. Miracles, which to them seemed proved to the utmost degree of demonstration, have, to their surprise, been rejected. Whatever there is most awful in religion, most sacred in an oath, or most tremendous in the censures of the church, is employed in the process of canonization to elicit truth and detect falsehood. Every check and countercheck is used, which slowness of proceeding, or a repetition of it in other stages and under different forms, can effect. The persons employed in it are the members of the Roman Catholic church, the most exalted by their rank, and the most renowned for their virtues and talents. When the proceedings are concluded, they are printed and exposed to the examination of the whole world. The sixth volume of the celebrated treatise of Benedict XIV. on the beatification and canonization of saints, contains the acts of the saints canonized by himself.

X.

With these helps our author sat down to his work. We may suppose him addressing to the saints, whose lives he was about to write, a prayer

similar to the beautiful prayer addressed to them by Bollandus at the end of his general preface, and which may be thus abridged: "Hail, ye citizens of heaven! courageous warriors! triumphant over the world! from the blessed scenes of your everlasting glory, look on a low mortal, who searches everywhere for the memorials of your virtues and triumphs. Show your favor to him; give him to discover the valuable monuments of former times; to distinguish the spurious from the legitimate; to digest his work in proper order and method; to explain and illustrate whatever is obscure. Take under your protection all who have patronized or assisted him in his undertakings: obtain for all who read his work, that they imitate the examples of virtue which it places before their eyes; and that they experience how sweet, how useful, and how glorious it is to walk in your steps."

In the preface to the French translation, the work is said to have cost our author the labor of thirty years. It was his practice, when he began to write the life of any saint, to read over and digest the whole of his materials, before he committed any thing to paper. His work evidently shows, that his mind was full of its subject, {030} and that what he wrote was the result of much previous information and reflection. On many occasions he must have written on subjects which were new to him; but, such is the mutual connection and dependence of every branch of literature, that a mind stored like his was already in possession of that kind of knowledge, which would make him apprehend, with great ease, whatever he had to learn; and would instruct him, though the subject were new to him, where he might express himself decisively, and where he should doubt. How extensive and profound his general knowledge was, appears from this, that a person who happens to have made any subject, treated of by him, his particular study, will seldom read what our author has written upon it without finding in it something original, or, at least, so happily expressed or illustrated as to have the merit of originality. In some instances, as in his account of the Manichæans, in the life of St. Augustine, and of the crusades, in the life of St. Lewis, he shows such extent and minuteness of investigation, as could only be required from works confined to those subjects. In other instances, where his materials are scanty, so that he writes chiefly from his own mind, as in the lives of St. Zita or St. Isidore of Pelusium, he pours an unpremeditated stream of piety, which nothing but an intimate acquaintance with the best spiritual writers could produce.

The sameness of a great number of the most edifying actions which our author had to relate, made it difficult for him to avoid a tiresome uniformity of narrative: but he has happily surmounted this difficulty. Another difficulty he met with, was the flat and inanimate style of the generality of the writers from whom his work was composed. Happy he must have been, when the authors he had to consult were St. Jerome, Scipio,

Maffei, Bouhours, or Marsollier. But most commonly they were such as might edify but could not delight. He had then to trust to his own resources for that style, that arrangement, those reflections, which were to engage his reader's attention. In this he has certainly succeeded. Few authors on holy subject have possessed, in a higher degree, that indescribable charm of style which rivets the reader's attention to the book, which never places the writer between the book and the reader, but insensibly leads him to the conclusion, sometimes delighted, but always attentive and always pleased.

His style is peculiar to himself; it partakes more of the style of the writers of the last century than of the style of the present age. It possesses great merit, but sometimes is negligent and loose. Mr. Gibbon mentioned it to the editor in warm terms of commendation; and was astonished when he heard how much of our author's life had been spent abroad. Speaking of our author's Lives of the Saints, (vol. iv. 457,) he calls it "a work of merit,--the sense and learning belong to the author--his prejudices are those of his profession." As it is known what prejudice means in Mr. Gibbon's vocabulary, our author's relatives accept the character.

Having lived so long in the schools, he must have had a strong predilection for some of the opinions agitated in them; and frequent opportunities of expressing it occurred in his work. He seems to have cautiously avoided them: a single instance, perhaps, is not to be found, where any thing of the kind is discoverable in any of his writings. He has carefully brought before the reader every circumstance arising from his subject, that could be offered in proof or illustration of the particular tenets of the Roman Catholic church; but he does it without affectation, and rather leaves the reader to draw his own conclusions, than suggests them to him. Those expressions which good manners and good taste reject, are never to be found in his works.

But the chief merit of his works is, that they make virtue and devotion amiable: he preaches penance, but he shows its rewards; he exhorts to compunction, but he shows the sweetness of pious sorrow; he enforces humility, but he shows the blessedness of a humble heart; he recommends solitude, but he shows that God is where the world is not. No one reads his work who does not perceive the happiness, even in this world, of a holy life, or who does not wish to die the death of a saint. Most readers of it will acknowledge that, sometimes at least, when they have read it, every worldly emotion has died within them, and they have felt themselves in a disposition of mind suited to receive the finest impressions of religion.

At the finishing of his work he gave a very edifying instance of

humility. The manuscript of the first volume having been submitted to Mr. Challoner, the vicar-apostolic of the London district, he recommended the omission of all the notes, not {031} excepting that beautiful note which gave an account of the writings of St. John Chrysostom. His motive was, that, by being made less bulky, the work might be made less expensive, and, consequently, more generally useful. It is easy to suppose what it must have cost our author to consign to oblivion the fruit of so much labor and so many vigils. He obeyed, however, and to this circumstance it is owing that, in the first edition, the notes in question were omitted.

XI.

XI. 1. It has been objected to our author's work on the Lives of the Saints, _that the system of devotion which is recommended by it, is, at best, suited to the cloister_. But no work has ever appeared, in which the difference between the duties of a man of the world and the duties of a religious is more strongly pointed out. Whenever the author has occasion to mention any action of any saint, which is extraordinary or singular in its nature he always observes, that it is of a kind rather to be admired than imitated.

XI. 2. It has been objected, _that the piety which it inculcates is of the ascetic kind_, and that the spirit of penance, voluntary mortification, and contempt of the world, which it breathes everywhere, is neither required nor recommended by the gospel. But no difference can be found between the spirit of piety inculcated by our author, and that inculcated by the most approved authors of the Roman Catholic church. Less of penance, of voluntary mortification, or of contempt of the world, is not recommended by Rodriguez, by Thomas of Kempis, by St. Francis of Sales, by Bourdaloue, or Massillon, than is recommended by our author. Speaking of those "who confound nature with grace, and who look on the cross of Jesus Christ as an object foreign to faith and piety;--It was not thus," says Massillon, in his sermon on the Incarnation, "it was not thus that the apostles announced the gospel to our ancestors. _The spirit of the gospel is a holy eagerness of suffering, an incessant attention to mortify self-love, to do violence to the will, to restrain the desires, to deprive the senses of useless gratifications; this is the essence of Christianity, the soul of piety_. If you have not this spirit, you belong not, says the apostle, to Jesus Christ; it is of no consequence that you are not of the number of the impure or sacrilegious of whom the apostle speaks, and who will not be admitted into the kingdom of Christ. You are equally strangers to him; your sentiments are not his; you still live according to nature; you belong not to the grace of our Saviour; you will therefore perish, for it is on him alone, says the apostle, that the Father has placed our

salvation. A complaint is sometimes made that we render piety disgusting and impracticable, by prohibiting many pleasures which the world authorizes. But, my brethren, what is it we tell you? allow yourselves all the pleasures which Christ would have allowed himself; faith allows you no other; mix with your piety all the gratifications which Jesus Christ would have mixed in his; the gospel allows no greater indulgence--O my God, how the decisions of the world will one day be strangely reversed! when worldly probity and worldly regularity, which, by a false appearance of virtue, give a deceitful confidence to so many souls, will be placed by the side of the crucified Jesus, and will be judged by that model! To be always renouncing yourselves, rejecting what pleases, regulating the most innocent wishes of the heart by the rigorous rules of the spirit of the gospel, is difficult, is a state of violence. But if the pleasures of the senses leave the soul sorrowful, empty, and uneasy, the rigors of the cross make her happy. Penance heals the wounds made by herself; like the mysterious bush in the scripture, while man sees only its thorns and briers, the glory of the Lord is within it, and the soul that possesses him possesses all. Sweet tears of penance! divine secret of grace! O that you were better known to the sinner!" "The pretended esprits forts," says Bourdaloue, in his sermon on the scandal of the cross, and the humiliations of Jesus Christ, the noblest of all his sermons, in the opinion of the cardinal de Maury, "do not relish the rigorous doctrines announced by the Son of God in his gospel; self-hatred, self-denial, severity to one's self. But when Christ established a religion for men, who were to acknowledge themselves sinners and criminals, ought he, as St. Jerome asks, to have published other laws? What is so proper for sin as penance? what is more of the nature of penance, than the sinner's harshness and severity to himself? Is there any thing in this contrary to reason? They are astonished at his ranking poverty among the beatitudes; that he held up the cross as an attraction to his disciples to follow him; that he declared a love of {032} contempt was preferable to the honors of the world. In all this I see the depth of his divine counsels." Such is the language of Bourdaloue and Massillon, preaching before a luxurious court, to the best-informed and most polished audience in the Christian world. It is apprehended that no other language is found in our author's Lives of the Saints.

XI. 3. Some (but their number is small) have imputed to our author _too much credulity respecting miracles_. A chain of agiographists might be supposed: on the first link of it we might place Surius, as possessing the utmost degree of the belief of miracles, consistent with any degree of judgment; on the last we might place Baillet and Launoy, as possessing the utmost degree of the belief of miracles, consistent with any degree of deference to the general opinions of pious Catholics. Between them we might place in succession, according to their respective

degrees of supposed belief, Ribadeneira, Baronius, the Bollandists, Tillemont, and Fleury. With which of these writers shall we class our author? certainly neither with Surius, nor with Baillet or Launoy. The middle links represent those to whom the most liberal Roman Catholic will not impute too much credulity, or the most credulous too much freedom. Perhaps our author should rank with the Bollandists, the first of this middle class; and generally he who thinks with father Papebroke on any subject of ecclesiastical literature, may be sure of thinking right. To those who wholly deny the existence of miracles these sheets are not addressed; but the Roman Catholic may be asked on what principle he admits the evidence for the miracles of the three first centuries, and rejects the evidence for the miracles of the middle age; why he denies to St. Austin, St. Gregory, the venerable Bede, or St. Bernard, the confidence he places in St. Justin, St. Irenæus, or Eusebius.

XII.

Some years after our author had published the Lives of the Saints, he published the *Life of Mary of the Cross*; a nun in the English convent of the Poor Clares at Rouen. It is rather a vehicle to convey instruction on various important duties of a religious life, and on sublime prayer, than a minute account of the life and actions of the nun. It was objected to this work, as it had been to the Saints' Lives, that it inculcated a spirit of mystic prayer, the excesses of which had been formally condemned, and the propriety of which, even in a very qualified view of it, was doubtful.

It must be admitted by those who urge this objection, that, both in the Saints Lives and in the work of which we are speaking, our author uses very guarded expressions. He always takes care to mention that, in the practices of devotion, as in every other practice, the common is the safest road: that many of the greatest saints have, through the whole of their lives, confined themselves to the usual modes of prayer and meditation; that the gift of contemplation is given to few; that, like every other practice of devotion, contemplation has its dangers; and that, without a perfect spirit of humility, it is much exposed to illusion; but he delivers, at the same time, an explicit opinion, that contemplation is a gift of heaven; that the happiness of a soul on whom God bestows it, is above description; and that every joy which this life affords is contemptible in comparison of it. This certainly is catholic doctrine.

It is natural to suppose that, at a time when every art and science was deluged in a quantity of barbarous words, and metaphysics were carried into every subject, the doctrine of prayer would often be involved in similar intricacies and refinements. The fact certainly is, that many

writers of the middle age, on the subject of prayer, introduced into their writings a wonderful degree of metaphysical subtilty. But, if their doctrine be divested of those subtilties, and expressed in plain language, it will be found that nothing in what our author, with other spiritualists, calls mystical theology, contradicts common sense. With them he divides the progress of a Christian, in his advances towards perfection, into three stages, the purgative, the contemplative, and the unitive. In the first stage he places sinners on their first entrance, after their conversion into a spiritual life; who bewail their sins, are careful to avoid relapsing into them, endeavor to destroy their bad habits, to extinguish their passions; who fast, watch, pray, chastise the flesh, mourn, and are blessed with a contrite and humble heart. In the second stage he places those who divest themselves of earthly affections, study to acquire purity of heart, and a constant habit of virtue, the true light of the soul; who {033} meditate incessantly on the virtues and doctrines of Christ, and thereby inflame themselves to the imitation of him. Those he supposes to be arrived at the third stage whose souls, being thus illuminated, are united to God, and enjoy his peace which passeth understanding. According to our author, the prayer of a person who is arrived at the last stage, is very different from that of a beginner in spiritual life. To present a pious subject to his mind, to place it in the various points of view in which it should be considered, to raise the devout sentiments which the consideration of it should produce, and to form the resolutions which those sentiments should inspire, must, our author observes, be a work of exertion to a beginner. But when once he has arrived at that state of perfection as to have detached himself from those objects which are the usual incitements to sin, and to which, from the natural propensity of the human heart, the imaginations of man forcibly lead, and when an ardent love of virtue, piety, and whatever relates to them, is habitual in her; then, our author supposes, that what before was exertion becomes the usual state of the soul; a thousand causes of distraction cease to exist, and all the powers of the mind and affections of the heart rest with ease and pleasure on the subject of her meditation; God communicates to her his perfections; he enlightens her in the mysteries of religion, and raises in her admirable sentiments of wonder and love. This our author calls the prayer of contemplation. In process of time, he supposes that the habit of devotion increases: that the soul acquires a stronger aversion from every thing that withholds her from God, and a more ardent desire of being united to him; and that, by continually meditating on the sublime truths and mysteries of Christianity, she is disengaged from earthly affections, is always turned to God, and obtains a clearer view of his perfections, of her obligations to him, and of the motives which entitle him to her love. Then, according to our author, every thing which is not God becomes irksome to her, and she is united to him in every action and every thought. At first, the soul, by our author's

description, calls to her mind the presence of God; afterwards she habitually recollects it; at length every thing else disappears, and she lives in him. Even in the first stage, when the sinner first turns from vice, and determinately engages in the practice of a virtuous life, our author pronounces that the comforts which she experiences in reflecting on the happiness of the change, exceed the joys of this world: he supposes her to say, in the words of Bourdaloue, (*Sur la Choix mutuel de Dieu et de l'Ame Religieuse*), "I have chosen God, and God has chosen me; this reflection is my support and my strength, it will enable me to surmount every difficulty, to resist every temptation, to rise above every chagrin and every disgust." From the moment this choice is made, he supposes, with the same eloquent preacher, in his sermon for the feast of St. Mary Magdalen, "that the soul, exposed till then to all the vexations which the love of the world inevitably occasions, begins to enjoy a sweet tranquillity; conscience begins to experience the interior joy of pious hope and confidence in the mercies of God, and to feel the holy unction of grace; in the midst of her penitential austerities she comforts and strengthens herself by the thought, that she is making some satisfaction and atonement to God for her sins, that she is purifying her heart, and disposing it to receive the communications of heaven." This comfort and sensation of happiness, he observes, must necessarily increase as the charms of virtue are unveiled to the soul, and she acquires a continual habit of thinking on God. "Who can express," he makes the soul exclaim with the same author, "the secret delights which God bestows on a heart thus purified and prepared? how he enlightens her! how he inflames her with divine love! with what visitations he favors her! what holy sentiments and transports he excites in her!" but, when she lives for God alone, then, in our author's language, God communicates himself with her, and her happiness, as far as happiness is attainable in this life, is complete. Here, according to Thomas of Kempis, (and what Catholic recuses his authority?) begins the *familiaritas stupenda nimis*. "What is the hundred-fold of reward," cries Bourdaloue, (*Sermon sur le Renoncement Religieuse*), "that thou, O God, hast promised to the soul which has left every thing for thee? It is something more than I have said upon it: it is something that I cannot express; but it is something with which, sinful and weak as I am, God has more than once favored me."--"Thou promisedst me a hundred-fold," says St. Bernard: "I feel it; thou hast more than performed thy promise." *Necessitas good cogit, defendit*. In defence of our author, this short exposition of his doctrine seemed necessary: and it may be confidently asked {034} in what it differs from the doctrine of Rodriguez, of St. Francis de Sales, of Bourdaloue, or of many other authors, in whom the universal opinion of the Catholic world recognises, not only true devotion and piety, but extreme good sense and moderation. Nor should it be forgotten that, if the prelates assembled at Issy, in 1695, declared, (Art. 22,) "that, without any extraordinary degrees of

prayer, a person may become a very great saint," they had previously declared, (Art. 21,) "that even those which are passive, and approved of by St. Francis of Sales and other spiritualists, cannot be rejected." The authors on these subjects, whom our author particularly recommended, were Balthazar, Alvarez de Paz, and St. Jure. The latter was one of the Jesuits who came into England during the reign of Charles the First. His most celebrated work is, a Treatise on the Knowledge and Love of God, in five volumes,--a noble effusion of the sublimest piety. The only work by which he is known in this country is, his Life of the Baron de Renty: our author esteemed it much, but thought it censurable for mentioning, in terms of commendation, the mode in which the baron, to save his honor, indirectly put himself in the way of fighting a duel.

Another spiritualist, whom our author greatly admired, was the celebrated Henry Marie de Boudon. He frequently mentioned, in terms of the highest admiration, the humility and resignation with which Boudon bore the calumnies of his prelate and fellow-clergy. He often related that part of his life, when, being abandoned by the whole world, a poor convent of religious received him into their house, and he knelt down to thank God that one human being still existed who was kindly disposed to him. His writings are numerous: the style of them is not elegant, and they abound with low expressions; but they contain many passages of original and sublime eloquence. Our author was also a great admirer of the works of Father Surin, particularly his *Fondemens de la Vie Spirituelle*, edited by Father Bignon. In this species of writing, few works, perhaps, will give the reader so much pleasure as the *Morale de l'Evangile*, in 4 vols. 8vo., by Father Neuvile, brother to the celebrated preacher of that name. It is to be hoped that it will be translated into English.[1] Our author greatly lamented the consequences of the altercation between Fenelon and Bossuet. He thought the condemnation which had been passed {035} on it on the abuses of devotion, had brought devotion itself into discredit, and thrown a ridicule on the holiness of an interior life. Of Fenelon he always spoke with the highest respect. One of the editors of the last edition of his works is now in England: he has declared that it appeared from Fenelon's papers, that his exertions, to the very last, to ward off the sentence of the condemnation of his works, were most active. This enhanced the value of his sacrifice. Our author thought that Valart had abundantly proved that Thomas of Kempis was not the author of the Imitation of Christ; but that he had not proved it to be written by Gersen, the abbot of Vercelli: he also differed from Valart in his opinion of the general merit of the works of Thomas of Kempis; his treatises *De Tribus Tabernaculis* and *De Verâ Compunctione* (the latter particularly) he thought excellent.[2]

Footnotes:

1. For this and many other valuable works we naturally look to Stonyhurst. If the *Musæ Exulantes*, [The title assumed by them, in the preface to the Latin translation of Cato.] in the swamps of Bruges, could produce an elegant and nervous translation of Cato, will their notes be less strong or less sweet in their native land? May we not expect from Stonyhurst other Petaviuses, other Sirmonds, other Porées, future Strachans, future Stanleys, future Heskeys, future Stricklands. If any of them would favor us with a translation of Father Montreuil's *_Vie de Jésus Christ_*, he would supply the English Catholic with the present desideratum of his library, an interesting and accurate life of Christ. A literary history of the gospels, showing the state of the text, and the grammatical peculiarities of their idiom, and containing a short account of the early versions, would be an invaluable work. The excellent translation by Mr. Combes, the professor of divinity in St. Edmund's College, of selected parts of St. Basil and St. John Chrysostom, shows his ability to execute such a work, and leads us to hope it for him. The mention of these gentlemen naturally makes us reflect on the singular kindness shown by this country to the foreign exiles. The editor begs leave to copy what has been said by him on this subject in a small work entitled *_Hors Biblicæ_*. After mentioning some of the most splendid of the biblical exertions of the English, the compiler of that work says, "Yet, useful and magnificent as these exertions have been, an edition of the New Testament has lately appeared in this country, which, in one point of view, eclipses them all. It has been our lot to be witnesses of the most tremendous revolution that Christian Europe has known: a new race of enemies to the Christian religion has arisen, and, from Rome to Hungary, has struck at every altar and shaken every throne. One of their first enormities was, the murder of a large proportion of their clergy, and the banishment of almost the whole of the remaining part. Some thousands of those respectable exiles found refuge in England. A private subscription of 33,775_l_. 15_s_. 9-1/2_d_. was immediately made for them. When it was exhausted, a second was collected, under the auspices of his majesty, and produced 41,304_l_. 12_s_. 6-1/4_d_. Nor is it too much to say, that the beneficence of individuals, whose charities on this occasion are known to God alone, raised for the sufferers a sum much exceeding the amount of the larger of the two subscriptions. When at length the wants of the sufferers exceeded the measure of private charity, government took them under its protection, and, though engaged to a war exceeding all former wars in expense, appropriated, with the approbation of the whole kingdom, a monthly allowance of about 8000_l_. for their support; an instance of splendid munificence and systematic liberality, of which the annals of the world do not furnish another example. The management of the contributions was

intrusted to a committee, of whom Mr. Wilmot, then one of the members of parliament for the city of Coventry, was president: on him the burden of the trust almost wholly fell, and his humanity, judgment, and perseverance, in discharge of it, did honor to himself and his country.

"It should be observed, that the contributions we have mentioned are exclusive of those which were granted for the relief of the lay emigrants.

"So suddenly had the unhappy sufferers been driven from their country, that few of them had brought with them any of those books of religion or devotion which their clerical character and habits of prayer had made the companions of their past life, and which were to become almost the chief comfort of their future years. To relieve them from this misfortune, the University of Oxford, at her sole expense, printed for them, at the Clarendon Press, two thousand copies of the Latin Vulgate of the New Testament, from an edition of Barbou, but this number not being deemed sufficient to satisfy the demand, two thousand more copies were added, at the expense of the marquess of Buckingham. Few will forget the piety, the blameless demeanor, the long, patient suffering of these respectable men. Thrown on a sudden into a foreign country, differing from theirs in religion, language, manners, and habits, the uniform tenor of their pious and unoffending lives procured them universal respect and good-will. The country that received them has been favored. In the midst of the public and private calamity which almost every nation has experienced, Providence has crowned her with glory and honor; peace has dwelt in her palaces, plenty within her wells; every climate has been tributary to her commerce, every sea has been witness of her victories."

2. Our author was a great admirer of the writings of Abraham Woodhead: he purchased his manuscripts, and, by his will, bequeathed them to the English College at Douay. Mr. Woodhead is one of the writers to whom the celebrated *Whole Duty of Man* has been attributed. On that subject the editor is in possession of the following note in our author's handwriting: "Mr. Simon Berrington, who died in 1758, endeavored to give Mr. Woodhead the honor of being the author of the *Whole Duty of Man*, and other works of the same kind; but there is a difference of style between them,--there occurring in the *Whole Duty of Man*, and the other works of that author, scarce any parentheses, with which all Mr. Woodhead's works abound. Nevertheless, certain it is that Dr. John Pell, dean of Christ Church, (afterwards bishop of Oxford,) who published the other works of the author of the *Whole Duty of Man*, namely, the *Ladies' Calling*, the *Art of Contentment*, the *Government of the Tongue*, the *Lively Oracles given unto us*, &c.,

in folio, at Oxford, in 1675-78, and wrote the preface which he prefixed to this edition, and who was the only person then living who knew the author of the Whole Duty of Man, gave this book of the Whole Duty of Man to his bookbinder, and Hawkins, his bookseller in London, with other pieces of Mr. Woodhead's, and ordered Mr. Woodhead's name to be added to the title of this, as well as of the other works which he gave to be bound. If Mr. Woodhead wrote that celebrated work, it was before he travelled abroad, or had any thoughts of embracing the Catholic faith." The same anecdote has been mentioned to the editor by the late Mr. Challoner.

XIII.

Some time after our author's return to England, from his travels with Mr. Edward Howard, he was chosen president of the English College at St. Omer's. That college was originally founded by the English Jesuits. On the expulsion of the society from France, the English Jesuits shared the fate of their brethren.

On his being named to the presidency of the English college at St. Omer's, doubts were suggested to him on the justice or propriety of his accepting the presidency of a college which, in fact, belonged to others. He advised with the bishop of Amiens and the bishop of Boulogne upon this point, and they both agreed in opinion that he might safely accept it.

He continued president of the college of St. Omer's till his decease. It was expected by his friends, that his office of president would leave him much time for his studies; but these expectations wholly failed. He was immediately appointed vicar-general to the bishops of Arras, St. Omer's, Ipres, and Boulogne. This involved him in an immensity of business; and, his reputation continually increasing, he was consulted from every part of France on affairs of the highest moment. The consequence was, that, contrary to the wishes and expectations of his friends, he never was so little master of his time as he was during his residence at St. Omer's. The editor has been favored with the following letter, which will show the esteem in which our author was held by those who, at the time we speak of, lived in habits of intimacy with him.

"You have occasioned me, sir, to experience a heartfelt satisfaction in allowing me an intercourse with you on the subject of the late Mr. Butler, your uncle; and to communicate to you the particulars within my knowledge, concerning the life, the eminent virtues, and uncommon abilities of that celebrated gentleman. Never was I acquainted with any of my contemporaries who was at once so learned, so pious, so gentle, so modest; and, whatever high opinion might be conceived of him from a

perusal of his immortal work on the Lives of the Saints,--that masterpiece of the most extensive erudition, of the most enlightened criticism, and of that unction which commands the affections,--such an opinion is greatly inferior to the admiration which he inspired in those persons who, like myself, had the happiness to live in intimate connection with him. The paternal kindness, and, I am bold {036} say it, the tender friendship with which he honored my youth, have indelibly engraved on my heart the facts I am about to relate to you with the most scrupulous exactness. Monsieur de Conzie, now bishop of Arras, having been raised to the see of St. Omer's in 1766, caused me to be elected a canon in his cathedral church: he nominated me one of his vicars-general, and I repaired thither on the 5th of October, 1767.

"That prelate, whose high reputation dispenses with my encomiums, mentioned your uncle to me on the very day of my arrival. 'I am here possessed,' said he; 'of a hidden treasure; and that is Mr. Butler, the president of the English college. I for the first time saw him,' added he, 'during the ceremony of my installation. He was kneeling on the pavement in the midst of the crowd; his countenance and deportment had something heavenly in them: I inquired who he was, and upon his being named to me, I caused him, though reluctant, to be conducted to one of the first stalls in the choir. I will entreat him,' said moreover the prelate, 'to favor you with his friendship: he shall be your counsel; you cannot have a better.' I made answer, that Monsieur de Beaumont, the illustrious archbishop of Paris, in whose palace I had enjoyed the invaluable benefit of passing two years, had often spoken of him to me in the most honorable terms; that he had commissioned me, at my departure, to renew to him the assurance of his particular esteem; and that I would neglect nothing to be thought worthy of his benevolence.

"I was so happy as to succeed in it within a short time. His lordship, the bishop, condescended to wish the joy of it, and intrusted me with the design he had formed of honoring the assembly of his vicars-general, by making him our colleague. I was present when he delivered to him his credentials; which moment will never forsake my remembrance. I beheld your dear uncle suddenly casting himself at the prelate's knees, and beseeching him, with tears in his eyes, not to lay that burden upon him. _Ah! my lord_, said he to him, _I am unable to fill so important a place_; nor did he yield but upon an express command: _Since you require it shall be so_, said he, _I will obey; that is the first of my duties_. What an abundant source of reflections was this for me, who was then but twenty-six years of age. It was then especially that I resolved to make up for my inexperience, by taking him for my guide who had been giving me that great example of Christian humility.

"The bishop had already showed him his confidence, by placing his own

nephew in the English college, as also that of the bishop of Senlis, his friend, and the son of one of his countrymen. I had the charge of visiting them frequently. I used to send for them to dine with me on every school holiday. If one of them had been guilty of a fault, the punishment I inflicted was, that he should desire Mr. Butler to keep him at home. But it almost always proved useless; he would himself bring me the delinquent, and earnestly solicit his pardon; _Depend upon it_, said he to me one day, _he will behave better for the future_. I asked him what proof he had of it. _Sir_, answered he, in the presence of the lad, _he has told me so_. I could not forbear smiling at such confidence in the promises of a school-boy of ten years old; but was not long before I repented. In a private conversation he observed to me, that one of the most important rules in education is to impress children with a persuasion that the vices we would keep them from, such as lying and breaking one's word, are too shocking to be thought possible. A maxim this worthy of the great Fenelon, his beloved model, and which common tutors do not so much as surmise.

"Those three youths, our common functions of vicars-general, the delightful company of your uncle, and the frequent need I had of drawing from that source of light, carried me almost every day to the English college. I could delineate to you, sir, his ordinary course of life in the inward administration of that house; I could tell you of his assiduousness at all the exercises; of his constant watchfulness; of the public and private exhortations he made to his pupils, with that persuasive eloquence we meet with in his writings; of his pious solicitude for all their wants; and of their tender attachment to him. His room was continually filled with them. He never put on the harsh and threatening magisterial look: he was like a fond mother surrounded by her children; or he was rather, according to the expression, the eagle not disdainful to teach her young ones to soar, and carrying {037} them on her expanded wings, to save them from a fatal fall. But I leave to his worthy co-operators the satisfaction of detailing to you those particulars, which I only transiently beheld, and which I never saw without being affected. How many interesting anecdotes will they have to acquaint you with!

"Every instant that Mr. Butler did not dedicate to the government of his college he employed in study; and, when obliged to go abroad, he would read as he walked along the streets. I have met him with a book under each arm, and a third in his hands, and have been told that, travelling one day on horseback, he fell a reading, giving the horse his full liberty. The creature used it to eat a few ears of corn that grew on the road-side. The owner came in haste, swearing he would be indemnified. Mr. Butler, who knew nothing of the damage done, no sooner perceived it, than, blushing, he said to the countryman, with his usual mildness, that

his demand was just; he then draws out a louis d'or, and gives it to the fellow, who would have been very well satisfied with a few pence, makes repeated apologies to him, easily obtains forgiveness, and goes on his way.

"Notwithstanding such constant application, the extensiveness of his knowledge was next to a prodigy. Whenever I happened to consult him on any extraordinary question, upon which the authors most familiar to us were silent, he would take me to the library of the abbey of St. Bertin, would ask for old writers, whose names I was scarce acquainted with, and point out to me, even before I had opened them, the section and chapter in which I should find my difficulty solved.

"Nor would I have you think, sir, that the ecclesiastical sciences were the only that he had applied to. A couple of anecdotes I am going to relate, and which I could hardly have believed had I not been witness to them, will prove to you that every kind of information was reunited in his intellect, without the smallest confusion.

"Monsieur de Conzie, after his translation from the bishopric of St. Omer's to that of Arras, invited him to come and see him there. My brother vicars and myself sought one day for a question which he should not be able to answer, and thought we had found one. Accordingly, we asked him what was the name of a pear called, in French, *_bon Chrétien_*, before the coming of Christ, and Christianity. *_There are_*, answered he, *_two systems on that point_*; and then quotes as two modern naturalists, sets forth their opinions, and unfolds to us the authorities with which they backed them. I had the curiosity to ascertain one of those quotations, and found it accurate to a tittle.

"A few days after, the bishop of Arras, having his drawing-room filled with company, Mr. President was announced. The bystanders thinking it to be the first president of the council d'Artois, opened him a gangway to come at the prelate; they behold a priest enter, whom, by his bashful and modest looks, they take for some country curate, and, by a simultaneous motion, they close up the passage which they had made. The bishop, who had already descried his dear president of the English college, perceived also the motion and resolved to put the authors of it to the blush. He observed in one corner of the room a group of military men; he goes up to them, and, finding they were conversing upon the question keenly debated at that time, whether in battle the *_thin order_*, observed in our days, be preferable to the *_deep_ order* of the ancients; he called to Mr. Butler, and asked him what he thought of it. I then heard that amazing man talk on the art of war with the modest tone of a school-boy, and the depth of the most consummate military man. I observed admiration in the countenance of all those officers; and saw

several of them, who, being too far off, stood up upon chairs to hear and see him. They altogether put to him questions upon questions, and each of his answers caused fresh applause.

"His lordship left us to go and join another group, consisting of magistrates, who were discussing a point of common law; and, in like manner, called upon his oracle, who, by the sagacity of his reflections, bore away all suffrages, and united their several opinions.

"The prelate, next, taking him by the hand, presented him to the ladies, seated round the fireplace, and asked him, whether the women in ancient times wore their head-dresses as high as ours then did. _Fashions_, answered he, _like the spokes of a wheel turning on its axis, are always replaced by those very ones which they have set aside_. He then described to us the dresses, both of the men and women, in the various ages of our monarchy: _and, to go still further back_, added he, _the {038} statue of a female Druid has been found, whose head-dress measured half a yard to height; I have been myself to see it, and have measured it._

"What astonished me most was, that studies so foreign to the supernatural objects of piety, shed over his soul neither aridity nor lukewarmness. He referred all things to God, and his discourse always concluded by some Christian reflections, which he skilfully drew from the topic of the conversation. His virtue was neither minute nor pusillanimous: religion had, in his discourse as well as in his conduct, that solemn gravity which can alone make it worthy of the Supreme Being. Ever composed, he feared neither contradictions nor adversities: he dreaded nothing but praises. He never allowed himself a word that could injure any one's reputation; his noble generosity was such, that, as often as I happened to prize in his presence any one of his books, or of the things belonging to him, I the same day found them in my possession. In short, I will confess it, to my confusion, that for a long time I sought to discover a failing in him; and I protest, by all that is most sacred, that I never knew one in him. These are the facts, sir, you were desirous of knowing; in the relation of which I have used no exaggeration, nor have had anything to dissemble. I have often related these facts to my wondering friends, as a relief to my heart; and indeed, notwithstanding the distance of time, they recur as fresh to my remembrance as if just transacted before my eyes.

"I was at a distance from St. Omer's when death robbed me of my respectable friend. Time has not alleviated the sorrow which the loss of him fixed deeply in my breast. I have preciousy preserved some of his presents, and carefully concealed them at my leaving France. May I one day find again those dear pledges of a friendship, the recollection of

which is, in our calamities, the sweetest of my consolations. I have the honor to be, with the highest regard, sir, your most obedient, &c.

"L'Abbé de la SEPOUZE.

"_At the Hague, December_ 30, 1794."

During our author's stay at St. Omer's, a thesis was printed and publicly defended, in a neighboring university, which excited his attention. Mr. Joseph Berington presided at the defensions of it. It certainly contained many propositions which were offensive to pious ears; but respectable persons are said to have declared, that it contained nothing materially contrary to the faith of the Roman Catholic church; and the editor feels it a duty incumbent on him to add, that one of the bishops, to whom our author was grand-vicar, mentioned to the editor, that he thought his vicar had shown too much vivacity on that occasion.

Footnotes:

1. Sieni aquila provocans ad volandam pullos suos et super eos volians expandit alas suas--_Deuteron_. cap. 22.

XIV.

Both from our author's letters, and from what is recollected of his conversations, it appears that he often explicitly declared that, if powerful measures were not adopted to prevent it, a _revolution in France_ would take place, both in church and state. He thought irreligion, and a general corruption of manners, gained ground everywhere. On the decay of piety in France, he once mentioned in confidence to the editor a circumstance so shocking, that even after what has publicly happened, the editor does not think himself justifiable in mentioning it in this place. He seems to have augured well on the change of ministry which took place on the expulsion of the Choiseuls. He was particularly acquainted with the cardinal de Bernis, and the mareschal de Muy. Of the latter he writes thus in one of his letters. "Mr. de Muy, who has sometimes called upon me, and often writes to me, as the most affectionate of friends, is unanimously called the most virtuous and upright nobleman in the kingdom. The late dauphin's projects in favor of religion he will endeavor to execute. He is minister of war. The most heroic piety will be promoted by him by every method: if I gave you an account of his life, you would be charmed by so bright a virtue."

XV.

Our author had projected many works besides those which we have mentioned. Among them his Treatise on the Moveable Feasts may be reckoned. He very much lamented that he had not time to complete: what he had prepared of it, he thought too prolix, and, if he had lived to revise it, he would have made great alterations in it. Some time after his decease, it was published under the inspection of Mr. Challoner. He proposed writing the lives of bishop Fisher and sir Thomas {039} More, and had made great collections, with a view to such a work: some of them are in the hands of the editor, and are at the command of any person to whom they can be of use. He had begun a treatise to explain and establish the truths of natural and revealed religion; he was dissatisfied with what Bergier had published on those subjects. He composed many sermons, and an immense number of pious discourses. From what remained of the three last articles, the three volumes of his discourses, which have appeared since his decease, were collected. The editor is happy in this opportunity of mentioning his obligations to the Rev. Mr. Jones, for revising and superintending the publication of them. They are acknowledged to possess great merit; the morality of them is entitled to great praise; the discourse on conversation shows a considerable knowledge of life and manners. Having mentioned his sermons, it is proper to add, that as a preacher he almost wholly failed. His sermons were sometimes interesting and pathetic; but they were always desultory, and almost always immeasurably long. The editor has lately published his Short Life of Sir Toby Matthews.

He was very communicative of his manuscripts, and consequently many of them were lost; so that, on an attentive examination of them, after his decease, none but those we have mentioned were thought fit for the press.

XVI.

The number of letters written by our author exceeds belief; if they could be collected, they would be found to contain an immense mass of interesting matter on many important topics of religion and literature. He corresponded with many persons of distinction, both among the communicants with the see of Rome, and the separatists from her. Among the former may be reckoned the learned and elegant Lambertini, who afterwards, under the name of Benedict XIV., was honored with the papal crown: among the latter may be reckoned Dr. Louth, the bishop first of Oxford, afterwards of London, the celebrated translator of Isaiah. In a Latin note on Michaelis, our author speaks of that prelate as his intimate acquaintance, "necessitate conjunctissimus."

He had the happiness to enjoy the friendship and esteem of many persons distinguished by rank, talents, or virtue. The holy bishop of Amiens

spoke of him in the highest terms of admiration and regard. In the life written in French of that excellent prelate, he is mentioned "as the most learned man in Europe." He is styled by father Brotier, in his preface to his edition of Tacitus, "sacrâ eruditione perceleber." The late Mr. Philips, in the preface to his life of cardinal Pole, mentioning the edition of his letters by cardinal Quirini, expresses himself thus: "They were procured for the author by Mr. Alban Butler, to whom the public is indebted for the most useful and valuable work which has appeared in the English language on the Lives of the Saints, and which has been so much esteemed in France, that it is now translating into the language of a country celebrated for biography, with large additions by the author. This gentleman's readiness on all occasions to assist the author in his undertaking, was answerable to his extensive knowledge and general acquaintance with whatever has any relation to erudition." Our author was not satisfied with the French translation of his work: the writers professed to translate it freely; but he thought that they abused the privilege of free translation, that they misrepresented his meaning, that their style was affected, and that the devotional cast which he had labored to give the original, was wholly lost in their translation. The editor has heard that a translation of it was begun in the Spanish and Italian languages, but he has seen no such translation. Dr. Kennicott spoke loudly of our author's readiness and disinterested zeal to oblige. Even the stern Mr. Hollis mentions him in his memoirs with some degree of kindness. No person was more warmly attached to his friends. With his affectionate and generous disposition, no one was more sensible of unkindness than he was; but none forgave it more readily. It was his rule to cultivate those who were inimical to him by every mark of attention and act of kindness; and rather to seek than avoid an intercourse with them. His incessant attention to his studies frequently made him absent in society: this sometimes produced whimsical incidents.

Whatever delight he found in his literary pursuits, he never sacrificed his religious duties to them, or permitted them to trespass on _his exercises of devotion_. Huet, whom, from his resemblance to our author in unremitting application to study, the editor has often had occasion to mention, laments his own contrary conduct in {040} very feeling terms: "I was entirely carried," says he, (_De Rebus ad eum Pertinentibus_, 174,) "by the pleasure found in learning: the endless variety which it affords had taken up my thoughts, and seized all the avenues of my mind, that I was altogether incapable of any sweet and intimate communication with God. When I withdrew into religious retirement, in order to recollect my scattered thoughts, and fix them on heavenly things, I experienced a dryness and insensibility of soul by which the Holy Spirit seemed to punish this excessive bent to learning." This misfortune our author never experienced. A considerable portion of his time was devoted

to prayer. When it was in his power, he said mass every day; when he travelled, he rose at a very early hour, that he might hear it: he never neglected the prayer of the *Angelus*, and, when he was not in the company of strangers, he said it on his knees. He recommended a frequent approach to the sacrament of the altar: some, under his spiritual direction, communicated almost every day. The *morale sevère* of the Jansenists he strongly reprobated in discourse, and no person receded further from it in practice: but he was an admirer of the style of the gentlemen of Port Royal, and spoke with praise of their general practice of avoiding the insertion of the pronoun *I* in their writings. He thought the Bible should not be read by very young persons, or by those who were wholly uninformed: even the translation of the whole divine office of the church he thought should not be given to the faithful promiscuously. In the printed correspondence of Fenelon, a long letter by him on frequent communion, and one on reading the Bible, (they deserve to be translated and generally read,) express exactly our author's sentiments on those subjects. All singularity in devotion was offensive to him. He exhorted every one to a perfect discharge of the ordinary duties of his situation, to a conformity to the divine will, both in great and little occasions, to good temper and mildness in his intercourse with his neighbor, to an habitual recollection of the divine presence, to a scrupulous attachment to truth, to retirement, to extreme sobriety. These, he used to say, were the virtues of the primitive Christians, and among them, he said, we should always look for perfect models of Christian virtue. Fleury's account of them, in his *Manners of the Christians*, he thought excellent, and frequently recommended the perusal of it. He exhorted all to devotion to the Mother of God; many, under his care, said her office every day. The advantage of mental prayer he warmly inculcated. In the conduct of souls he was all mildness and patience: motives of love were oftener in his mouth than motives of fear: "for to him that loves, nothing," he used to say, with the author of the *Imitation of Christ*, "is difficult." He often sacrificed his studies and private devotions to the wants of his neighbor. When it was in his power he attended the ceremony of the *salut* at the parish church; and on festivals particularly solemnized by any community of the towns in which he resided, he usually assisted at the divine service in their churches. He was very abstemious in his diet; and considered systematic sensuality as the ultimate degradation of human nature. He never was heard to express so much disgust, as at conversations where, for a great length of time, the pleasures of the table, or the comparative excellence of dishes, had been the sole topic of conversation; yet he was very far from being an enemy to rational mirth, and he always exerted himself to entertain and promote the pleasures of his friends. In all his proceedings he was most open and unreserved: from selfishness none could be more free. Dr. Kennicott often said that, of the many he had employed in his great biblical undertaking, none had

shown more activity or more disinterestedness than our author. He was zealous in the cause of religion, but his zeal was without bitterness or animosity: polemic acrimony was unknown to him. He never forgot that in every heretic he saw a brother Christian; in every infidel he saw a brother man. He greatly admired *Drouen de Sacramentis*, and *Boranga's Theology*. *Tournely* he preferred much to his antagonist *Billouart*. He thought *Houbigant* too bold a critic, and objected some novelties to the *Hebraizing friars of the Rue St. Honoré*. He believed the letters of Ganganelli, with the exception of two or three at most, to be spurious. Their spuriousness has been since placed beyond controversy by the *Diatribes Clementine*, polished in 1777. *Caraccioli*, the editor of them, in his *Remerciement à l'Auteur de l'Année Littéraire de la part de l'Editeur des Lettres du Pape Ganganelli*, acknowledges that he filled sixty pages at least of them with thoughts and insertions of his own compositions. In the handwriting of a gentleman, remarkable for his great accuracy, the editor has before him the following {041} account of our author's sentiments on usury: "Mr. Alban Butler's opinion of receiving interest for money, in a letter dated the 20th of June, 1735, but copied anno 1738.--In England, and in some other countries, the laws allow of five per cent., and even an action at law for the payment of it. This is often allowable in a trading country; and, as it is the common practice in England, I shall not blame any one for taking or even exacting interest-money; therefore will say nothing against it in general: but, in my own regard, I am persuaded it is not warrantable in conscience, but in three cases; viz. either for a gain ceasing, as merchants lend money which they would otherwise employ in trade, *lucrum cessans*: or, secondly, some detriment the lender suffers by it, *damnum emergens*: or, thirdly, some hazard in the principal money, by its being exposed to some more than ordinary danger in being recovered safely. Some time afterwards the said Alban Butler was convinced there was no occasion of scruple in receiving interest for money, so that it was at a moderate or low rate of interest; and that there was reason to believe the borrower made full the advantage of the money that he paid for it by the interest."

Our author's love of learning continued with him to the last. Literary topics were frequently the subject of his familiar conversation. He was a great admirer of what is called the simple style of writing; and once mentioned that, if he could acquire a style by wishing for it, he should wish for that of Herodotus. He thought the orator appeared too much in Cicero's philosophical works, except his *Offices*; that work he considered to be one of the most perfect models of writing which have come down to us from antiquity. He professed to discover the man of high breeding and elegant society in the commentaries of Cæsar; and to find expressions in the writings of Cicero which showed a person accustomed to address a mob, the *foex Romani populi*. He believed the works of

Plato had been much interpolated; and once mentioned, without blame, father Hardouin's opinion that they were wholly a fabrication of the middle age. Of the modern Latin poets, he most admired Wallius, and in an illness desired his poems to be read to him. He himself sometimes composed Latin poetry. He preferred the *_Paradisus Animæ_* to its rival prayer-book, the *_Coeleste Palmetum_*. Of the last he spoke with great contempt. The little rhyming offices, which fill a great part of it, are not very interesting; but the explanation in it of the psalms in our Lady's office, of the psalms in the office for the dead, of the gradual and seven penitential psalms, and of the psalms sung at vespers and complin, is excellent. A person would deserve well of the English Catholics who should translate it into English. The *Coeleste Palmetum* was the favorite prayer-book of the Low Countries. By Foppen's *_Bibliotheca Belgica_*, it appears that the first edition of it was printed at Cologne, in 1660, and that, during the first eight years after its publication, more than 14,000 copies of it were sold. Most readers will be surprised, when they are informed that our author preferred the sermons of Bossuet to those of Bourdaloue but in this he has not been absolutely singular; the celebrated cardinal de Maury has avowed the same opinion; and, what is still more extraordinary, it has also been avowed by father Neuville. Bossuet's *Discourse upon Universal History* may be ranked among the noblest efforts of human genius that ever issued from the press. In the chronological part of it, the scenes pass rapidly but distinctly; almost every word is a sentence, and every sentence presents an idea, or excites a sentiment of the sublimest kind. The third part of it, containing his reflections on the events which produced the rise and fall of the ancient empires of the earth, is not inferior to the celebrated work of Montesquieu on the greatness and fall of the Roman empire; but, in the second part, the genius of Bossuet appears in its full strength. He does not lead his reader through a maze of argumentation; he never appears in a stretch of exertion; but, with a continued splendor of imagery, magnificence of language, and vehemence of argument, which nothing can withstand, he announces the sublime truths of the Christian religion, and the sublime evidence that supports them, with a grandeur and force that overpower and disarm resistance. Something of this is to be found in many passages of his sermons; but, in general, both the language and the arguments of them are forced and unnatural. His letters to the nuns are very interesting. Let those who affect to talk slightly of the devotions of the religious, recollect that the sublime Bossuet bestowed a considerable portion of his time upon them. The same pen that wrote the discourse on universal history, the funeral oration of the prince of Condé, and the *History of the Variations*, was at the command of every religious who requested {042} from Bossuet a letter of advice or consolation. "Was he at Versailles, was he engaged on any literary work of importance, was he employed on a pastoral visit of his diocese, still," say the Benedictine editors of

his works, "he always found time to write to his correspondents on spiritual concerns." In this he had a faithful imitator in our author. No religious community addressed themselves to him who did not find in him a zealous director, an affectionate and steady friend. For several among the religious he had the highest personal esteem. Those who remember him during his residence at St. Omer's, will recollect his singular respect for Mrs. More, the superior of the English convent of Austins at Bruges. He was, in general, an enemy to the private pensions of nuns; (see Boudon's Letter *_Sur le Relâchement qui s'est introduit dans l'Observation du Voeu de Pauvreté_*, Lettres de Boudon, vol. 1, p. 500;) but in this, as in every other instance, he wished the reform, when determined upon, to proceed gently and gradually.

All who leave had an opportunity of observing the English communities since their arrival in this country, have been edified by their amiable and heroic virtues. Their resignation to the persecution which they have so undeservedly suffered, their patience, their cheerfulness, their regular discharge of their religious observances, and, above all, their noble confidence in Divine Providence, have gained them the esteem of all who know them. At a village near London, a small community of Carmelites lived for several months, almost without the elements of fire, water, or air. The two first (for water, unfortunately, was there a vendible commodity) they could little afford to buy; and from the last (their dress confining them to their shed) they were excluded. In the midst of this severe distress, which no spectator could behold unmoved, they were happy. Submission to the will of God, fortitude, and cheerfulness, never deserted them. A few human tears would fall from them when they thought of their convent; and with gratitude, the finest of human feelings, they abounded; in other respects they seemed of another world. "Whatever," says Dr. Johnson, "withdraws us from the power of our senses; whatever makes the past, the distant, or the future, predominate over the present, advances us in the dignity of human beings." It would be difficult to point out persons to whom this can be better applied than these venerable ladies, whose lives are more influenced by the past, the distant, or the future, or so little influenced by the present.

Our author was not so warm on any subject as the calumnies against the religious of the middle age: he considered the civilization of Europe to be owing to them. When they were charged with idleness, he used to remark the immense tracts of land, which, from the rudest state of nature, they converted to a high state of husbandry in the Hercynian wood, the forests of Champagne and Burgundy, the morasses of Holland, and the fens of Lincolnshire and Cambridgeshire. When ignorance was imputed to them, he used to ask, what author of antiquity had reached us, for whose works we were not indebted to the monks. He could less

endure that they should be considered as instruments of absolute power to enslave the people: when this was intimated, he observed that, during the period which immediately followed the extinction of the Carlovingian dynasty, when the feudal law absolutely triumphed over monarchy, the people were wholly left to themselves, and must have sunk into an absolute state of barbarism, if it had not been for the religious establishments. Those, he said, softened the manners of the conquerors, afforded refuge to the vanquished, preserved an intercourse between nations: and, when the feudal chiefs rose to the rank of monarchs, stood as a rampart between them and the people. He thought St. Thomas of Canterbury a much injured character. He often pointed out that rich tract of country, which extends from St. Omer's to Liege, as a standing refutation of those who asserted that convents and monasteries were inimical to the populousness of a country: he observed, that the whole income of the smaller houses, and two-thirds of the revenues of the greater houses, were constantly spent within twenty miles round their precincts; that their lands were universally let at low rents; that every abbey had a school for the instruction of its tenants, and that no human institution was so well calculated to promote the arts of painting, architecture, and sculpture, works in iron and bronze, and every other species of workmanship, as abbeys or monasteries, and their appendages. "Thus," he used to say, "though the country in view was originally a marsh, and has for more than a century wholly survived its commerce, it is the most populous country in Europe; and presents on the face of it as great a display {043} of public and private strength, wealth, and affluence, as can be found in any other part of the world." Fortunately for him, he did not live to be witness to the domiciliary visit which, in our times, it has received from France. What would he have thought, if any person had told him, that, before the expiration of the century in which he lived, the French themselves would, in perfect hatred of Christ, destroy the finest churches of France? At their profanation of his favorite church of St. Bertin, in the town of St. Omer's, that is said to have happened which Victor Vitensis relates to have happened in the persecution of the Vandals, (Hist. Pers. Van. 31:) "Introeuntes maximo cum furore, corpus Christi et sanguinem pavimento sparserunt, et illud pollutis pedibus calcaverunt."

XVII.

Our author enjoyed through life a good state of health, but somewhat impaired it by intense application to study. Some years before his decease he had a slight stroke of the palsy, which affected his speech. He died on the 15th of May, 1773, in the sixty-third year of his age. A decent monument of marble was raised to his memory in the chapel of the English college at St. Omer's, with the following inscription upon it, composed by Mr. Bannister:

Hic jacet

R. D. Albanus Butler (Bouteillier) Prænobilis Angius.
Sacerdos et Alumnus Collegii Anglorum Duaci.
Ibidem S. T. Professor, Postmodum Missionarius in Patria.
Præses II. Collegii Regii Anglorum Audomari.
Vicarius Generalis
Illustrissimorum Philomelien. Deboren. Atrebaten. Audomarea
Ex vetustâ Ortus prosapiâ
In utrisque Angliæ et Galliæ Regnis
Amplâ et Florente.
Suavissimis Moribus,
Summis acceptissimus, Infimis benignus,
Omnium necessitatibus inserviens,
Pro Deo.

Propter Doctrinam et Ingenium, Doctissimis,
Propter Pietatem, Bonis omnibus,
Percharus.

Nobilissimæe Juventutis Institutionem,
Sacrarum Virginum curam,
Reverendissimorum Antistitum negotia,
Suscepit, promovit, expedit,
Opera, Scriptis, Hortatubus.
Sanctorum rebus gestis a Puentiâ inhærens,
Acta omnia pernoscens,
Mentem et Sapientiam altê imbibens.
Multa scripsit de Sanctorum vitis,
Plena Sanctorum Spiritu, librata judicio, polita stylo,
Summæ ubertatis et omnigenæ eruditious.
Apostolicæ sedis et omnis officii semper observantissimus.
Pie obiit 15 Mensis Maii 1773.
Natus annis 63.
Sacerdos 39.
Præses 7
Hoc m[oe]rens posuit Carolus Butler
Monumentum Pietatis sum in Patruum Amantissimum.

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PREFACE

As in corporal distempers a total loss of appetite, which no medicines can restore, forebodes certain decay and death; so in the spiritual life

of the soul, a neglect or disrelish of pious reading and instruction is a most fatal symptom. What hopes can we entertain of a person to whom the science of virtue and of eternal salvation doth not seem interesting, or worth his application? "It is impossible," says St. Chrysostom,[1] "that a man should be saved, who neglects assiduous pious reading or consideration. Handicraftsmen will rather suffer hunger and all other hardships than lose the instruments of their trade, knowing them to be the means of their subsistence." No less criminal and dangerous is the disposition of those who misspend their precious moments in reading romances and play-books, which fill the mind with a worldly spirit, with a love of vanity, pleasure, idleness, and trifling; which destroy and lay waste all the generous sentiments of virtue in the heart, and sow there the seeds of every vice, which extend their baneful roots over the whole soil. Who seeks nourishment from poisons? What food is to the body, that our thoughts and reflections are to the mind: by them the affections of the soul are nourished. The chameleon changes its color as it is affected by sadness, anger, or joy; or by the color upon which it sits: and we see an insect borrow its lustre and hue from the plant or leaf upon which it feeds. In like manner, what our meditations and affections are, such will our souls become, either holy and spiritual or earthly and carnal. By pious reading the mind is instructed and enlightened, and the affections of the heart are purified and inflamed. It is recommended by St. Paul as the summary of spiritual advice.[2] Devout persons never want a spur to assiduous reading or meditation. They are insatiable in this exercise, and, according to the golden motto of Thomas à Kempis, they find their chief delight _in a closet, with a good book_.[3] Worldly and tepid Christians stand certainly in the utmost need of this help to virtue. The world is a whirlpool of business, pleasure, and sin. Its torrent is always beating upon their hearts, ready to break in and bury them under its flood, unless frequent pious reading and consideration oppose a strong fence to its waves. The more deeply a person is immersed in its tumultuous cares, so much the greater ought to be his solicitude to find leisure to breathe, after the fatigues and dissipation of business and company; to plunge his heart, by secret prayer, in the ocean of the divine immensity, and, by pious reading, to afford his soul some spiritual refectation; as the wearied husbandman, returning from his labor, recruits his spent vigor and exhausted strength, by allowing his body necessary refreshment and repose.

The lives of the saints furnish the Christian with a daily spiritual entertainment, {046} which is not less agreeable than affecting and instructive. For in sacred biography the advantages of devotion and piety are joined with the most attractive charms of history. The method of forming men to virtue by example, is, of all others, the shortest, the most easy, and the best adapted to all circumstances and

dispositions. Pride recoils at precepts, but example instructs without usurping the authoritative air of a master; for, by example, a man seems to advise and teach himself. It does its work unperceived, and therefore with less opposition from the passions, which take not the alarm. Its influence is communicated with pleasure. Nor does virtue here appear barren and dry as in discourses, but animated and living, arrayed with all her charms, exerting all her powers, and secretly obviating the pretences, and removing the difficulties which self-love never fails to raise. In the lives of the saints we see the most perfect maxims of the gospel reduced to practice, and the most heroic virtue made the object of our senses, clothed as it were with a body, and exhibited to view in its most attractive dress. Here, moreover, we are taught the means by which virtue is obtained, and learn the precipices and snares which we are to shun, and the blinds and by-ways in which many are bewildered and misled in its pursuit. The example of the servants of God points out to us the true path, and leads us as it were by the hand into it, sweetly inviting and encouraging us to walk cheerfully in the steps of those that are gone before us.

Neither is it a small advantage that, by reading the history of the saints, we are introduced into the acquaintance of the greatest personages who have ever adorned the world, the brightest ornaments of the church militant, and the shining stars and suns of the triumphant, our future companions in eternal glory. While we admire the wonders of grace and mercy, which God hath displayed in their favor, we are strongly moved to praise his adorable goodness. And, in their penitential lives and holy maxims, we learn the sublime lessons of practical virtue, which their assiduous meditation on the divine word, the most consummate experience in their deserts, watchings, and commerce with heaven, and the lights of the Holy Ghost, their interior Master, discovered to them. But it is superfluous to show from reason the eminent usefulness of the example, and the history of the saints, which the most sacred authority recommends to us as one of the most powerful helps to virtue. It is the admonition of St. Paul, that we remember our holy teachers, and that, having the end of their conversation before our eyes, we imitate their faith.[4]

For our instruction the Holy Ghost himself inspired the prophets to record the lives and actions of many illustrious saints in the holy scriptures. The church could not, in a more solemn manner, recommend to us to have these great models often before our eyes, than by inserting in her daily office an abstract of the lives of the martyrs and other saints; which constant sacred custom is derived from the primitive ages, in which the histories of the martyrs were publicly read at the divine office, in the assemblies of the faithful, on their annual festivals. This is testified of the acts of St. Polycarp in the life of St.

Pionius, and, by St. Austin,[5] of those of SS. Perpetua and Felicitas, &c. The council of Africa, under Aurelius, archbishop of Carthage, in 397, mentions the acts of the martyrs being allowed to be read in the church on their anniversary days.[6] St. Cæsarius permitted persons that were sick and weak, to hear the histories of the martyrs sitting, when they were of an uncommon length; but complained that some who were healthful unreasonably took the same liberty.[7]

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All great masters of a spiritual life exceedingly extol the advantages which accrue to souls from the devout reading of the lives of eminent saints; witness St. Nilus,[8] St. Chrysostom, and others. Many fathers have employed their pens in transmitting down to posterity the actions of holy men. And the histories of saints were the frequent entertainment and delight of all pious persons, who ever found in them a most powerful means of their encouragement and advancement in virtue, as St. Bonaventure writes of St. Francis of Assisium. "By the remembrance of the saints, as by the touch of glowing stones of fire, he was himself enkindled, and converted into a divine flame." St. Stephen of Grandmont read their lives every day, and often on his knees. The abbot St. Junian, St. Antoninus, St. Thomas, and other holy men are recorded to have read assiduously the lives of the saints, and by their example to have daily inflamed themselves with fervor in all virtues. St. Boniface of Mentz sent over to England for books of the lives of saints,[9] and, by reading the acts of the martyrs, animated himself with the spirit of martyrdom. This great apostle of Germany, St. Sigiran and others, always carried with them in their journeys the acts of the martyrs, that they might read them wherever they travelled. It is related of St. Anastasius the martyr, that "while he read the conflicts and victories of the martyrs, he watered the book with his tears, and prayed that he might suffer the like for Christ. And so much was he delighted with this exercise that he employed in it all his leisure hours." St. Teresa declares how much the love of virtue was kindled in her breast by this reading, even when she was a child. Joseph Scaliger, a rigid Calvinist critic, writes as follows on the acts of certain primitive martyrs:[10] "The souls of pious persons are so strongly affected in reading them, that they always lay down the book with regret. This every one may experience in himself. I with truth aver, that there is nothing in the whole history of the church with which I am so much moved: when I read them I seem no longer to possess myself."

It would be very easy to compile a volume of the remarkable testimonies of eminent and holy men concerning this most powerful help to virtue, and to produce many examples of sinners, who have been converted by it to an heroic practice of piety. St. Austin mentions two courtiers who

were moved on the spot to forsake the world, and became fervent monks, by accidentally reading the life of St. Antony.[11] St. John Columbin, from a rich, covetous, and passionate nobleman, was changed into a saint, by casually reading the life of St. Mary of Egypt.[12] The duke of Joyeuse, marshal of France, owed his perfect conversion to the reading of the life of St. Francis Borgia, which his servant had one evening laid on the table. To these the example of St. Ignatius of Loyola, and innumerable others might be added. Dr. Palafox, the pious Binni of Osma, in his preface to the fourth tome of the letters of St. Teresa, relates, that an eminent Lutheran minister at Bremen, famous for several works which he had printed against the Catholic church, purchased the life of St. Teresa, written by herself, with a view of attempting to confute it; but, by attentively reading it over, was converted to the Catholic faith, and from that time led a most edifying life. The examples of Mr. Abraham Woodhead and others were not less illustrious.

But, to appeal to our own experience--who is not awakened from his spiritual lethargy, and confounded at his own cowardice, when he considers the fervor and courage of the saints? All our pretences and foolish objections are silenced, when we see the most perfect maxims of the gospel {048} demonstrated to be easy by example. When we read how many young noblemen and tender virgins have despised the world, and joyfully embraced the cross and the labors of penance, we feel a glowing flame kindled in our own breasts, and are encouraged to suffer afflictions with patience, and cheerfully to undertake suitable practices of penance. While we see many sanctifying themselves in all states, and making the very circumstances of their condition, whether on the throne, in the army, in the state of marriage, or in the deserts, the means of their virtue and penance, we are persuaded that the practice of perfection is possible also to us, in every lawful profession, and that we need only sanctify our employments by a perfect spirit, and the fervent exercises of religion, to become saints ourselves, without quitting our state in the world. When we behold others, framed of the same frail mould with ourselves, many in age or other circumstances weaker than ourselves, and struggling with greater difficulties, yet courageously surmounting, and trampling upon all the obstacles by which the world endeavored to obstruct their virtuous choice, we are secretly stung within our breasts, feel the reproaches of our sloth, are roused from our state of insensibility, and are forced to cry out, "Cannot you do what such and such have done?" But to wind up this discourse, and draw to a conclusion; whether we consult reason, authority, or experience, we may boldly affirm that, except the sacred writings, no book has reclaimed so many sinners, or formed so many holy men to perfect virtue, as that of The Lives of Saints.

If we would read to the spiritual profit of our souls, our motive must be a sincere desire of improving ourselves in divine love, in humility, meekness, and other virtues. Curiosity or vanity shuts the door of the heart to the Holy Ghost, and stifles in it all affections of piety. A short and humble petition of the divine light ought to be our preparation; for which we may say with the prophet, "Open thou mine eyes, and I will consider the wonderful things of thy law."^[13] We must make the application of what we read to ourselves, entertain pious affections, and form particular resolutions for the practice of virtue. It is the admonition of a great servant of God,^[14] "Whatever good instructions you read, unless you resolve and effectually endeavor to practise them with your whole heart, you have not read to the benefit of your soul. For knowledge without works only accuseth and condemneth." Though we cannot imitate all the actions of the saints, we can learn from them to practise humility, patience, and other virtues in a manner suiting our circumstances and state of life; and can pray that we may receive a share in the benedictions and glory of the saints. As they who have seen a beautiful flower-garden, gather a nosegay to smell at the whole day; so ought we, in reading, to cull out some flowers, by selecting certain pious reflections and sentiments with which we are most affected; and these we should often renew during the day; lest we resemble a man who, having looked at him self in the glass, goeth away, and forgetteth what he had seen of himself.

Footnotes:

1. St. Chrys. Conc. 3, de Lazaro. t. 1, p. 738, ed. Montfauc.
2. 1 Tim. iv. 13.
3. In angelo cum libello.
4. Heb. xii.
5. St. Aug. Serm. 280, t. 5, p. 1134.
6. Can. 47, Conc. t. 2, p. 1072.
7. St. Cæsar. Serm. 95, vel apud St. Aug. t. 5, Append. Serm. 300.
8. St. Nilus, l. 4, ep. 1, Discipulo suo, p. 458. Item, Tr. e Monasticâ Exercitatione, c. 34 et c. 43, p. 40 et Peristeria, sect. 4, p. 99.
9. St. Bonif. ep. 35, Bibl. Patr.
10. Animadv. in Chronic. Eus. ad ann 2187.
11. Conf. l. 8, c. 6.
12. Fleury, l. 97, n. 2, t. 20.
13. Ps. cviii. 18.
14. Lansperg. Enchir. c. 11.

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AN INTRODUCTORY DISCOURSE.

THE lives of the principal martyrs, fathers, and other more illustrious saints, whose memory is revered in the Catholic church, are here presented to the public. An undertaking of this kind seems not to stand in need of an apology. For such are the advantages and so great the charms of history, that, on every subject, and whatever dress it wears, it always pleases and finds readers. So instructive it is, that it is styled by Cicero, "The mistress of life,"[1] and is called by others, "Moral philosophy exemplified in the lives and actions of mankind." [2] But, of all the parts of history, biography, which describes the lives of great men, seems both the most entertaining, and the most instructive and improving. By a judicious choice and detail of their particular actions, it sets before our eyes a living image of those heroes who have been the object of the admiration of past ages; it exhibits to us a portraiture of their interior virtues and spirit, and gives the most useful and enlarged view of human nature. From the wise maxims, experience, and even mistakes of great men, we learn the most refined lessons of prudence, and are furnished with models for our imitation. Neither is the narration here interrupted, nor the attention of the reader hurried from one object to another, as frequently happens in general history. On these and other accounts are the lives of eminent personages the most agreeable and valuable part of history. But, in the lives of the saints, other great advantages occur. Here are incidentally related the triumphs of the church, the trophies of the most exalted virtue, and the conversion of nations. What are profane histories better than records of scandals? What are the boasted triumphs of an Alexander or a Cæsar but a series of successful plunders, murders, and other crimes? It was the remark of the historian Socrates, that if princes were all lovers of peace and fathers of their people, and if the lives of men were a uniform and steady practice of piety, civil history would be almost reduced to empty dates. This reflection extorted from the pen of a famous wit of our age, in his history of the empire of the West since Charlemagne, the following confession: "This history is scarcely any more than a vast scene of weaknesses, faults, crimes, and misfortunes; among which we find some virtues, and some successful exploits, as fertile valleys are often seen among chains of rocks and precipices. This is likewise the case with other histories." [3] But the lives of the saints are the history of the most exemplary and perfect virtue and prowess. While therefore all other branches of history employ daily so many pens, shall this, which above all others deserves our attention, be alone forgotten? While every other part of the soil is daily raked up, shall the finest spot be left uncultivated? Our antiquaries must think themselves obliged by this essay, as the greatest part of these saints have been the objects of the veneration of the whole Christian world during several ages. Their names stand recorded in the titles of our churches, in our towns, estates, writings, and {050} almost every other monument of our Christian ancestors. If the late

learned bishop Tanner, by his *_Notitia Monastica_*, deserved the thanks of all lovers of antiquity, will they not receive favorably the history of those eminent persons of whom we meet so frequent memorials?

Besides the principal saint for each day, in this collection is added a short account of some others who were very remarkable in history, or famous among our ancestors. The English and Scottish churches had, by the mutual intercourse and neighborhood of the nations, a particular devotion to several French saints, as appears from all their ancient breviaries, from a complete English manuscript calendar, written in the reign of Edward IV., now in my hands, and from the titular saints of many monasteries and parishes. Our Norman kings and bishops honored several saints of Aquitain and Normandy by pious foundations which bear their names among us: and portions of the relics of some French saints, as of St. Salvius, kept in the cathedral of Canterbury, have rendered their names illustrious in this kingdom. The mention of such, were it but for the satisfaction of our antiquaries, &c., will, it is to be hoped, be pardoned. Though the limits of this work would not allow long abstracts of these secondary lives, yet some characteristic circumstances are inserted, that these memoirs might not sink into a bare *_necrology_*, or barren list of dates and names. For, unless a narration be supported with some degree of dignity and spirit, and diversified by the intermixture of various events, it deserves not the name of history; no more than a plot of ground can be called a garden, which is neither variegated with parterres of flowers, nor checkered with walks and beds of useful herbs or shrubs. To answer the title and design of this work, a short account is given of those fathers whose names are famous in the history of the church, and in the schools, but who have never been honored among the saints. But such fathers or other eminent persons are spoken of only in notes upon the lives of certain saints, with which they seem to have some connection. It was the compiler's intention to insert among the lives of the saints an account of none to whom public veneration has not been decreed by the authority of the Holy See, or at least of some particular churches, before this, on many just accounts, was reserved to the chief pastor of the church. The compiler declares that the epithets of Saint and Blessed are never employed in this work, but with entire submission to the decrees of Urban VIII. on this subject; and that if they are anywhere given to persons to whom the supreme pastors of the church have never juridically granted this privilege, no more is meant by them, than such persons are esteemed holy and venerable for the reputation of their virtue; not that they are publicly honored among the saints. The same is to be understood of miracles here related, which have not been judicially examined and approved, the part of an historian differing entirely from an authentic decision of the supreme judge.

The actions of several apostles and other illustrious saints were never committed to writing: and, with regard to some others, the records of their transactions, by falling a prey to the moths or flames, have perished in the general wreck: yet their names could not be omitted. If their history affords little to gratify vain curiosity, at least a heart which seeks and loves God will find, even in these scanty memoirs, every thing interesting and entertaining. If the names of some saints have been transmitted down to us without particular accounts of their lives,[4] their virtues shine with no {051} less lustre in heaven; and this very circumstance is pleasing and favorable to humility, which studies and loves to lie concealed and unknown; and it was pointed out by the hidden life of Christ. It is also objected, that certain actions of some saints, which were performed by a special instinct of the Holy Ghost, are to us rather objects of admiration than imitation; but even in these we read lessons of perfect virtue, and a reproach of our own sloth, who dare undertake nothing for God. But some may say, What edification can persons in the world reap from the lives of apostles, bishops, or recluses? To this it may be answered, that though the functions of their state differ from ours, yet patience, humility, penance, zeal, and charity, which all their actions breathe, are necessary virtues in all persons. Christian perfection is in its spirit and essence everywhere the same, how much soever the means or exercises may vary. Though edification be the primary view in works of this nature, the other ends of history are not neglected, as it becomes more entertaining and useful in proportion as it is more clear, complete, and important. This, it is hoped, will excuse certain short digressions which are sometimes inserted, and which the laws of correct writing allow when not too long, frequent, or foreign, when they have a natural connection with the subject, and when the want of regularity is compensated by greater perspicuity and utility. This liberty is more freely taken in parts which would have otherwise seemed barren. Notes are added, which seemed useful to the bulk of those for whom this work was designed, or likely to attract the curiosity of some to whom these lives would otherwise have seemed obscure, or not sufficiently interesting. This method renders sacred biography a more universal improvement in useful knowledge, and by enlarging the view, becomes more satisfactory and engaging.

Certain critics of this age, as they style themselves, are displeased with all histories of miracles, not considering that these wonders are, in a particular manner, the works of God, intended to raise our attention to his holy providence, and to awake our souls to praise his goodness and power, often also to bear testimony to his truth. Entirely to omit the mention of them would be an infidelity in history, and would tend, in some measure, to obstruct the great and holy purposes for which they were effected. Yet a detail of all miracles, though authentically

attested, is not the design of this work. Wherefore, in such facts, it seemed often sufficient to refer the reader to the original records. But miracles may be the subject of a particular disquisition.

A tedious sameness in the narration hath been carefully avoided, and in relating general virtues, it is hoped that the manner, diction, and thoughts will be found new. Where memoirs allowed it, such a collection of remarkable actions and sayings of the saints hath been selected as seems neither trifling nor redundant; and may serve to express their character and spirit. In this consists the chief advantage of biography, as in painting, a portraiture draws its life from the strength of the features. By thus singular excellency doth Plutarch charm his readers, cover, or at least compensate for, his neglect of style and method, and other essential blemishes, and make even the most elegant writers who have attempted a supplement to his {052} lives,[5] to appear tedious and dull to one who hath first read his work. What eloquence could furnish so fine a description, or convey so strong a idea of the pride of Alexander, as the short answers of that prince to the Cynic philosopher, or to Darius? or of the modesty of Phocion, as the well-chosen circumstances of his disinterestedness and private life?[6]

In these lives of the saints pious reflections are sometimes interspersed, though in general sparingly, not to swell the volume, or seem to suspect the judgment of the reader, or to forestall the pleasure of his own reflections. The study and exercise of virtue being the principal end which every good Christian ought to propose to himself in all his actions and undertakings, and which religious persons have particularly in view in reading the lives of saints, in favor of those who are slow in forming suitable reflections in the reading, a short instruction, consisting of maxims drawn from the writing or example of each saint, is subjoined to the principal life for each day, which may be omitted at discretion. A succinct account of the writings of the fathers is given in marginal notes, as a key to young theologians in studying their works: their ascetical lucubrations are principally pointed out, in which their spirit is often discovered, even to better advantage than in the best histories which are left us of their actions.

The compiler's first care in this work, hath been a most scrupulous attachment to truth, the foundation, or rather the soul of all history, especially of that which tends to the advancement of piety and religion. The indagation is often a task both nice and laborious. If we weigh the merit of original authors, some we shall find careless and injudicious, and many write under the bias of party prejudice, which strangely perverts the judgment. By this, James Basnage could, in his History of the Jews, (b. 6,) notoriously mistake and misrepresent, by wholesale, the clearest authorities, to gratify his prepossession against an

incontestable miracle, as the most learned Mr. Warburton hath demonstrated in his Julian, (b. 2, ch. 4.) Some write history as they would a tragedy or a romance; and, seeking at any rate to please the reader, or display their art, often sacrifice the truth for the sake of a fine conceit, of a glittering thought, or a point of wit.[7] Another difficulty is, that ancient writings have sometimes suffered much by the bold rashness of modern critics, or in the manuscripts, by the slips of careless copiers.[8] Again, authors who polish the style, or abridge the histories of others, are seldom to be trusted; and experience will show us the same of translations. Even Henry Valois, the most learned and celebrated Greek interpreter, is accused of having sometimes so far mistaken the sense of Eusebius, as to have given in his translation the contradictory of the meaning of his author.

A greater mischief than all these have been the forgeries of impostors, especially heretics. Indeed, if the father of lies, by the like instruments, {053} found means to counterfeit forty-eight or fifty false gospels, of which a list is given by Calmet,[9] is it surprising that, from the same forge, he should have attempted to adulterate the histories of certain saints? But the vigilance of zealous pastors, and the repeated canons of the church, show, through every age, how much all forgeries and imposture were always the object of their abhorrence. Pope Adrian I., in an epistle to Charlemagne, mentions this constant severe law of the church, and says, that no acts of martyrs are suffered to be read which are not supported by good vouchers.[10] The council in Trullo,[11] and many others down to the present age, have framed canons for this purpose, as F. Honoratus of St. Mary shows.[12] Pope Gelasius I., in his famous Roman council in 494, condemns the false acts of St. George, which the Arians had forged,[13] &c. Tertullian[14] and St. Jerom[15] inform us, that, in the time of the apostles, a certain priest of Asia, out of veneration for St. Paul and St. Thecla, forged false acts of their peregrinations and sufferings; but for this crime he was deposed from the priesthood by St. John the Evangelist. No good end can, on any account, excuse the least lie; and to advance that pious frauds, as some improperly call them, can ever be lawfully used, is no better than blasphemy. All wilful lying is essentially a sin, as Catholic divines unanimously teach, with St. Austin, against the Priscillianists. It is contrary and most hateful to the God of truth, and a heinous affront and injury offered to our neighbor: it destroys the very end and use of speech, and the sacred bond of society, and all commerce among men; for it would be better to live among dumb persons, than to converse with liars. To tell any lie whatsoever in the least point relating to religion, is always to lie in a matter of moment, and can never be excused from a mortal sin, as Catholic divines teach.[16] Grotius, the Protestant critic, takes notice that forgeries cannot be charged upon the popes, who, by the most severe canons, forbid them,

punish the authors if detected, and give all possible encouragement to judicious critics.[17] This also appears from the works of innumerable learned men among the Catholics, and from the unwearied labors with which they have given to the public the most correct editions of the ancient fathers and historians. Good men may sometimes be too credulous in things in which there appears no harm. Nay, Gerson observes,[18] that sometimes the more averse a person is from fraud himself, the more unwilling he is to suspect imposture in others. But no good man can countenance and abet a known fraud for any purpose whatever. The pretence of religion would exceedingly aggravate the crime.

If any particular persons among the monks could be convicted of having attempted to palm any false writing or lie on the world, the obligations of their profession would render their crime the more odious and enormous. But to make this a charge upon that venerable order of men in any age, is a most unjust and a notorious slander. Melchior Cano, who complains of interpolations which have crept into some parts of sacred biography, justifies the monks from the infamous imputation which some, through ignorance or malice, affect to cast upon them;[19] and Mabillon has vindicated them more at large.[20] On their diligence and scrupulosity in general, in correctly copying the manuscripts, see Dom. Coutant,[21] and the authors of the new {054} French Diplomatique.[22] In the Penitential of St. Theodore the Studite, a penance is prescribed for a monk who had made any mistake in copying a manuscript. In 1196, in the general chapter of the Cistercians, it was ordered that the church of Lyons and the monastery of Cluni should be consulted about the true reading of a passage in a book to be copied. Anciently, books were chiefly copied and preserved in monasteries, which for several ages were the depositories of learning. Mr. Gurdon[23] and Bishop Tanner[24] take notice, that in England the great abbeys were even the repositories of the laws, edicts of kings, and acts of parliament. The history of Wales was compiled and kept through every age, by public authority, in the monastery of Ystratflur for South Wales, where the princes and noblemen of that country were interred; and in the abbey of Conwey for North Wales, which was the burying-place of the princes of that part. Conringius,[25] a German Protestant, writes, "In the sixth, seventh, and eighth centuries there is scarce to be found, in the whole Western church, the name of a person who had written a book, but what dwelt, or at least was educated in a monastery." Before universities were erected, monasteries, and often the palaces of bishops, were the seminaries of the clergy, the nurseries for the education of young noblemen, and the great schools of all the sciences. To the libraries and industry of the monks we are principally indebted for the works of the ancients which we possess. Grateful for this benefit, we ought not to condemn them because, by a fatality incident to human things, some works are come down to us interpolated or imperfect.[26]

Accidental causes have given frequent occasions to mistakes, which, when we consider, we cannot be surprised if sometimes good men have been deceived by false memoirs. As to authors of wilful forgeries, we have no name harsh enough to express, nor punishment equal to their crime. But the integrity even of Geoffry of Monmouth is no longer impeached, since it hath been proved that in his British history he was not the author of the fables which he published upon the credit of other vouchers.

Nevertheless, upon these, and the like accounts, history calls aloud for the discernment of criticism. And many learned men, especially of the monastic order, have, for our assistance, with no less industry than success, separated in ancient writings the sterling from the counterfeit, and by collating manuscripts, and by clearing difficult points, have rendered the path in this kind of literature smooth and secure. The merit of original authors hath been weighed; we have the advantage of most correct editions of their works; rash and groundless alterations of some modern critics, and the blunders of careless copiers or editors are redressed; interpolations foisted into the original writings are retrenched; and a mark hath been set on memoirs of inferior authority. Moreover, the value of ancient manuscripts, being known, ample repositories of such monuments have been made, curious lists of which are communicated to the public, that any persons may know and have recourse to them. It must also be added, that the laborious task of making the researches necessary for this complicated work, hath been rendered lighter by the care with which several judicious and learned men have compiled the lives of many particular saints. Thus have Mabillon and {055} Bulteau writ the lives of the saints of the order of St. Benedict; the elegant Touron of that of St. Dominick; Le Nain, of the Cistercian order; Tillemont, the Maurist Benedictin monks, and Orsi, these of the principal fathers of the church, &c.[27] The genuine acts of the primitive martyrs, the most valuable monument of ecclesiastical history, have been carefully published by Ruinart. Some of them are presidial acts, _i.e._ extracted from the court registers; others were written from the relations of eye-witnesses of undoubted veracity. To this treasure an accession, which the learned Orsi and others doubt not to call of equal value, hath been lately made by the publication of the genuine acts of the martyrs of the East, or of Persia, and of the West, or Palestine, in two volumes, folio, at Rome. Those of the East were written chiefly by St. Marthus, a neighboring bishop of Mesopotamia: the others seem to contain the entire work of Eusebius on the martyrs of Palestine, which he abridged in the eighth book of his history. Both parts were found in a Chaldaic manuscript, in a monastery of Upper Egypt, and purchased by Stephen Evodius Assemani, archbishop of Apamea, and his uncle Joseph Simonius Assemani, first prefect of the Vatican library, at the charges of pope Clement XII., who had sent the former

into the East on that errand. The manuscripts are deposited in the Vatican library. Joseph Assemani is known in the republic of letters by his invaluable Oriental library, his *Italicæ Historiæ Scriptores*, his *Kalendaria Ecclesiæ Universæ notis Illustrata*, &c., and Stephen, by his share in the publication of the works of St. Ephrem, and by the *Acta Martyrum Orientalium et Occidentalium*. The learned Jesuits at Antwerp, Bollandus and his continuators, have given us the *Acta Sanctorum*, enriched with curious remarks and dissertations, in forty-one large volumes in folio, to the 5th day of September. To mention other monuments and writers here made use of, would be tedious and superfluous. The authorities produced throughout the work speak for themselves: the veracity of writers who cannot pretend to pass for inspired, ought to be supported by competent vouchers.

The original authors are chiefly our guides. The stream runs clear and pure from the source, which in a long course often contracts a foreign mixture; but the lucubrations of many judicious modern critics have cast a great light upon ancient historians: these, therefore, have been also consulted and compared, and their labors freely made use of.

Footnotes:

1. Cicero, l. 2, de Orat. c. 9.
2. Voss. Ars Hist. cap. 5.
3. Voltaire's Annals of the Empire of Germany.
4. Some call in question the existence of certain saints, as SS. Bacchus, Quirinus, Mercurius, Nilammon, Hippolytus, &c., because these names are of pagan original. But that Christians often retained those names is evident, not only from the oldest Martyrologies, but from Eusebius, Theodoret, and other ancient writers, who often mention Christians named Apollonius and Apollinerius, from Apollo &c., and St. Paul speaks of a disciple called Hermes, or Mercurius; and had another named Dionysius, or Bacchus. Dr. Geddes and others object to the existence of St. Almnachius, St. George, St. Wenefred, &c., but we shall find their honor supported in this work by irrefragable authorities. Longinus not only signifies a spear, but was a Roman name, and that of a soldier and martyr, on the 15th of March: whether he be the person who opened the side of Christ with a spear or no, is a point of less importance. Mr. Addison and Dr. Middleton thought they had hit on a great discovery when they transformed Mount Soracte into St. Orestes. But that mountain is commonly called, not St. Orestes, but San Sylvestro, together with the monastery on its summit. Moreover, we find both in the Roman Martyrology and Greek Menæa two saints of the name of Orestes recorded, the one on the 9th of November, the other on the 19th of December, who both suffered under Dioclesian, one in Armenia, the other in Cappadocia. The latter is also named by

St. Gregory Nazianzen, in his oration on St. Basil. If, by slips of copiers, mistakes have happened to some names, of accidental circumstances; or if certain private persons should be convicted of having been any time deceived in some saint, this would not affect the credit of authentic general Martyrologies.

5. Mrs. Dacier, Mr. Rowe.
6. This made Theodorus Gaza say, that if learning must suffer a general shipwreck, and he had only his choice left him of preserving one author, Plutarch should be the man.
7. With this fault the famous king of Prussia, who is perfectly acquainted with the affairs of the North, charged the florid author of the history of Charles XII. of Sweden. Nor could this historian, as it is said, give any other answer to the complaint of the Hamburgers, that he had notoriously slandered them with regard to their conduct towards the citizens of Altena, than that his fiction was plausible and ingenious, founded in their mutual jealousy, according to the maxim of dramatic writers, *„Feign with probability“*. Of this cast, indeed, though we have many modern examples, we know, perhaps, none among the authors of antiquity.
8. Thirty thousand various readings were found by Mr. Mills in the Greek New Testament; Dr. Bentley reckoned twenty thousand in Terence, and twice as many as there are verses in the poet Manilius. Even the most valuable Vatican and Alexandrian manuscripts of the Bible abound in faults of the copiers; and editions of works made from single manuscripts are always very defective.--witness those of Cornelius Nepos, and the Greek Hesychius. Patrick Young, (called in Latin, Patricius Junius,) when keeper of the king's library at London, scrupled not to erase and alter several words in the most valuable Alexandrian Greek manuscript copy of the Bible, as is visible to this day. What wonder, then, (how intolerable such liberties are,) if the like has been sometimes done by others in books of less note, with a presumption like that of Dr. Bentley in his amendments of Horace.
9. Prelim Dissert. on St. Matthew.
10. Sine probabilibus autoribus, Conc. t. 7, 954.
11. Can. 62.
12. Règies de la Critique, t. 2, p. 12, 20, et Diss. 3, p. 134.
13. See Mabillon, Disquis. de Cursu Gallic. §1.
14. Tert. l. de Bapt. c. 17.
15. Catal. Vir Illustr. c. 7.
16. See Nat. Alexander, Collet, Henno, &c., in Decalogum de Mendacio.
17. Grot. l. de Antichr. t. 3, Op. Theolog.
18. Gerson, ep. ad Morel.
19. De Loc. Theol. l. 11, c. 5.
20. Diplomat. l. 3, c. 3.
21. Coutant, Vindic. veter. Cod. Confirm. p. 32, 550, &c.

22. Diplom. t. 4, p. 452, &c.
23. Gurdon, Hist. of Parliament, t. 1.
24. Pref. to Notitia Monastica, in folio.
25. Dissert. 3, de Antiq. Acad.
26. How easy was the mistake of a copyist or bookseller, who ascribed the works of some modern Austin to the great doctor of that name? or who, finding several sermons of St. Cæsarius annexed in the same copy to those of St. Austin, imagined them all to belong to one title? Several disciples published, under the names of St. Austin, St. Gregory, or St. Zeno, sermons or comments which they had heard from their mouths: by the same means we have three different editions of the confession of St. Ephrem. We have already seen many works falsely published under the name of Boerhaave, which never came from his pen; as, The Method of Studying Physic, Materia Medica, Praxis Medica, and a spurious edition of his Chemistry, which seem all to come from the pens of his scholars.
27. Among the compilers of the lives of saints, some wanted the discernment of criticism. Simeon Metaphrastes, patrician, first secretary and chancellor to the emperors Leo the Wise, and Constantine Porphyrogenitus, in 912, (of whose collection one hundred and twenty-two lives are still extant,) sometimes altered the style of his authors where it appeared flat or barbarous, and sometimes inserted later additions and interpolations, often not sufficiently warranted, though not by him forged; for Psellus, in his panegyric, furnishes us with many proofs of his piety. See Cave, (Hist. Litér. t. 2, p. 88,) who, with other judicious critics, entertains a much more favorable opinion of Metaphrastes than Baillet. See Metaphrastes vindicated by Leo Allatius. (Diatr. de Nilis, p. 24.) James de Voragine, of the order of St. Dominick, and archbishop of Genoa, author of the *Golden Legend*, in 1290, wrote still with less judgment, and, in imitation of Livy, often made the martyrs speak his own language. Lippoman, bishop of Verona in 1550, and Laurence Surius, a Carthusian monk of Cologne in 1570, sometimes wanted the necessary helps for discernment in the choice of materials. The same is to be said of Ribadeneira, except in the lives of saints who lived near his own time, though a person otherwise well qualified for a writer of sacred biography. Several who have augmented his works in France, Spain, or Italy, labored under the same misfortune and often gathered together whatever the drag-net of time had amassed. John Capgrave, an Austin friar, some time confessor to the duke of Gloucester, who died at Lynn in Norfolk, in 1484, compiled the legend of the saints of England, from a more ancient collection, the Sanctilogium of John of Tinmouth, a monk of St. Alban's, in 1366, of which a very fair manuscript copy was, before the last fire, extant in the Cottonian library. By the melting of the glue and warping of the leaves, this book is no

longer legible unless some such method be used as that which is employed in unfolding the parched and mouldering manuscripts found in the ruins of Herculaneum.

On the other hand, some French critics in sacred biography have tintured their works with a false and pernicious leaven, and, under the name of criticism, established skepticism.

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JANUARY I.

THE CIRCUMCISION OF OUR LORD[1]

CIRCUMCISION was a sacrament of the Old Law, and the first legal observance required by Almighty God of that people, which he had chosen preferably to all the nations of the earth to be the depository of his revealed truths.--These were the descendants of Abraham, whom he had enjoined it, under the strictest penalties,[2] several hundred years before the giving of the law to Moses on Mount Sinai; and this on two several accounts: First, as a distinguishing mark between them and the rest of mankind. Secondly, as a seal to a covenant between God and that patriarch: whereby it was stipulated on God's part to bless Abraham and his posterity; while on their part it implied a holy engagement to be his people, by a strict conformity to his laws. It was, therefore, a sacrament of initiation in the service of God, and a promise and engagement to believe and act as he had revealed and directed. Circumcision is also looked upon by St. Austin, and by several eminent

modern divines,[3] to have been the expedient, in the male posterity of Abraham, for removing the guilt of original sin, which in those who did not belong to the covenant of Abraham, nor fall under this law was remitted by other means, probably by some external act of faith.

This law of circumcision continued in force till the death of Christ: hence our Saviour being born under the law, it became him, who came to teach mankind obedience to the laws of God; to fulfil all justice, and to submit to it. Therefore, he was made under the law, that is, was circumcised, that he might redeem them that were under the law, by freeing them from the servitude of it; and that those, who were in the condition of servants before, might be set at liberty, and receive the adoption of sons in baptism; which by Christ's institution, succeeded to circumcision. On the {060} day he was circumcised he received the name of JESUS, the same which had been appointed him by the angel before he was conceived.[4] The reason of his being called JESUS is mentioned in the gospel:[5] For he shall save his people from their sins. This he effected by the greatest sufferings and humiliations; having humbled himself, as St. Paul says,[6] not only unto death, but even to the death of the cross; for which cause God hath exalted him, and hath given him a name which is above all names; that at the name of JESUS every knee should bow: agreeably to what Christ says of himself,[7] All power is given unto me in heaven and in earth.[8]

Christ being not only innocent, but incapable of sin, could stand in no need of circumcision, as an expedient then in use for the remission of sin. He was pleased, however, to subject himself to this humbling and painful rite of the Mosaic dispensation for several reasons: as, First, to put an end in an honorable manner to a divine, but temporary, institution, by taking it upon his own person. Secondly, to prove the reality of his human body; which, however evident from this and so many other actions and sufferings of his life, was denied by several ancient heretics. Thirdly, to prove himself not only the son of man, but of that man in particular of whose seed the Messiah was promised to come: thus precluding any future objection that might be raised by the Jews against his divine mission in quality of Messiah, under the pretence of his being an alien; and hereby qualifying himself for free conversation with them for their own spiritual advantage: setting us all a pattern of undergoing voluntarily several hardships and restraints, which, though not necessary on our own account, may be of great use to promote the good of others. Christ not being like other Jewish children, who could not know or fear the pain of circumcision, when they were going to suffer the operation, was perfectly sensible of it beforehand, and with calmness and intrepidity offered himself willingly to suffer the knife, and shed the first-fruits of his sacred blood in this painful manner. Under the smart this divine infant shed tears, but not as other

children; for by them, with the most tender love and compassion, he bewailed chiefly our spiritual miseries, and at the same time presented with joy his blood as the price of our redemption to his Father. Fourthly, by thus humbling himself under this painful operation, he would give us an early pledge and earnest of his love for us, of his compassion for our miseries, and of his utter detestation of sin. The charity and zeal which glowed in his divine breast, impatient, as it were, of delay, delighted themselves in these first-fruits of humiliation and suffering for our sakes, till they could fully satiate their thirst by that superabundance of both, in his passion and death. With infinite zeal for his Father's honor, and charity for us sinners, with invincible patience, and the most profound humility, he now offered himself most cheerfully to his Father to undergo whatever he was pleased to enjoin him. Fifthly, he teaches us by the example of voluntary obedience to a law that could not oblige him, to submit with great punctuality and exactness to laws of divine appointment; and how very far we ought to be from sheltering our {061} disobedience under lame excuses and frivolous pretexts. Sixthly, by this ceremony, he humbled himself to satisfy for our pride, and to teach us the sincere spirit of humility. What greater humiliation can be imagined than for Him who is the eternal Son of God, in all things equal to his Father, to conceal these glorious titles under the appearance of a sinner? What a subject of confusion to us, who, being abominable criminals, are ashamed to pass for what we are, and desire to appear and be esteemed what we are not! Shall we not learn from this example of Christ to love humiliations, especially as we cannot but acknowledge that we deserve every reproach and all manner of contempt from all creatures? Seventhly, by beginning the great work of our salvation in the manner he was one day to finish it; suffering in his own person the punishment of sin, to deliver us from both sin and its punishment, he confounds the impenitence of sinners who will suffer nothing for their own sins; and inculcates the necessity of a spiritual circumcision, whereof the external was but the type and figure, as the apostle puts us in mind.[9]

It is manifest, beyond all contradiction, from several texts of the Old Testament,[10] that men under that dispensation ought not to have rested in the external act alone, but should have aspired from the letter to the spirit, from the carnal to a spiritual circumcision. These texts, at the same time that they set forth its necessity, describe it as consisting in a readiness and willing disposition to conform to the will of God, and submit to it when known, in every particular. They in consequence require a retrenchment of all inordinate and superfluous desires of the soul, the keeping a strict guard and government over ourselves, a total abstinence from criminal, and a prudent reserve even in the lawful gratifications of sense and appetite. If such instances of spiritual circumcision were required of those under the Old Law, to

qualify them for acceptance with God, can any thing less than the same entitle us Christians to the claim of spiritual kindred with faithful Abraham, and to share of that redemption which Christ began this day to purchase for us at the expense of his blood? We must cut off whatever inordinate or superfluous desires of riches, honors, or pleasures reign in our hearts, and renounce whatever holds us wedded to our senses or the world. Though this sacrifice required the last drop of our blood, we ought cheerfully to make it. The example of Christ powerfully excites us not to spare ourselves. A thousand irregular affections reign in our souls, and self-love is master there. This enemy is only to be expelled by compunction, watchfulness over ourselves, perfect obedience, humble submission to correction, voluntary self-denials, and patience under crosses. To these endeavors we must join earnest prayer for the necessary grace to discover, and courageously crucify whatever opposes the reign of the pure love of God in our affections. If we are conscious to ourselves of having taken a contrary course, and are of the unhappy number of the uncircumcised to heart; what more proper time to set about a thorough reformation, by cutting off whatever is inconsistent with or prejudicial to the true Christian spirit, than this very day, the first of the new year? that so it may be a new year to us in the most Christian and beneficial sense of the word.[11]

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Wherefore, after having consecrated its first-fruits to God, by the most sincere and fervent homage of praise and adoration; after having paid him the just tribute of thanksgiving for all his benefits, and in particular for the mercy by which he vouchsafes us still time to appease his anger, and serve him; it becomes us to allot some part of this day to tears of compunction for our past offences, and to the diving into the source of our spiritual sloth and other irregularities, with a view to the amendment of our lives, and the preventing of relapses: not contenting ourselves with general purposes, which cost self-love so little, the insufficiency of which our own experience has convinced us of; we must lay the axe to the root, and seriously resolve to decline, to the best of our power, the particular occasions which have betrayed us into sin, and embrace the most effectual means of reformation of life and improvement in virtue. Every year ought to find us more fervent in charity; every day ought our soul to augment in strength, and be decked with new flowers of virtue and good works. If the plant ceases to grow, or the fruit to ripen, they decay of course, and are in danger of perishing. By a rule far more sacred, the soul, which makes not a daily progress in virtue loses ground: a dreadful symptom in the spiritual life.

The more intense ought our fervor to be, as we draw the nearer to the

end of our course: *So much the more*, says the apostle, *as you perceive the day to approach*, [12] the day of *retribution* to each according to his works, which will be that of our death, which may be much nearer than we are willing to imagine. Perhaps we may not live to the end of this very year: it will be the case of thousands, who at this time are as regardless of it as we can be. What security can we have against a surprise, the consequences whereof are infinite and irretrievable, except that of a sincere and speedy conversion, of being upon our guard against temptations, of dedicating effectually this ensuing year and the remainder of our short lives to God, our last end and only good, and frequently imploring his grace and mercy. It is our blessed Saviour's advice and injunction: *Watch ye therefore; praying at all times* {063} ... that you may be accounted worthy ... to stand before the Son of man. [13]

The Christian's devotion on this day ought to consist, first, in the solemn consecration of the first-fruits of the year to God; and secondly, in honoring the mystery of the Incarnation of the Son of God, particularly his birth and circumcision. The church invites us on this day to unite our homage with the seraphic ardors and transports of devotion with which the glorious Mother of God assisted at these wonderful mysteries which we commemorate, but in which she acted herself so great a part. With what sentiments did Mary bear in her womb, bring forth, and serve her adorable son, who was also her God? with what love and awe did she fix her eyes upon him particularly at his circumcision, who can express in what manner she was affected when she saw him subjected to this painful and humbling ceremony? Filled with astonishment, and teeming affections of love and gratitude, by profound adorations and praise she endeavored to make him all the amends in her power, and the best return and acknowledgment she was able. In amorous complaints that he would begin, in the excess of his love, to suffer for us in so tender an age, and to give this earnest of our redemption, she might say to him: *Truly thou art to me a spouse of blood.* [14] With the early sacrifice Christ here made of himself to his Father, she joined her own offering her divine son, and with and through him herself, to be an eternal victim to his honor and love, with the most ardent desire to suffer all things, even to blood, for the accomplishment of his will. Under her mediation we ought to make him the tender of our homages, and with and through this holy Redeemer, consecrate ourselves to God without reserve.

Footnotes:

1. In the ancient sacramentary of the Roman church, published by cardinal Thomasius, (the finishing of which some ascribe to Pope Gelasius I., others more probably to Leo I., though the ground was doubtless the work of their predecessors,) this festival is called

the Octave of our Lord's Nativity. The same title is given to it in the Latin calendar (or rather collection of the gospels read at Mass throughout the year) written above 900 years ago, presented to the public by F. John Fronteau, regular canon of saint Genevieve's at Paris, and by Leo Allatius. The inference which Baillet draws from thence that the mystery of our Lord's circumcision was not then commemorated in the office of this day, is a notorious mistake. For Thomassin takes notice from Ivo of Chartres, that the word Octave here implies the circumcision of our Lord, which was performed on the eighth day after his birth; and in the above mentioned Sacramentary express mention is made of the circumcision in the Secret of the Mass. In F. Froubeau's calendar the gospel read on this day is the history of the circumcision given, by St. Luke. An old Vatican MS. copy of St. Gregory's Sacramentary and that of Ussuard's Martyrology kept at St. Germain des-Près, express both the titles of the Octave day and of the circumcision.

Durandus in the 13th century, (Ration. offic. l. 6, c. 15,) John Beleth, a theologian of Paris, (c. 71,) and several missals of the middle ages prescribe two masses to be said on this day, one on the circumcision, the other on the B. Virgin Mary. Micrologus (c. 39) assigns this reason, that as the B. Virgin, who had so great a share in the birth of Christ, could not be mentioned in that solemn office, therefore a commemoration of her is deferred to the Octave day. The second Mass is now abolished: but in a great part of the office a regard is had to the B. Virgin. In F. Fronteau's Roman calendar, after the title of the Octave is added, *_Natale S. Mariæ_* for which Dom Martenne would have us read *_S. Martinæ_*; but without grounds. For, as Pope Benedict XIV. observes, (Comment. de Festis Domini, c. 1,) the original unquestionably means a festival of the B. Virgin Mary. The word *_Natale_*, which was used originally for the birth-day of the emperors, was afterwards taken for any annual feast.

2. Gen. xvii.
3. Grounding their opinion on Gen. xvii. 14, &c.
4. Luke i. 31.
5. Matt. i. 21.
6. Phil. ii. 8, 9, 10.
7. Matt. xxviii. 18.
8. The Jews generally named their children on the day of their circumcision, but this was not of precept. There are several instances of children named on the day of their birth, (Gen. xxx.) which could not be that of their circumcision by an express law requiring the interval of eight days from their birth; the child being presumed too weak and delicate to undergo the operation sooner, without danger of its life. It seems to have been the

practice among the Jews for children to be circumcised at home; nor was a priest the necessary or ordinary minister, but the father, mother, or any other person could perform the ceremony, as we see in the time of Abraham, (Gen. xvii.; Acts vii.) and of the Maccabees, (1 Mac. 1.) St. Epiphanius, (Hær. 20.) Whence F. Avala, in his curious work entitled *„Pietor Christianus“*, printed at Madrid in 1730, shows that it is a vulgar error of painters who represent Christ circumcised by a priest in the temple. The instrument was sometimes a sharp stone, (Exod. iv. Jos. v.,) but doubtless most frequently of iron or steel.

9. Rom. ii. 29.

10. Deut. x. 16; xxx. 6; Jer. iv. 4.

11. The pagan Romans celebrated the *„Saturnalia“*, or feast of Saturn, from the 17th of December during seven days: at which time slaves dined with their masters, and were allowed an entire liberty of speech, in the superstitious remembrance of the golden age of the world, in which no distinction of ranks was yet known among men. (Macrob {}, 10. Horat. &c.) The calends also of January were solemnized with licentious shows in honor of Janus and the goddess Strenia: and it is from those infamous diversions that among Christians, are derived the profane riots of new year's day, twelfth tide, and shrovetide, by which many pervert these times into days of sin and intemperance. Several councils severely condemn these abuses; and the better to prevent them, some churches formerly kept the 1st of January a fast-day, as it is mentioned by St. Isidore of Seville (lib. 2 offic c. 40) Alcuin (lib. de div offic) &c. Dom Martenne observes, (lib. de antiquis ritibus in celebr. div. offic. c. 13,) that on this account the second council of Tours in 567 ordered that on the calends of the circumcision the litany be sung, and high mass begun only at the eighth hour, that is, two in the afternoon, that it might be finished by three, the hour at which it was allowed to eat on the fasts of the stations. We have among the works of the fathers many severe invectives against the superstitions and excesses of this time. See St. Austin, (serm. 198, in hunc diem,) St. Peter Chrysologus, (serm. in calendas,) St. Maximus of Turin, (Hom. 5, apud Mabill. in Musæo Italico,) Faustinus the Bishop, (apud Bolland. hac die. p. 3,) &c. The French name *Etrennes* is pagan, from *„strenæ“*, or new-year gifts, in honor of the goddess Strenia. The same in Poitou and Perche, anciently the country of the Druids, is derived from their rites. For the Poitevins for *Etrennes* use the word *Auguislanneuf*, and the Percherons, *Equilans*, from the ancient cry of the Druids, *„Au guy l'an neuf“*, i.e. *„Ad Viscum, annul novus“*, or to the mistletoe the new-year, when on new-year's day the Pagans went into the forests to seek the mistletoe on the oaks. See Chatelain, notes on the Martyr. Jan. 1, p. 7.

The ancients began the year, some from the autumnal, others from the vernal equinox. The primitive patriarchs from that of autumn, that is, from the month called by the Hebrews Tisri, which coincides with part of our September and October. Hence it seems probable, that the world was created about that season; the earth, as appears from Gen. iii. 2, being then covered with trees, plants, fruits, seeds, and all other things in the state of their natural maturity and perfection. The Jews retained this commencement of the year, as a date for contracts and other civil purposes; as also for their sabbatical year and jubilee. But God commanded them to begin their ecclesiastical year, or that by which their religious festivals were regulated, from the spring equinox, or the Hebrew month Nisan, the same with part of our March and April, Exod. xii. 2. Christian nations commenced the year, some from the 25th of March, the feast of the Annunciation, and bordering upon the spring equinox; others from Christmas; others from its octave day, the first of January, in which our ancestors have often varied their practice. Europe is now agreed in fixing the first of January for this epoch.

The Julian year, so called from Julius Cæsar, from whom the Roman calendar received its last reformation, consisted of 365 days and 6 hours, which exceed the true solar year by 11 minutes, for astronomers compute the yearly revolution of the sun not to exceed 365 days, 5 hours, 48 minutes, and 37 seconds, according to Cassini, but according to Keil 57 seconds, or almost 49 minutes. This error, becoming daily more sensible, would have occasioned the autumnal equinox to have at length fallen on the day reckoned the solstice, and in process of time, on that held for the vernal equinox. The Golden number, or Grecian cycle of the lunar years, was likewise defective. The remedy both which, pope Gregory XIII., in 1585, established the new style. Scaliger, Tachet, and Cassini have demonstrated that cycles might be chosen still more exact by some few seconds: however, this adopted by pope Gregory, besides being the easiest in the execution, admits of no material error, or sensible inconveniency. This correction of the style was received by act of Parliament, in Great Britain, in 1752; for the promoting of which, great praise is due to the two illustrious ornaments of the republic of letters, the earls of Chesterfield and Macclesfield.

12. Heb. x. 25.

13. Luke xxi. 36.

14. Exod. v. 25.

THE LIFE OF S. FULGENTIUS, B.C.

Extracted from his works, and from his life, accurately written by a

disciple of great abilities, the companion of his exile: and dedicated to Felician, his successor in the see of Ruspa. The author declares himself a monk: consequently was not the deacon Ferrandus, as some critics imagine.

A.D. 533.

FABIUS CLAUDIUS GORDIANUS FULGENTIUS was the descendant of a noble senatorian family of Carthage: but much decayed in its splendor by the invasion of the Vandals. His father Claudius, being unjustly deprived of his house in Carthage, which was made over to the Arian priests, settled at an estate belonging to him at Telepte, the capital city of the province of Byzacena. Our saint was born in 468, about thirty years after the Barbarians had dismembered Africa from the Roman empire. He was educated in sentiments of piety with his younger brother, under the care of his mother Mariana, who was left a young widow. Being, by her particular direction, taught the Greek very young, he spoke it with as proper and exact an accent as if it had been his native language. He also applied himself to Latin, and all the useful parts of human literature, under masters distinguished for consummate abilities: yet he knew how to mingle business with study; for he took upon himself the regulation of the family concerns, in order to ease his mother of the burden. His prudent circumspection in all the affairs he transacted, his virtuous conduct, his mild carriage to all, and more especially his deference for his mother, without whose express orders or approbation he never did any thing, caused him to be beloved and admired wherever his name was known. He was chosen procurator, that is, lieutenant-governor, and general receiver of the taxes of Byzacena. But it was not long before {064} he grew disgusted with the world; and being justly alarmed at its dangers he armed himself against them by pious reading, assiduous prayer, and rigorous fasting. His visits to monasteries were frequent; and happening among other books of spiritual entertainment, to read a sermon of St. Austin on the thirty-sixth psalm, in which that father treats of the world and the short duration of human life, he felt within him strong desires of embracing the monastic state.

Huneric, the Arian king, had driven most of the orthodox bishops from their sees. One of these, named Faustus, had erected a monastery in Byzacena. It was to him that the young nobleman addressed himself for admittance; but Faustus immediately objecting the tenderness of his constitution, discouraged his desires with words of some harshness; "Go," said he, "and first learn to live in the world abstracted from its pleasures. Who can well suppose, that you on a sudden, relinquishing a life of softness and ease, can take up with our coarse diet and clothing and can inure yourself to our watchings and fastings?" The saint, with downcast eyes, modestly replied: "He, who hath inspired me with the will

to serve him, can also furnish me with courage and strength." This humble, yet resolute answer, induced Faustus to admit him on trial. The saint was then in the twenty-second year of his age. The news of so unthought of an event both surprised and edified the whole country; many even imitated the example of the governor. But Mariana his mother, in transports of grief, ran to the monastery, crying out at the gates: "Faustus! restore to me my son; to the people, their governor: the church always protects widows; why then rob you me, a desolate widow, of my son?" She persisted several days in the same tears and cries. Nothing that Faustus could urge was sufficient to calm her, or prevail with her to depart without her son. This was certainly as great a trial of Fulgentius's resolution as it could well be put to; but the love of God, having the ascendant in his breast, gave him a complete victory over all the suggestions of nature: Faustus approved his vocation, and accordingly recommended him to the brethren. The saint having now obtained all he wished for in this world, made over his estate to his mother, to be discretionally disposed of by her in favor of his brother, as soon as he should be arrived at a proper age. He totally abstained from oil and every thing savory; from wine also, drinking only water. His mortifications brought on him a dangerous illness; yet after recovery he abated nothing in them. The persecution breaking out anew, Faustus was obliged to withdraw; and our saint, with his consent, repaired to a neighboring monastery, of which Felix, the abbot, would fain resign to him the government. Fulgentius was much startled at the proposal, but at length was prevailed upon to consent that they should jointly execute the functions. It was admirable to observe with what harmony these two holy abbots for six years governed the house. No contradiction ever took place between them; each always contended to comply with the will of his colleague. Felix undertook the management of the temporal concerns; Fulgentius's province was to preach and instruct.

In the year 499, the country being ravaged by an irruption of the Numidians, the two abbots were necessitated to fly to Sicca Veneria, a city of the proconsular province of Africa. Here it was, that an Arian priest ordered them to be apprehended and scourged on account of their preaching the consubstantiality of the Son of God. Felix, seeing the executioners seize first on Fulgentius, cried out: "Spare that poor brother of mine, whose delicate complexion cannot bear torments; let them rather be my portion who am strong of body." They accordingly, at the instigation of this wicked priest, fell on Felix first, and the old man endured their stripes {065} with the greatest alacrity. When it was Fulgentius's turn to experience the same rigorous treatment, he bore the lashes with great patience; but feeling the pain excessive, that he might gain a little respite and recruit his spirits, he requested his judge to give ear to something he had to impart to him. The executioners thereupon being commanded to desist, he began to entertain him with an

account of his travels. This savage monster expected nothing more than some overtures to be proposed to him of an intention to yield; but finding himself disappointed, in the utmost rage, ordered his torments to be redoubled. At length having glutted his barbarity, the confessors were dismissed, their clothes rent, their bodies inhumanly torn, and their beards and hair plucked off. The very Arians were ashamed of such cruelty, and their bishop offered to punish the priest, if Fulgentius would but undertake his prosecution. His answer was, that a Christian is never allowed to seek revenge; and for their parts it was incumbent on them not to lose the advantage of patience, and the blessings accruing from the forgiving of injuries. The two abbots, to avoid an additional effort of the fury of these heretics, travelled to Iddi, on the confines of Mauritania. Here Fulgentius went aboard a ship for Alexandria, being desirous, for the sake of greater perfection, to visit the deserts of Egypt, renowned for the sanctity of the solitaries who dwelt there. But the vessel touching at Sicily, St. Eulalius, abbot at Syracuse, diverted him from his intended voyage, on assuring him, that "a perfidious dissension had severed this country from the communion of Peter,"[1] meaning that Egypt was full of heretics, with whom those that dwelt there were obliged either to join in communion, or be deprived of the sacraments. The liberality and hospitality of Fulgentius to the poor, out of the small pittance he received for his particular subsistence, made Eulalius condemn himself of remissness in those virtues, and for the future imitate so laudable an example.

Our saint having laid aside the thoughts of pursuing his voyage to Alexandria, embarked for Rome, to offer up his prayers at the tombs of the apostles. One day passing through a square called Palma Aurea, he saw Theodoric, the king of Italy, seated on an exalted throne, adorned with pompous state, surrounded by the senate, and his court, with all the grandeur of the city displayed in the greatest magnificence: "Ah!" said Fulgentius, "how beautiful must the heavenly Jerusalem be, if earthly Rome be so glorious! What honor, glory, and joy will God bestow on the saints in heaven, since here in this perishable life he clothes with such splendor the lovers and admirers of vanity!" This happened towards the latter part of the year 500, when that king made his first entry into Rome. Fulgentius returned home in a short time after, and was received with incredible joy. He built a spacious monastery in Byzacena, but retired to a cell himself, which was situate on the sea-shore. Here his time was employed in writing, reading, prayer, mortification, and the manual labor of making mats and umbrellas of palm-tree leaves. Faustus, who was his bishop, obliged him to resume the government of his monastery; and many places at the same time sought him for their bishop. King Thrasimund having prohibited by edict the ordination of orthodox bishops, several sees by this means had been long vacant and destitute of pastors. The orthodox prelates resolved to remedy this inconveniency,

as they effectually did; but the king receiving intelligence of the matter, caused Victor, the primate of Carthage, to be apprehended. All this time our saint lay concealed, though sought after eagerly by many citizens for their bishop. Thinking the danger over, he appeared again: but Ruspa, now a little town called {066} Alfaques, in the district of Tunis, still remained without a pastor; and by the consent of the primate, while detained in the custody of the king's messengers, Fulgentius was forcibly taken out of his cell, and consecrated bishop in 508.

His new dignity made no alteration in his manners. He never wore the orarium, a kind of stole then used by bishops, nor other clothes than his usual coarse garb, which was the same in winter and summer. He went sometimes barefoot: he never undressed to take rest, and always rose to prayer before the midnight office. His diet chiefly consisted of pulse and herbs, with which he contented himself, without consulting the palate's gratification by borrowed tastes: but in more advanced years, finding his sight impaired by such a regimen, he admitted the use of a little oil. It was only in very considerable bodily indispositions, that he suffered a drop or two of wine to be mingled with the water which he drank; and he never could be prevailed upon in any seeming necessity to use the least quantity of flesh-meat, from the time of his monastic profession till his death. His modesty, meekness, and humility, gained him the affection of all, even of the ambitious deacon Felix, who had opposed his election, and whom the saint received and treated with the most cordial charity. His great love for a recluse life induced him to build a monastery near his own house at Ruspa, which he designed to put under the direction of his ancient friend Felix; but before the building could be completed, or he acquit himself to his wish of his episcopal duties, orders were issued from King Thrasimund, for his banishment to Sardinia, with others to the number of sixty orthodox bishops. Fulgentius, though the youngest of this venerable body, who were transported from Carthage to Sardinia, was notwithstanding their sole oracle in all doubts, and their tongue and pen upon all occasions; and not only of them, but even of the whole church of Africa. What spread a brighter lustre on these amiable qualities, were the humility and modesty with which he always declared his sentiments: he never preferred his counsel to that of another, his opinion he never intruded. Pope Symmachus, out of his pastoral care and charity, sent every year provisions in money and clothes to these champions of Christ.[2] A letter of this pope to them is still extant,[3] in which he encourages and comforts them; and it was at the same time that he sent them certain relics of SS. Nazarius and Romanus, "that the example and patronage,"[4] as he expresses it, "of those generous soldiers of Christ, might animate the confessors to fight valiantly the battles of the Lord." Saint Fulgentius, with some companions, converted his house

at Cagliari into a monastery; which immediately became the comfort of all in affliction, the refuge of the poor, and the oracle to which the whole country resorted for deciding their controversies without appeal. In this retirement the saint composed many learned treatises for confirming and instructing the faithful in Africa. King Thrasimund, hearing that he was their principal support, and their invincible advocate, was desirous of seeing him; and having accordingly sent for him, appointed him lodgings in Carthage. The king then drew up a set of objections, to which he required his immediate answer: the saint without hesitation complied with, and discharged the injunction; and this is supposed to be his book, entitled, An Answer to Ten Objections. The king equally admired his humility and learning, and the orthodox triumphed exceedingly in the advantage their cause gained by this piece. To prevent a second time the same effect, the king, when he sent him new objections, ordered them to be only read to him. Fulgentius refused to give an answer in writing, unless he was allowed {067} to take a copy of them. He addressed, however, to the king an ample and modest confutation of Arianism, which we have under the title of his Three Books to King Thrasimund. The prince was pleased with the work, and granted him permission to reside at Carthage; till upon repeated complaints from the Arian bishops of the success of his preaching, which threatened they said, a total extinction of their sect in Carthage, he was sent back to Sardinia in 520. Being ready to go aboard the ship, he said to a catholic, whom he saw weeping: "Grieve not, Juliatus!" for that was his name, "I shall shortly return, and we shall see the true faith of Christ flourish again in this kingdom, with full liberty to profess it; but divulge not this secret to any." The event confirmed the truth of the prediction. His humility concealed the multiplicity of miracles which he wrought, and he was wont to say: "A person may be endowed with the gift of miracles, and yet may lose his soul: miracles ensure not salvation; they may indeed procure esteem and applause; but what will it avail a man to be esteemed on earth, and afterwards be delivered up to hell torments?" If the sick, for whom he prayed, recovered, to avoid being puffed up with vain-glory, he ascribed it wholly to the divine mercy. Being returned to Cagliari, he erected a new monastery near that city, and was exceedingly careful to supply his monks with all necessaries, especially in sickness; but would not suffer them to ask for any thing, alleging, "That we ought to receive all things as from the hand of God, with resignation and gratitude." Thus he was sensible how conducive the unreserved denial of the will is for perfecting ourselves in the paths of virtue.

King Thrasimund died in 523, having nominated Hilderic his successor. Knowing him inclined to favor the orthodox, he exacted from him an oath, that he would never restore their profession. To evade this, Hilderic, before the death of his predecessor, signed an order for the liberty of

the orthodox churches, but never had the courage to declare himself of the same belief; his lenity having quite degenerated into softness and indolence. However, the professors of the true faith called home their pastors. The ship which brought them back, was received at Carthage with the greatest demonstrations of joy: the shore echoed far and near with repeated acclamations, more particularly when Fulgentius appeared on the upper deck of the vessel. The confessors went straight to the church of St. Agileus, to return thanks to God, and were accompanied by thousands; but on their way, being surprised with a sudden storm, the people, to show their singular regard for Fulgentius, made a kind of umbrella over his head with their cloaks to defend him from the inclemency of the storm. The saint hastened to his own church, and immediately set about the reformation of the abuses that had crept in during the persecution, which had now continued seventy years; but this reformation was carried on with a sweetness that won, sooner or later, the hearts of the most vicious. In a council held at Junque, in 524, a certain bishop, named Quodvultdeus, disputed the precedency with our saint, who made no reply, though he would not oppose the council, which ordered him to take the first place. The other resented this as an injury offered to the dignity of his see; and St. Fulgentius, in another council soon after, publicly requested that Quodvultdeus might be allowed the precedency. His talents for preaching were singular; and Boniface, the archbishop of Carthage, never heard him without watering, all the time, the ground with his tears, thanking God for having given so great a pastor to his church.[5]

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About a year before his death, he secretly retired from all business into a monastery on the little island, of rock, called Circinia, in order to prepare {069} himself for his passage to eternity, which he did with extraordinary fervor. The necessities and importunities of his flock recalled him to Ruspa a little before his exit. He bore the violent pains of his last illness for seventy days with admirable patience, having this prayer almost always in his mouth:[6] "Lord, grant me patience now, and hereafter mercy and pardon." The physicians advised him the use of baths; to whom he answered "Can baths make a mortal man escape death, when his life is arrived at its final period?" He would abate nothing of his usual austerities without an absolute necessity. In his agony, calling for his clergy and monks, who were all in tears, he begged pardon if he had ever offended any one of them; he comforted them, gave them some short, moving instructions, and calmly breathed forth his pious soul in the year 533, and of his age the 65th, on the 1st of January, on which day his name occurs in many calendars soon after his death, and in the Roman; but in some few on the 16th of May,--perhaps the day on which his relics were translated to Bourges, in France, about the year 714, where they still remain deposited.[7] His

disciple relates, that Pontian, a neighboring bishop, was assured in a vision of his glorious immortality. The veneration for his virtues was such, that he was interred within the church, contrary to the law and custom of that age, as is remarked by the author of his life. St. Fulgentius proposed to himself St. Austin for a model; and, as a true disciple, imitated him in his conduct, faithfully expounding his doctrine, and imbibing his spirit.

Footnotes:

1. A comunione Petri perfida dissentio separavit. Vit S. Fulg. c. 12.
2. Anastas. in Symmacho. Bar. ad ann. 504. Fleury, Liv. 31.
3. Inter opera Ennodii. t. 4. Conc. Labb. col. 1300.
4. Patrocinia.
5. S. Fulgentius, in his first letter, to a gentleman whose wife in a violent sickness had made a vow of continency, proves that a vow of chastity ought not to be made by a person engaged in a married state, without the free consent of the husband. In his second, to Galla, a most virtuous Roman lady, he comforts her upon the death of her husband, who, he says, was only gone a little before her to glory; and he sets before her the divine mercy, which by this means calls her to a more heroic practice of all virtues in the state of widowhood,--especially continence, plainness in dress, furniture, and diet, profuse alms-deeds, and holy prayer, the exercise whereof ought to be her most assiduous employment. Herein he warns her that vanity and pride are our most dangerous enemies, against which we must diligently watch and arm ourselves. In his third letter, addressed to the holy lady Proba, sister to Galla, consecrated to God by a vow of virginity, he shows the excellency of that virtue, and recommends, at length, temperance, penance, and perfect humility, as its essential attendants, without which it cannot render a soul the spouse of Christ, who chose her poor, and bestowed on her all she had. In his fourth letter, to the same lady, he again puts her in mind of the extreme danger of pride and vain-glory, and lays down excellent precepts concerning the necessity of assiduous prayer and compunction; in which spirit we are bound to weep continually before God, imploring his mercy and succor under the weight of our miseries, and to pay him the constant tribute of praise and thanksgiving for all his benefits and gratuitous favors. His letter to the abbot Eugypius, is a commendation of fraternal charity, a principal fruit of which is, to pray for one another. In the sixth letter, he congratulates with Theodorus, a senator, upon his conversion from the world, promising himself that such an example would have great influence over many: for "those who are raised above others by their rank in the world, either draw many with themselves into eternal damnation, or are to many an occasion of salvation." The saint strenuously exhorts him to the study of the

most profound humility, which is the only greatness of a Christian, and is always attended with its sister virtue, meekness. The seventh letter of this father is addressed to the illustrious and venerable lady Venantia, and contains a strong exhortation to the spirit and practice of penance, with advice against despair. The sermons and homilies of S. Fulgentius are usually short: we have near one hundred extant which bear his name, but some of these belong to S. Austin. The danger and evil of presumption and pride, are points which he takes every occasion to inculcate: he teaches that it is impossible to know God, and his benefits and goodness, unless we have a true knowledge of ourselves, and our own frailty and miseries. (Hom. 14, p. 123. Bibl. Patr. Lugdun. T. 9, part 1.) In his sermons and letters, he frequently enforces the obligation of alms-deeds. His other works are chiefly polemical, against the Arians, Pelagians, and Nestorians. In his books against the Sermon of Fastidiosus, (an Arian priest,) to Felix the Notary; On the Orthodox Faith, to Donatus, against Fabian; Three Books to King Thrasimund; Ten Answers to Ten Objections of the Arians, &c., he explains the trinity of persons in one divine nature, solidly answers the objections of the Arians, and frequently shows that prayers which are addressed to the Father, or to the Son, or to the Holy Ghost, are addressed to the whole Blessed Trinity. (Lib. 9, contra Fabium, p. 620, &c.) Showing that the Father, Son, and Holy Ghost are equally to be adored, he distinguishes the worship of Latria, or adoration, which is due to God alone, and that of Dulia, which is given to creatures. (Ib. lib. 4, p. 592.) Pinta, an Arian bishop, having published a treatise against our saint's books to King Thrasimund, St. Fulgentius answered him by a work which is lost. For that which we have among his writings, is the performance of some other Catholic controvertist of the same age, as the learned agree. This author's style falls short of St. Fulgentius's: he quotes the Scripture according to the Old Italic Version; our saint always makes use of the Vulgate. He understood not the Greek tongue, in which St. Fulgentius was well skilled. And the author of our saint's life mentions, that in his book against Pinta he referred to his books to King Thrasimund, which is not found in this work.

One of the most famous among the writings of St. Fulgentius, is that entitled, On the Two-fold Predestination, to Monimus, in answer to certain difficulties proposed to him by a friend of that name. In the first book he shows, that though God foresees sin, he predestinates no one to evil, but only to good, or to grace and glory. In the second book he proves, that the sacrifice of Christ's body and blood is offered not to the Father alone, as the Arians pretended, but to the whole Blessed Trinity. In this and the third

book he answers certain other difficulties. In his two books, *On the Remission of Sins*, to Euthymius, he proves that sins can never be forgiven without sincere repentance, or out of the pale of the true church. When Peter, a deacon, and three other deputies from the Scythian monks in the East, arrived at Rome, to be informed of the sentiments of the western churches concerning the late errors advanced in the East, against the mystery of the Incarnation, and in the West, by the Semipelagians against the necessity of divine grace, they consulted the sixty African bishops who were at that time in banishment, in Sardinia. St. Fulgentius was pitched upon to send an answer in the name of this venerable company of Confessors. This produced his book, *On the Incarnation and Grace*, in the first part of which he confutes the Nestorians and Eutychians, and in the second the Semipelagians. His three books, *On the Truth of Predestination and Grace*, addressed to John the Archimandrite, and Venerius, deacon of Constantinople, are another fruit of the leisure which his exile gave him. In the first part he shows, that grace is the pure effect of the divine goodness and mercy; in the second, that it destroys not free-will; and in the third, that the Divine election both to grace and glory is purely gratuitous. In another treatise or letter, to the same John and Venerius, who had consulted the Confessors in Sardinia about the doctrine of Faustus of Riez, he confutes Semipelagianism. In the treatise, *On the Incarnation*, to Scarilas, he explains that mystery, showing that the Son became man,--not the Father, or the Holy Ghost; and that in God the trinity destroys not the unity of the nature. Ferrand, the learned deacon of Carthage, consulted St. Fulgentius about the baptism of a certain Ethiopian, who had desired that sacrament, but was speechless and senseless when it was administered to him. Our saint, in a short treatise on this subject, demonstrates this baptism to have been both necessary and valid. By another treatise, addressed to this Ferrand, he answers five questions proposed by him, concerning the Trinity and Incarnation. Count Reginus consulted him, whether the body of Christ was corruptible, and begged certain rules for leading a Christian life in a military state. St. Fulgentius answered the first point, proving that Christ's mortal body was liable to hunger, thirst, pain, and corruption. The second part of moral instructions, which he lived not to finish, was added by Ferrand the deacon. St. Fulgentius's book, *On Faith*, to Peter, is concise and most useful. It was drawn up after the year 523, about the time of his return from Sardinia. One Peter, designing to go to Jerusalem, requested the saint to give him in writing a compendious rule of faith, by studying which he might be put upon his guard against the heresies of that age. St. Fulgentius executed this in forty articles, some copies and forty-one. In these he explains, under anathemas, the chief mysteries of our faith: especially the Trinity. Incarnation,

sacrifice of the altar, (cap. 19. p. 475,) absolute necessity of the true faith, and of living in the true church, to steadfastness, in which he strongly and pathetically exhorts all Christians in the close of the work, (c. 44, 45.) For if we owe fidelity to our temporal prince, much more to Christ who redeemed our souls, and whose anger we are bound to fear above all things, nay, as the only evil truly to be dreaded. The writings of this father discover a deep penetration and clear conception, with an admirable perspicuity in the diction; but seeming apprehensive of not having sufficiently inculcated his matter, he is diffusive, and runs into repetitions. His reasoning is just and close, corroborated by Scripture and tradition. The accurate F. Sirmond published part of his writings, but the most complete edition of them was given at Paris, in 4vo., 1584.

6. Domine, da mihi modo patientiam, et postea indulgentiam.
7. See Gall. Christ. Nov. T. I, p. 121. and Baillet, p. 16. The written relation of this translation is a production of the tenth century, and deserves no regard; but the constant tradition of the church and country proves the translation to have been made (See Hist. Liter. de la France, T. 6, p. 265.) The hutch in which these relics are venerated at Bourget, is called S. Fulgentius's. The saint's head is in the church of the archbishop's seminary, which was anciently an abbey, and named Monte-maven.

ST. ODILO, OR OLON, SIXTH ABBOT OF CLUNI

HIS family was that of the lords of Mercteur, one of the most illustrious of Auvergne. Divine grace inclined him from his infancy to devote himself to God with his whole heart. He was very young when he received the monastic habit at Cluni, from the hands of S. Mayeul, by whose appointment he was made his coadjutor in 991, though only twenty-nine years of age, and from the death of S. Mayeul in 994, our saint was charged with the entire government of that great abbey. He labored to subdue his carnal appetites by rigorous fasting, wearing hair-cloth next his skin, and studded iron chains. Notwithstanding those austerities practised on himself, his carriage to others was most mild and humane. It was usual with him to say, that of two extremes, he chose rather to offend by tenderness, than a too rigid severity. In a great famine in 1006, his liberality to the poor was by many censured as profuse; for he melted down the sacred vessels and ornaments, and sold the gold crown S. Henry made a present of to that abbey, to relieve their necessities. He accompanied that prince in his journey to Rome when he was crowned emperor, in 1014. This was his second journey thither; he made a third in 1017, and a fourth in 1022. Out of devotion to S. Bennet he paid a visit to Mount Cassino, where he begged leave, with the greatest earnestness, to kiss the feet

of all the monks, which was granted him with great difficulty. Besides the journeys which the reformation he established in many monasteries obliged him to undertake, he made one to Orbe, to wait on the empress Alice. That pious princess burst into tears upon seeing him, and taking hold of his habit, kissed it, and applied it to her eyes, and declared to him she should die in a {070} very short time. This was in 999, and she died on the 16th of December the same year. Massacres and plunders were so common in that age, by the right which every petty lord pretended of revenging his own injuries and quarrels by private wars, that the treaty called the truce of God was set on foot. By this, among other articles, it was agreed, that churches should be sanctuaries to all sorts of persons, except those that violated this truce; and that from Wednesday till Monday morning no one should offer violence to any one, not even by way of satisfaction for any injustice he had received. This truce met with the greatest difficulties among the Neustrians, but was at length received and observed in most provinces of France, through the exhortations and endeavors of St. Odilo, and B. Richard, abbot of St. Vanne's, who were charged with this commission.[1] Prince Casimir, son of Miceslaw, king of Poland, retired to Cluni, where he professed the monastic state, and was ordained deacon. He was afterwards, by a solemn deputation of the nobility, called to the crown. St. Odilo referred the matter to pope Benedict IX., with whose dispensation Casimir mounted the throne in 1041, married, had several children, and reigned till his death in 1058.[2]

St. Odilo being moved by several visions, instituted the annual commemoration of all the faithful departed, to be observed by the members of his community with alms, prayers, and sacrifices, for the relief of the suffering souls in purgatory; and this charitable devotion he often much recommended. He was very devout to the Blessed Virgin; and above all sacred mysteries, that of the divine Incarnation employed his particular attention. As the monks were singing that verse in the church, "thou being to take upon thee to deliver man, didst not abhor the womb of a virgin;" melting away with the tenderest emotions of love, he fell to the ground; the ecstatic agitations of his body bearing evidence to that heavenly fire which glowed in his soul. Most of his sermons and little poems extant, treat of the mysteries of our redemption, or of the Blessed Virgin.[3] He excelled in an eminent spirit of compunction, and contemplation. While he was at prayer, trickling tears often watered his cheeks. Neither importunities nor compulsion could prevail upon him to submit to his being elected archbishop of Lyons in 1031. Having patiently suffered during five years the most painful diseases, he died of the cholic, at Souvigny, a priory in Bourbonnois, while employed in the visitation of his monasteries, January 1, 1049, being then eighty-seven years old, and having been

fifty-six years abbot. He would be carried to the church, to assist at the divine office, even in his agony; and having received the viaticum and extreme-unction the day before, he expired on sackcloth strewed with ashes on the ground. See his life, by his disciple Lotsald, as also, by St. Peter Damian, who wrote it soon after the saint's death, at the request of St. Hugh of Cluni, his successor, in Bollandus, and Bibliotheca Cluniacensis by Dom Marrier, and in Andrew Duchesne, fol. Paris, 1614. See likewise certain epistles of St. Odilo, ib., and fourteen Sermons on the festivals of our Lord, the B. Virgin, &c., in Bibl. Patr. Lugdun. an. 1677, T. 17, p. 653.

Footnotes:

1. Glaber, monk of Cluni, in his history which he dedicated to St. Odilo, l. 4, c. 5, l. 5, c. 1.
2. Mab. Annal. l. 57, n. 45. Solignac, Hist. de Pologne, t. 1.
3. Ceillier demonstrates, (T. 20, p. 258,) against Basnage, (observ. in vit. Adelaid. T. 3, le t. Canis, p. 71,) that the life of St. Alice the empress is the work of St. Odilo, no less than the life of St. Mayeul. We have four letters, some poems, and several sermons of this saint in the library of Cluni, (p. 370,) and in that of the Fathers, (T. 17, p. 653.) Two other sermons bear his name in Martenn{} (Anned. T. 5.)

{071}

ST. ALMACHUS, OR TELEMACHUS, M.

WAS a holy solitary of the East, but being excited by the ardors of a pious zeal in his desert, and pierced with grief that the impious diversion of gladiators should cause the damnation of so many unhappy souls, and involve whole cities and provinces in sin; he travelled to Rome, resolved, as far as in him lay, to put a stop to this crying evil. While the gladiators were massacring each other in the amphitheatre, he ran in among them; but as a recompense for his kind remonstrance, and entreating them to desist, he was beaten down to the ground, and torn in pieces, on the 1st of January, 404. His zeal had its desired success; for the effusion of his blood effected what till that time many emperors had found impracticable. Constantine, Constantius, Julian, and Theodosius the elder, had, to no purpose, published several edicts against those impious scenes of blood. But Honorius took occasion from the martyrdom of this saint, to enforce their entire abolition. His name occurs in the true martyrology of Bede, in the Roman and others. See Theodoret, Hist. l. 5, c. 62, t. 3, p. 740.[1]

Footnotes:

1. The martyrologies of Bede, Ado, Usuard, &c. mention St. Almachus, M.

put to death at Rome, for boldly opposing the heathenish superstitions on the octave of our Lord's nativity. Ado adds, that he was slain by the gladiators at the command of Alypius, prefect of Rome. A prefect of this name is mentioned in the reign of Theodosius, the father of Honorius. This name, the place, day, and cause seeming to agree, Baronius, (Annot. In Martyr. Rom.) Bolland, and Baillet, doubt not but this martyr is the same with St. Telemachus, mentioned by Theodoret. Chatelain, canon of the cathedral at Paris, (Notes sur le Martyr. Rom. p. 8,) and Benedict XIV., (in Festo Circumcis. T. 10, p. 18.) think they ought to be distinguished, and that Almachus suffered long before Telemachus. Wake, (on Enthusiasm,) Geddes, &c. pretend the name to have been a mistake for Almanachum; but are convicted by Chatelain of several unpardonable blunders, and of being utterly unacquainted with ancient MSS. of this kind, and the manner of writing them. Scaliger and Salmasius tell us that the word Almanach is of Arabic extraction. La Crosse observes, (Bibl. Univ. T. 11,) that it occurs in Porphyry, (apud Eus. Præf. Evang. l. 3, c. 4,) who says that horoscopes are found [Greek: en tois almenichiaxois], where it seems of Egyptian origin. But whatever be the meaning of that term in Porphyry, Du Cange, after the strictest search, assures us that the barbarous word Almanach is never met with in any MS. Calendars or Ephemerides. Menage (Origine de la Langue Françoise V. Almanach) shows most probably that the word is originally Persian, with the Arabic article prefixed. It seems to have been first used by the Armenians to signify a calendar, ib.

ST. EUGENDUS, IN FRENCH OYEND, A.

AFTER the death of the two brothers, St. Romanus and St. Lupicinus, the holy founders of the abbey of Condate, under whose discipline he had been educated from seven years of age, he was first coadjutor to Minausius, their immediate successor, and soon after, upon his demise, abbot of that famous monastery. His life was most austere, his clothes being sackcloth, and the same in summer as in winter. He took only one small refection in the day, which was usually after sunset. He inured himself to cold and all mortifications; and was so dead to himself, as to seem incapable of betraying the least emotion of anger. His countenance was always cheerful; yet he never laughed. By meekness he overcame all injuries, was well skilled in Greek and Latin, and in the holy scriptures, and a great promoter of the sacred studies in his monastery. No importunities could prevail upon him to consent to be ordained priest. In the lives of the first abbots of Condate, of which a MS. copy is preserved in the Jesuit's library in the college of Clermont, at Paris, enriched with MS. notes by F. Chifflet, it is mentioned, that the monastery which was built by St. Romanus, of timber,

being consumed by fire, St. Eugendus rebuilt it of stone; and also near the oratory, which St. Romanus had built, erected a handsome church in honor of SS. Peter, Paul, and Andrew, enriched with precious relics. His prayer was almost continual, and his devotion so tender, that the hearing {072} of a pious word was sufficient visibly to inflame his soul, and to throw him sometimes into raptures even in public, and at table. His ardent sighs to be united with his God, were most vehement during his last illness. Having called the priest among his brethren, to whom he had enjoined the office of anointing the sick, he caused him to anoint his breast according to the custom, says the author of his life, and he breathed forth his happy soul five days after, about the year 510, and of his age sixty-one.[1] The great abbey of Condate, in Franche-comté, seven leagues from Geneva, on mount Jura, or Mont-jou, received from this saint the name of St. Oyend; till in the thirteenth century it exchanged it for that of St. Claude; who having resigned the bishopric of Besanzon, which see he had governed seven years in great sanctity, lived fifty-five years abbot of this house, a perfect copy of the virtues of St. Oyend, and died in 581. He is honored on the 6th of June. His body remains entire to this day; and his shrine is the most celebrated place of resort for pilgrims in all France.[2] See the life of St. Oyend by a disciple, in Bollandus and Mabillon. Add the remarks of Rivet. His. Liter. T. 3, p. 60.

Footnotes:

1. The history of the first Abbots of Condate, compiled, according to F. Chifflet, in 1252, mentions translation of the relics of St. Eugendus, when they were enshrined in the same Church of St. Peter, which had been made with great solemnity, at which this author had assisted, and of which he testifies that he had already wrote the history here quoted. F. Chifflet regrets the loss of this piece, and adds that the girdle of St. Eugendus, made of white leather, two fingers broad, has been the instrument of miraculous cures, and that in 1601 Petronilla Birod, a Calvinist woman in that neighborhood, was converted to the Catholic faith, with her husband and whole family, having been suddenly freed from imminent danger of death and child-bearing, and safely delivered by the application of this relic.
2. The rich abbey of St. Claude gave rise to a considerable town built about it, which was made an episcopal see by pope Benedict XIV., in 1743: who, secularizing the monastery, converted it into a cathedral. The canons, to gain admittance, must give proof of their nobility for sixteen degrees, eight paternal and as many maternal. St. Romanus was buried at Beaume, St. Lucinius at Leu{)nne, and St. Oyend at Condate: whence this last place for several ages bore his name.

S. FANCHEA, OR FAINE, V.

HER feast has been kept for time immemorial in the parish church of Rosairthir, in the diocese of Clogher, in Ulster: and at Kilhaine near mount Bregh, on the borders of Meath, where her relics have been in veneration. She seems to have been an abbess, and is thought to have flourished in the sixth century, when many eminent saints flourished in Ireland. Her name was not known to Bollandus or Sir James Ware. See Chatelain.

S. MOCHUA, OR MONCAIN, ABBOT,

OTHERWISE CALLED CLAUNUS.

HAVING served his prince in the army, he renounced the world, and devoted himself to God in a monastic state, with so much fervor as to become a model of perfection to others. He is said to have founded thirty churches, and one hundred and twenty cells, and passed thirty years at one of these churches, which is called from him Teach Mochua, but died at Dayrinis on the 1st of January, in the ninety-ninth year of his age, about the sixth century. See his life in Bollandus, p. 45.

SAINT MOCHUA OF BELLA,

OTHERWISE CALLED CRONAN,

WAS contemporary to S. Congal, and founded the monastery (now a town) named Balla, in Connaught. He departed to our Lord in the fifty-sixth year of his age. See Bollandus, p. 49.

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JANUARY II.

S. MACARIUS OF ALEXANDRIA,

ANCHORET.

From Palladius, bishop of Helenopolis, who had been his disciple, c. 20. Rufin, Socrates, and others in Rosweide, D'Andilly, Cotelier, and Bollandus, p. 85 See Tillemont, t. 8, p. 626. Bulteau, Hist. Mon. d'Orient, l. 1, c. 9, p. 128.

A.D. 394.

ST. MACARIUS the younger, a citizen of Alexandria, followed the business of a confectioner. Desirous to serve God with his whole heart, he forsook the world in the flower of his age, and spent upwards of sixty years in the deserts in the exercise of fervent penance and contemplation. He first retired into Thebais, or Upper Egypt, about the year 335.[1] Having learned the maxims, and being versed in the practice of the most perfect virtue, under masters renowned for their sanctity; still aiming, if possible, at greater perfection, he quitted the Upper Egypt, and came to the Lower, before the year 373. In this part were three deserts almost adjoining to each other; that of Sceté, so called from a town of the same name on the borders of Lybia; that of the Cells, contiguous to the former, this name being given to it on account of the multitude of hermit-cells with which it abounded; and a third, which reached to the western branch of the Nile, called, from a great mountain, the desert of Nitria. St. Macarius had a cell in each of these deserts. When he dwelt in that of Nitria, it was his custom to give advice to strangers, but his chief residence was in that of the Cells. Each anchorite had here his separate cell, which he made his continued abode, except on Saturday and Sunday, when all assembled in one church to celebrate the divine mysteries, and partake of the holy communion. If any one was absent, he was concluded to be sick, and was visited by the rest. When a stranger came to live among them, every one offered him his cell, and was ready to build another for himself. Their cells were not within sight of each other. Their manual labor, which was that of making baskets or mats, did not interrupt the prayer of the heart. A profound silence reigned throughout the whole desert. Our saint received here the dignity of priesthood, and shone as a bright sun influencing this holy company, while St. Macarius the elder lived no less eminent in the wilderness of Sceté, forty miles distant. Palladius has recorded[2] a memorable instance of the great self-denial professed and observed by these holy hermits. A present was made of a newly-gathered bunch of grapes to St. Macarius: the holy man carried it to a neighboring monk who was sick; he sent it to another: it passed in like manner to all the cells in the desert, and was brought back to Macarius, who was exceedingly rejoiced to perceive the abstinence of his brethren, but would not eat of the grapes himself.

The austerities of all the inhabitants of that desert were extraordinary; but St. Macarius, in this regard, far surpasses the rest. For seven years {074} together he lived only on raw herbs and pulse, and for the three following years contented himself with four or five ounces of bread a day, and consumed only one little vessel of oil in a year; as Palladius assures us. His watchings were not less surprising, as the same author informs us. God had given him a body capable of bearing the greatest rigors; and his fervor was so intense, that whatever spiritual exercise be heard of, or saw practised by others, be resolved to copy

the same. The reputation of the monastery of Tabenna, under St. Pachomius, drew him to this place in disguise, some time before the year 349. St. Pachomius told him that he seemed too far advanced in years to begin to accustom himself to their fastings and watchings; but at length admitted him, on condition he would observe all the rules and mortifications of the house. Lent approaching soon after, the monks were assiduous in preparations to pass that holy time in austerities, each according to his strength and fervor; some by fasting one, others two, three, or four days, without any kind of nourishment; some standing all day, others only sitting at their work. Macarius took some palm-tree leaves steeped in water, as materials for his work, and standing in a private corner, passed the whole time without eating, except a few green cabbage leaves on Sundays. His hands were employed in almost continual labor, and his heart conversed with God by prayer. If he left his station on any pressing occasion, he never stayed one moment longer than necessity required. Such a prodigy astonished the monks, who even remonstrated to the abbot at Easter against a singularity of this nature, which, if tolerated, might on several accounts be prejudicial to their community. St. Pachomius entreated God to know who this stranger was; and learning by revelation that he was the great Macarius, embraced him, thanked him for his edifying visit, and desired him to return to his desert, and there offer up his prayers for them.[3] Our saint happened one day inadvertently to kill a gnat that was biting him in his cell; reflecting that he had lost the opportunity of suffering that mortification, he hastened from his cell for the marshes of Sceté, which abound with great flies, whose stings pierce even boars. There he continued six months exposed to those ravaging insects; and to such a degree was his whole body disfigured by them with sores and swellings, that when he returned he was only to be known by his voice.[4] Some authors relate[5] that he did this to overcome a temptation of the flesh.

The virtue of this great saint was often exercised with temptations. One was a suggestion to quit his desert and go to Rome, to serve the sick in the hospitals; which, by due reflection, he discovered to be a secret artifice of vain-glory inciting him to attract the eyes and esteem of the world. True humility alone could discover the snare which lurked under the specious gloss of holy charity. Finding this enemy extremely importunate, he threw himself on the ground in his cell, and cried out to the fiends: "Drag me hence if you can by force, for I will not stir." Thus he lay till night, and by this vigorous resistance they were quite disarmed.[6] As soon as he arose they renewed the assault; and he, to stand firm against them, filled two great baskets with sand, and laying them on his shoulders, travelled along the wilderness. A person of his acquaintance meeting him, asked him what he meant, and made an offer of easing him of his burden; but the saint made no other reply than this:

"I am tormenting my tormentor." He returned home in the evening, much fatigued in body, but freed from the temptation. Palladius informs us, that St. Macarius, desiring to enjoy more perfectly the sweets of heavenly contemplation, at least for five days without interruption, {075} immured himself within his cell for this purpose, and said to his soul: "Having taken up thy abode in heaven, where thou hast God and the holy angels to converse with, see that thou descend not thence: regard not earthly things." The two first days his heart overflowed with divine delights; but on the third he met with so violent a disturbance from the devil, that he was obliged to stop short of his design, and to return to his usual manner of life. Contemplative souls often desire, in times of heavenly consolation, never to be interrupted in the glorious employment of love and praise: but the functions of Martha, the frailty and necessities of the human frame, and the temptations of the devil, force them, though reluctant, from their beloved object. Nay, God oftentimes withdraws himself, as the saint observed on this occasion, to make them sensible of their own weakness, and that this life is a state of trial. St. Macarius once saw, in a vision, devils closing the eyes of the monks to drowsiness, and tempting them by diverse methods to distractions, during the time of public prayer. Some, as often as they approached, chased them away by a secret supernatural force, while others were in dalliance with their suggestions. The saint burst into sighs and tears; and, when prayer was ended, admonished every one of his distractions, and of the snares of the enemy, with an earnest exhortation to employ, in that sacred duty, a more than ordinary watchfulness against his attacks.[7] St. Jerom[8] and others relate, that a certain anchoret in Nitria, having left one hundred crowns at his death, which he had acquired by weaving cloth, the monks of that desert met to deliberate what should be done with that money. Some were for having it given to the poor, others to the church: but Macarius, Pambo, Isidore, and others, who were called the fathers, ordained that the one hundred crowns should be thrown into the grave and buried with the corpse of the deceased, and that at the same time the following words should be pronounced: "_May thy money be with thee to perdition_." [9] This example struck such a terror into all the monks, that no one durst lay up any money by him.

Palladius, who, from 391, lived three years under our saint, was eye-witness to several miracles wrought by him. He relates, that a certain priest, whose head, in a manner shocking to behold, was consumed by a cancerous sore, came to his cell, but was refused admittance; nay, the saint at first would not even speak to him. Palladius, by earnest entreaties, strove to prevail upon him to give at least some answer to so great an object of compassion. Macarius, on the contrary, urged that he was unworthy, and that God, to punish him for a sin of the flesh he was addicted to, had afflicted him with this disorder: however, that

upon his sincere repentance, and promise never more during his life to presume to celebrate the divine mysteries, he would intercede for his cure. The priest confessed his sin with a promise, pursuant to the ancient canonical discipline, never after to perform any priestly function. The saint thereupon absolved him by the imposition of hands; and a few days after the priest came back perfectly healed, glorifying God, and giving thanks to his servant. Palladius found himself tempted to sadness, on a suggestion from the devil, that he made no progress in virtue, and that it was to no purpose for him to remain in the desert. He consulted his master, who bade him persevere with fervor, never dwell on the temptation, and always answer instantly the fiend: "My love for Jesus Christ will not suffer me to quit my cell, where I am determined to abide in order to please and serve him agreeably to his will."

The two saints of the name of Macarius happened one day to cross the Nile together in a boat, when certain tribunes, or principal officers, who were there with their numerous trains, could not help observing to each other, that those men, from the cheerfulness of their aspect, must be exceeding happy in their poverty. Macarius of Alexandria, alluding to their name, which in Greek signifies *happy*, made this answer: "You have reason to call us happy, for this is our name. But if we are happy in despising the world, are not you miserable who live slaves to it?" These words, uttered with a tone of voice expressive of an interior conviction of their truth, had such an effect on the tribune who first spoke, that, hastening home, he distributed his fortune among the poor, and embraced an eremitical life. In 375, both these saints were banished for the catholic faith, at the instigation of Ladius, the Arian patriarch of Alexandria. Our saint died in the year 394, as Tillemont shows from Palladius. The Latins commemorate him on the 2d, the Greeks with the elder Macarius, on the 19th of January.

In the desert of Nitria there subsists at this day a monastery which bears the name of St. Macarius. The monastic rule called St. Macarius's, in the code of rules, is ascribed to this of Alexandria. St. Jerom seems to have copied some things from it in his letter to Rusticus. The concord, or collection of rules, gives us another, under the names of the two SS. Macariuses; Serapion (of Arsinoe, or the other of Nitria;) Paphnutius (of Becbale, priest of Sceté;) and thirty-four other abbots.[10] It was probably collected from their discipline, or regulations and example. According to this latter, the monks fasted the whole year, except on Sundays, and the time from Easter to Whitsuntide; they observed the strictest poverty, and divided the day between manual labor and hours of prayer; hospitality was much recommended in this rule, but, for the sake of recollection, it was strictly forbid for any monk, except one who was deputed to entertain guests, ever to speak to any stranger without particular leave.[11] The definition of a monk or

anchoret, given by the abbot Rancè of la Trappe, is a lively portraiture of the great Macarius in the desert when, says he, a soul relishes God in solitude, she thinks no more of any thing but heaven, and forgets the earth, which has nothing in it that can now please her; she burns with the fire of divine love, and sighs only after God, regarding death as her greatest advantage; nevertheless they will find themselves much mistaken, who, leaving the world, imagine they shall go to God by straight paths, by roads sown with lilies and roses, in which they will have no difficulties to conquer, but that the hand of God will turn aside whatever could raise any in their way, or disturb the tranquillity of their retreat: on the contrary, they must be persuaded that temptations will everywhere follow them, that there is neither state nor place in which they can be exempt, that the peace which God promises is procured amidst tribulations, as the rose-bud amidst thorns; God has not promised his servants that they shall not meet with trials, but that with the temptation, he will give them grace to be able to bear it:[12] heaven is offered to us on no other conditions; it is a kingdom of conquest, the prize of victory--but, O God, what a prize!

Footnotes:

1. Some confound our saint with Macarius of Pisper, or the disciple of Saint Antony. But the best critics distinguish them. The latter, with his fellow-disciple Amathas, buried St. Antony, who left him his staff, as Cronius, the Priest of Nitria, related to Palladius. To this Macarius of Pisper St. Antony committed the government of almost five thousand monks as appears from the life of saint Posthumias.
2. Hist. Lausiac, c. 20.
3. Pallad. Laus. c. 20.
4. Ib.
5. Rosweide b. 8, c. 20, p. 722.
6. Pallad. Laus. c. 20.
7. Rosweide, Vit. Patr. l. 2, c. 29, p. 481.
8. S. Hier. ep. 18 (ol. 22) ad. Eustoch. T. 4, par. 2, p. 44, ed. Ben. et Rosw. Vit. Patr. l. 3, c. 319
9. Acts viii. 20.
10. Concordia Regularum, autore S. Benedicto Ananiæ Abbate, edita ab Hugone Menardo, O.S.B. in 4to Parisiis, 1638. Item, Codex Regularum collectus a S. Benedicto Ananiæ, auctus a Luca Holstenio, two vols. 4to. Romæ, 1661.
11. C. 60, p. 809 edit. Mena{}
12. 1 Cor. x. 13.

On the same day

Are commemorated many holy martyrs throughout the provinces of the Roman

empire; who, when Dioclesian, in 303, commanded the holy scriptures, {077} wherever found, to be burnt, chose rather to suffer torments and death than to be accessory {sic.} to their being destroyed by surrendering them into the hands of the professed enemies of their Author.[1]

Footnotes:

1. See Baron. n. annal. et annot. in Martyr. Rom. Eus. l. 8, c. 2. H. Vales. not. ib. p. 163. Ruinart, in Acta SS Saturn &c. and S. Felicis. Fleury. Moeurs des Chrét. p. 45. Tillem. Pers. de. Dicol. art. 10, t. 5. Lactant. de mort. Pers. c. 15 et 18, cum not. Baluz. &c.

Also, ST. CONCORDIUS, M.

A HOLY subdeacon, who in the reign of Marcus Antoninus, was apprehended in a desert, and brought before Torquatus, governor of Umbria, then residing at Spoleto, about the year 178. The martyr, paying no regard to his promises or threats, in the first interrogatory was beaten with clubs, and in the second was hung on the rack, but in the height of his torments he cheerfully sang: "Glory be to thee, Lord Jesus!" Three days after, two soldiers were sent by Torquatus, to behead him in the dungeon, unless he would offer sacrifice to an idol, which a priest who accompanied them carried with him for this purpose. The saint showed his indignation by spitting upon the idol, upon which one of the soldiers struck off his head. In the Roman Martyrology his name occurs on the 1st, in some others on the 2d of January. See his genuine acts in Bollandus, p. 9, and Tillemont, t. 2, p. 439.

Also, ST. ADALARD, OR ADALARD. A.C.

Pronounced ALARD.[1]

THE birth of this holy monk was most illustrious, his father Bernard being son of Charles Martel, and brother of king Pepin, so that Adalard was cousin-german to Charlemagne, by whom he was called in his youth to the court, and created count of his palace. A fear of offending God made him tremble at the sight of the dangers of forfeiting his grace, with which he was surrounded, and of the disorders which reigned in the world. Lest he should be engaged to entangle his conscience, by seeming to approve of things which he thought would endanger his salvation, he determined to forsake at once both the court and the world. His sacrifice was the more perfect and edifying, as he was endowed with the greatest personal accomplishments of mind and body for the world, and in the flower of his age; for he was only twenty years old, when, in 773, he took the monastic habit at Corbie in Picardy, a monastery that had

been founded by queen Bathildes, in 662. After he had passed a year in the fervent exercises of his novitiate, he made his vows; the first employment assigned him in the monastery was that of gardener, in which, while his hands were employed in the business of his calling, his thoughts were on God and heavenly things. Out of humility, and a desire of closer retirement, he obtained leave to be removed to mount Cassino, where he hoped he should be concealed from the world; but his eminent qualifications, and the great example of his virtue, betrayed and defeated all the projects of his humility, and did not suffer him to live long unknown; he was brought back to Corbie, and some years after chosen abbot. Being obliged by Charlemagne often to attend at court, he appeared there as the first among the king's counsellors, as he is styled by Hincmar,[2] who had seen him there in 796. He was compelled by Charlemagne {078} entirely to quit his monastery, and take upon him the charge of chief minister to that prince's eldest son Pepin, who, at his death at Milan in 810, appointed the saint tutor to his son Bernard, then but twelve years of age. In this exalted and distracting station, Adalard appeared even in council recollected and attentive to God, and from his employments would hasten to his chamber, or the chapel, there to plunge his heart in the centre of its happiness. During the time of his prayers, tears usually flowed from his eyes in great abundance, especially on considering his own miseries, and his distance from God. The emperor recalled him from Milan, and deputed him to pope Leo III. to assist at the discussion of certain difficulties started relating to the clause inserted in the creed, concerning the procession of the Holy Ghost from the Father and the Son. Charlemagne died in 814, on the 28th of January, having associated his son, Lewis le Débonnaire, in the empire in the foregoing September. While our saint lived in his monastery, dead to the world, intent only on heavenly things, instructing the ignorant, and feeding the poor, on whom he always exhausted his whole revenue, Lewis declared his son, Lothaire, his partner and successor in the empire, in 817: Bernard, who looked upon that dignity as his right, his father Pepin having been eldest brother to Lewis, rebelled, but lost both his kingdom and his life. Lewis was prevailed upon, by certain flatterers, to suspect our saint to have been no enemy to Bernard's pretensions, and banished him to a monastery, situated in the little island Heri, called afterwards Hermoutier, and St. Philebert's, on the coast of Aquitain. The saint's brother Wala (one of the greatest men of that age, as appears from his curious life, published by Mabillon) he obliged to become a monk at Lerins. His sister Gondrada he confined in the monastery of the Holy Cross, at Poitiers; and left only his other sister Theodrada, who was a nun, at liberty in her convent at Soissons. This exile St. Adalard regarded as his gain, and in it his tranquillity and gladness of soul met with no interruptions. The emperor at length was made sensible of his innocence, and, after five years' banishment, called him to his court towards the

close of the year 821; and, by the greatest honors and favors, endeavored to make amends for the injustice he had done him. Adalard (whose soul, fixed wholly on God, was raised above all earthly things) was the same person in prosperity and adversity, in the palace as in the cell, and in every station: the distinguishing parts of his character were, an extraordinary gift of compunction and tears, the most tender charity for all men, and an undaunted zeal for the relief and protection of all the distressed. In 823, he obtained leave to return to the government of his abbey of Corbie, where he with joy frequently took upon himself the most humbling and mortifying employments of the house. By his solicitude, earnest endeavors, and powerful example, his spiritual children grew daily in fervor and divine love; and such was his zeal for their continual advancement, that he passed no week without speaking to every one of them in particular, and no day without exhorting them all in general, by pathetic and instructive discourses. The inhabitants of the country round his monastery had also a share in his pious labors, and he exhausted on the poor the revenue of his monastery, and whatever other temporal goods came to his hands, with a profusion which many condemned as excessive, but which heaven, on urgent occasions, sometimes approved by sensible miracles. The good old man would receive advice from the meanest of his monks, with an astonishing humility; when entreated by any to moderate his austerities, he frequently answered, "I will take care of your servant, that he may serve you the longer;" meaning himself. Several hospitals were erected by him. During his banishment, another Adalard, who governed the monastery by his appointment, began, upon our saint's project, to {079} prepare the foundation of the monastery of New Corbie, vulgarly called Corwey, in the diocese of Paderborn, nine leagues from that city, upon the Weser, that it might be a nursery of evangelical laborers, to the conversion and instruction of the northern nations. St. Adalard, after his return to Corbie, completed this great undertaking in 822, for which he went twice thither, and made a long stay, to settle the discipline of his colony. Corwey is an imperial abbey; its territory reaches from the bishopric of Paderborn to the duchy of Brunswick, and the abbot is one of the eleven abbots, who sit with twenty-one bishops, in the imperial diet at Ratisbon: but the chief glory of this house is derived from the learning and zeal of St. Anscharius, and many others, who erected illustrious trophies of religion in many barbarous countries. To perpetuate the regularity which he established in his two monasteries, he compiled a book of statutes for their use, of which considerable fragments are extant:[3] for the direction of courtiers in their whole conduct, he wrote an excellent book, On the Order of the Court; of which work we have only the large extracts, which Hincmar has inserted in his Instructions of king Carloman, the master-piece of that prelate's writings, for which he is indebted to our saint. A treatise on the Paschal Moon, and other works of St. Adalard, are lost. By those which

we have, also by his disciples, St. Paschasius Radbertus, St. Ansharius, and others, and by the testimony of the former in his life, it is clear that our saint was an elegant and zealous promoter of literature in his monasteries: the same author assures us, that he was well skilled, and instructed the people not only in the Latin, but also in the Tudesque and vulgar French languages.[4] St. Adalard, for his eminent learning, and extraordinary spirit of prayer and compunction, was styled the Austin, the Antony, and the Jeremy of his age. Alcuin, in a letter addressed to him under the name of Antony, calls him his son;[5] whence many infer that he had been scholar to that great man. St. Adalard was returned out of Germany to Old Corbie, when he fell sick three days before Christmas: he received extreme unction some days after, which was administered by Hildemar, bishop of Beauvais, who had formerly been his disciple; the viaticum he received on the day after the feast of our Lord's circumcision, about seven o'clock in the morning, and expired the same day about three in the afternoon, in the year 827, of his age seventy-three. Upon proof of several miracles, by virtue of a commission granted by pope John XIX. (called by some XX.) the body of the saint was enshrined, and translated with great solemnity in 1040; of which ceremony we have a particular history written by St. Gerard, who also composed an office in his honor, in gratitude for having been cured of a violent headache through his intercession: the same author relates seven other miracles performed by the same means.[6] The relics of St. Adalard, except a small portion given to the abbey of Chelles, are still preserved at Corbie, in a rich shrine and two smaller cases. His name has never been inserted in the Roman Martyrology, though he is honored as principal patron in many parish churches, and by several towns on the banks of the Rhine and in the Low Countries. See his life, compiled with accuracy, in a very florid pathetic style, by way of panegyric, by his disciple Paschasius Radbertus, {080} extant in Bollandus, and more correctly in Mabillon, (Act. Ben. t. 5, p. 306, also the same abridged in a more historical style, by St. Gerard, first monk of Corbie, afterwards first abbot of Seauve-majeur in Guienne, founder by William, duke of Aquitain and count of Poitiers, in 1080. The history of the translation of the saint's body, with an account of eight miracles by the same St. Gerard, is also given us by Bollandus.)

Footnotes:

1. It was usual among the ancient French, to add to certain words, syllables, or letters which they did not pronounce; as Chrodobert, or Rigobert, for Robert: Cloves for Louis; Clothaire for Lotharie, &c.
2. Hinc. l. Inst. Regis, c. 12.
3. Published by D'Achery, Spicil. tom. 4, p. 1, 20.
4. From this testimony it is clear, that the French language, used by the common people, had then so much deviated from the Latin as to be

esteemed a different tongue; which is also evident from Nithard, an officer in the army of Lewis le Débonnaire, who, in his history of the divisions between the sons of Lewis le Débonnaire, (published among the French historians by du Chesne,) gives us the original act of the agreement between the two brothers, Charles the Bald, and Lewis of Germany, at Strasburg, in 842.

5. Alcuin, Ep. 107.

6. St. Gerard, of Seauve-majeur, died on the 5th of April, 1095, and was canonized by C[oe]lestine III. in 1197. See his life, with an account of the foundation of his monastery, in Mabillon, Acts, Sanctorum ad S. Benedict. t. 9, p. 841.

JANUARY III.

ST. PETER BALSAM, M.

From his valuable acts in Ruinart, p. 501. Bollandus, p. 128. See Tillemont, T. 5. Assemani, Act Mart. Occid. T. 2, p. 106.

A.D. 311.

PETER BALSAM, a native of the territory of Eleutheropolis, in Palestine, was apprehended at Aulane, in the persecution of Maximinus. Being brought before Severus, governor of the province, the interrogatory began by asking him his name. Peter answered: "Balsam is the name of my family, but I received that of Peter in baptism." SEVERUS. "Of what family, and of what country are you?" PETER. "I am a Christian." SEVERUS. "What is your employ?" PETER. "What employ can I have more honorable, or what better thing can I do in the world, than to live a Christian?" SEVERUS. "Do you know the imperial edicts?" PETER. "I know the laws of God, the sovereign of the universe." SEVERUS. "You shall quickly know that there is an edict of the most clement emperors, commanding all to sacrifice to the gods, or be put to death." PETER. "You will also know one day that there is a law of the eternal king, proclaiming that every one shall perish, who offers sacrifice to devils: which do you counsel me to obey, and which, do you think, should be my option; to die by your sword, or to be condemned to everlasting misery, by the sentence of the great king, the true God?" SEVERUS. "Seeing you ask my advice, it is then that you obey the edict, and sacrifice to the gods." PETER. "I can never be prevailed upon to sacrifice to gods of wood and stone, as those are which you adore." SEVERUS. "I would have you know, that it is in my power to revenge these affronts by your death." PETER. "I had no intention to affront you. I only expressed what is written in the divine law." SEVERUS. "Have compassion on yourself, and sacrifice." PETER. "If I am truly compassionate to myself, I ought

not to sacrifice." SEVERUS. "My desire is to use lenity; I therefore still do allow you time to consider with yourself, that you may save your life." PETER. "This delay will be to no purpose, for I shall not alter my mind; do now what you will be obliged to do soon, and complete the work, which the devil, your father, has begun; for I will never do what Jesus Christ forbids me."

Severus, on hearing these words, ordered him to be hoisted on the rack, and while he was suspended in the air, said to him scoffing: "What say you now, Peter; do you begin to know what the rack is? Are you yet willing to sacrifice?" Peter answered: "Tear me with iron hooks, and talk not of my sacrificing to your devils: I have already told you, that I will sacrifice to that God alone for whom I suffer." Hereupon the governor {081} commanded his tortures to be redoubled. The martyr, far from fetching the least sigh, sung with alacrity those verses of the royal prophet: _One thing I have asked of the Lord; this will I seek after: that I may dwell in the house of the Lord all the days of my life_.[1] _I will take the chalice of salvation, and will call upon the name of the Lord_.[2] The governor called forth fresh executioners to relieve the first, now fatigued. The spectators, seeing the martyr's blood run down in streams, cried out to him: "Obey the emperors: sacrifice, and rescue yourself from these torments." Peter replied: "Do you call these torments? I, for my part, feel no pain: but this I know, that if I am not faithful to my God, I must expect real pains, such as cannot be conceived." The judge also said: "Sacrifice, Peter Balsam, or you will repent it." PETER. "Neither will I sacrifice, nor shall I repent it." SEVERUS. "I am just ready to pronounce sentence." PETER. "It is what I most earnestly desire." Severus then dictated the sentence in this manner: "It is our order, that Peter Balsam, for having refused to obey the edict of the invincible emperors, and having contemned our commands, after obstinately defending the law of a man crucified, be himself nailed to a cross." Thus it was that this glorious martyr finished his triumph, at Aulane, on the 3d of January, which day he is honored in the Roman Martyrology, and that of Bede.

* * * * *

In the example of the martyrs we see, that religion alone inspires true constancy and heroism, and affords solid comfort and joy amidst the most terrifying dangers, calamities, and torments. It spreads a calm throughout a man's whole life, and consoles at all times. He that is united to God, rests in omnipotence, and in wisdom and goodness; he is reconciled with the world whether it frowns or flatters, and with himself. The interior peace which he enjoys, is the foundation of happiness, and the delights which innocence and virtue bring, abundantly compensate the loss of the base pleasures of vice. Death itself, so

terrible to the worldly man, is the saint's crown, and completes his joy and his bliss.

Footnotes:

1. Ps. xxvi. 4.
2. Ps. cxv. 4.

ST. ANTERUS, POPE.

HE succeeded St. Pontianus in 235. He sat only one month and ten days, and is styled a martyr by Bede, Ado, and the present Roman Martyrology. See Card. d'Aguirre, Conc. Hispan. T. 3. In the martyrology called S. Jerom's, kept at S. Cyriacus's, it is said that he was buried on the Appian road, in the Paraphagene, where the cemetery of Calixtus was afterwards erected.

ST. GORDIUS.

MARTYRED at Cæsarea, in Cappadocia, was a centurion to the army, but retired to the deserts when the persecution was first raised by Dioclesian. The desire of shedding his blood for Christ made him quit his solitude, while the people of that city were assembled to the Circus[1] to solemnize public games in honor of Mars. His attenuated body, long beard and hair and ragged clothes, drew on him the eyes of the whole assembly; yet, with this strange garb and mien, the graceful air of majesty that appeared in his {082} countenance commanded veneration. Being examined by the governor, and loudly confessing his faith, he was condemned to be beheaded. Having fortified himself by the sign of the cross,[2] he joyfully received the deadly blow. St. Basil, on this festival, pronounced his panegyric at Cæsarea, in which he says, several of his audience had been eye-witnesses of the martyr's triumph. Hom. 17, t. 1.

Footnotes:

1. The Circus was a ring, or large place, wherein the people sat and saw the public games.
2. [Greek: Heautou ton tupon tou staurou perigrapsas.] St. Basil, t. 1, p. 452.

ST. GENEVIEVE, OR GENOVEFA, V.

CHIEF PATRONESS OF THE CITY OF PARIS.

HER father's name was Severus, and her mother's Gerontia: she was born about the year 422, at Nanterre, a small village four miles from Paris, near the famous modern stations, or Calvary, adorned with excellent

sculptures, representing our Lord's Passion, on Mount Valerien. When St. Germanus, bishop of Auxerre, went with St. Lupus into Britain to oppose the Pelagian heresy, he lay at Nanterre in his way. The inhabitants flocked about them to receive their blessing, and St. Germanus made them an exhortation, during which he took particular notice of Genevieve, though only seven years of age. After his discourse he inquired for her parents, and addressing himself to them, foretold their daughter's future sanctity, and said that she would perfectly accomplish the resolution she had taken of serving God, and that others would imitate her example. He then asked Genevieve whether it was not her desire to serve God in a state of perpetual virginity, and to bear no other title than that of a spouse of Jesus Christ. The virgin answered, that this was what she had long desired, and begged that by his blessing she might be from that moment consecrated to God. The holy prelate went to the church of the place, followed by the people, and, during long singing of psalms and prayers, says Constantius,[1]--that is, during the recital of None and Vespers,[2] as the author of the life of St. Genevieve expresses it,[3] he held his hand upon the virgin's head. After he had supped, he dismissed her, giving a strict charge to her parents to bring her again to him very early the next morning. The father complied with the commission, and St. Germanus asked Genevieve whether she remembered the promise she had made to God. She said she did, and declared she would, by the divine assistance, faithfully perform it. The bishop gave her a brass medal, on which a cross was engraved, to wear always about her neck, to put her in mind of the consecration she had made of herself to God; and at the same time, he charged her never to wear bracelets, or necklaces of pearls, gold, or silver, or any other ornaments of vanity. All this she most religiously observed, and considering herself as the spouse of Christ, gave herself up to the most fervent practices of devotion and penance. From the words of St. Germanus, in his exhortation to St. Genevieve never to wear jewels, Baillet and some others infer, that she must have been a person of quality and fortune; but the ancient Breviary and constant tradition of the place assure us, that her father was a poor shepherd. Adrian, Valois, and Baluze, observe, that her most ancient life ought not to be esteemed of irrefragable authority, and that the words of St. Germanus are {083} not perhaps related with a scrupulous fidelity.[4] The author of her life tells us, that the holy virgin begging one day with great importunity that she might go to the church, her mother struck her on the face, but in punishment lost her sight, which she only recovered, two months after, by washing her eyes twice or thrice with water which her daughter fetched from the well, and upon which she had made the sign of the cross. Hence the people look upon the well at Nanterre as having been blessed by the saint. About fifteen years of age, she was presented to the bishop of Paris to receive the religious veil at his hands, together with two other persons of the same sex. Though she was the youngest of the three, the bishop

placed her the first, saying, that heaven had already sanctified her; by which he seems to have alluded to the promise she had already made, in the presence of SS. Germanus and Lupus, of consecrating herself to God. From that time she frequently ate only twice in the week, on Sundays and Thursdays. Her food was barley bread with a few beans. At the age of fifty, by the command of certain bishops, she mitigated this austerity, so far as to allow herself a moderate use of fish and milk. Her prayer was almost continual, and generally attended with a large flow of tears. After the death of her parents she left Nanterre, and settled with her god-mother at Paris; but sometimes undertook journeys upon motives of charity, and illustrated the cities of Meaux, Leon, Tours, Orleans, and all other places wherever she went, with miracles and remarkable predictions. God permitted her to meet with some severe trials; for at a certain time all persons indiscriminately seemed to be in a combination against her, and persecuted her under the opprobrious names of visionary, hypocrite, and the like imputations, all tending to asperse her innocency. The arrival of St. Germanus at Paris, probably on his second journey to Britain, for some time silenced her calumniators; but it was not long ere the storm broke out anew. Her enemies were fully determined to drown her, when the archdeacon of Auxerre arrived with Eulogies, or blessed bread, sent her by St. Germanus, as a testimony of his particular esteem for her virtues, and a token of communion. This seems to have happened while St. Germanus was absent in Italy in 449, a little before his death. This circumstance, so providentially opportune, converted the prejudices of her calumniators into a singular veneration for her during the remainder of her life. The Franks or French had then possessed themselves of the better part of Gaul; and Childeric, their king, took Paris.[5] During the long blockade of that city, the citizens being extremely distressed by famine, St. Genevieve, as the author of her life relates, went out at the head of a company who were sent to procure provisions, and brought back from Arcis-sur-Aube and Troyes several boats laden with corn. Nevertheless, Childeric, when he had made himself master of Paris, though always a pagan, respected St. Genevieve, and, upon her intercession, spared the lives of many prisoners, and did several other acts of clemency and bounty. Our saint, out of her singular devotion to St. Dionysius and his companions, the apostles of the country, frequently visited their tombs at the borough of Catulliacum, which many think the borough since called Saint Denys's. She also excited the zeal of many pious persons to build there a church in {084} honor of St. Dionysius, which King Dagobert I. afterwards rebuilt with a stately monastery in 629.[6] Saint Genevieve likewise performed several pilgrimages, in company with other holy virgins, to the shrine of St. Martin at Tours. These journeys of devotion she sanctified by the exercise of holy recollection and austere penance. King Clovis, who embraced the faith in 496, listened often with deference to the advice of St. Genevieve, and granted liberty to several

captives at her request. Upon the report of the march of Attila with his army of Huns, the Parisians were preparing to abandon their city, but St. Genevieve persuaded them, in imitation of Judith and Hester, to endeavor to avert the scourge, by fasting, watching, and prayer. Many devout persons of her sex passed many days with her in prayer in the baptistery; from whence the particular devotion to St. Genevieve, which is practised at St. John-le-rond, the ancient public baptistery of the church of Paris, seems to have taken rise. She assured the people of the protection of heaven, and their deliverance; and though she was long treated by many as an impostor, the event verified the prediction, that barbarian suddenly changing the course of his march, probably by directing it towards Orleans. Our author attributes to St. Genevieve the first design of the magnificent church which Clovis began to build in honor of SS. Peter and Paul, by the pious counsel of his wife Saint Clotilda, by whom it was finished several years after; for he only laid the foundation a little before his death, which happened in 511.[7] St. Genevieve died about the same year, probably five weeks after that prince, on the 3d of January, 512, being eighty-nine years old. Some think she died before King Clovis. Prudentius, bishop of Paris, had been buried about the year 409, on the spot where this church was built. Clovis was interred in it: his remains were afterwards removed into the middle of the choir, where they are covered with a modern monument of white marble, with an inscription. St. Clotilda was buried near the steps of the high altar in 545; but her name having been enrolled among the saints, her relics were enshrined, and are placed behind the high altar. Those of St. Alda, the companion of St. Genevieve, and of St. Ceraunus, bishop of Paris, are placed in silver shrines on the altar of S. Clotilda. The tombs of St. Genevieve and King Clovis were near together. Immediately after the saint was buried, the people raised an oratory of wood over her tomb, as her historian assures us, and this was soon changed into the stately church built under the invocation of SS. Peter and Paul. From this circumstance, we gather that her tomb was situated in a part of this church, which was only built after her death. Her tomb, though empty, is still shown in the subterraneous church, or vault, betwixt those of Prudentius, and St. Ceraunus, bishop of Paris. But her relics were enclosed, by St. {085} Eligius, in a costly shrine, adorned with gold and silver, which he made with his own hands about the year 630, as St. Owen relates in his life. In 845 these relics, for fear of the Normans, were removed to Atis, and thence to Dravel, where the abbot of the canons kept a tooth for his own church. In 850 they were carried to Marisy, near Ferté-Milon, and five years after brought back to Paris. The author of the original life of St. Genevieve concludes it by a description of the Basilick which Clovis and St. Clotilda erected, adorned with a triple portico, in which were painted the histories of the patriarchs, prophets, martyrs, and confessors. This church was several times plundered, and at length burnt, by the Normans. When it

was rebuilt, soon after the year 856, the relics of St. Genevieve were brought back. The miracles which were performed there from the time of her burial, rendered this church famous over all France, so that at length it began to be known only by her name. The city of Paris has frequently received sensible proofs of the divine protection, through her intercession. The most famous instance is that called the miracle of *_Des Ardens_*, or of the burning fever. In 1129, in the reign of Louis VI., a pestilential fever, with a violent inward heat, and pains in the bowels, swept off, in a short time, fourteen thousand persons; nor could the art of physicians afford any relief. Stephen, bishop of Paris, with the clergy and people, implored the divine mercy, by fasting and supplications. Yet the distemper began not to abate till the shrine of St. Genevieve was carried in a solemn procession to the cathedral. During that ceremony many sick persons were cured by touching the shrine; and of all that then lay ill of that distemper in the whole town, only three died, the rest recovered, and no others fell ill. Pope Innocent II. coming to Paris the year following, after having passed a careful scrutiny on the miracle, ordered an annual festival in commemoration of it on the 26th of November, which is still kept at Paris. A chapel near the cathedral, called anciently St. Genevieve's the Little, erected near the house in which she died, afterward, from this miracle, (though it was wrought not at this chapel, but chiefly at the cathedral, as *Le Beuf* demonstrates,) was called St. Genevieve des Ardens, which was demolished in 1747, to make place for the Foundling Hospital.[8] Both before and since that time, it is the custom, in extraordinary public calamities, to carry the shrine of St. Genevieve, accompanied with those of St. Marcel, St. Aurea, St. Lucan, martyr, St. Landry, St. Merry, St. Paxentius, St. Magloire, and others, in a solemn procession to the cathedral; on which occasion the regular canons of St. Genevieve walk barefoot, and at the right hand of the chapter of the cathedral, and the abbot walks on the right hand of the archbishop. The present rich shrine of St. Genevieve was made by the abbot, and the relics enclosed in it in 1242. It is said that one hundred and ninety-three marks of silver, and eight of gold, were used in making it; and it is almost covered with precious stones, most of which are the presents of several kings and queens. The crown or cluster of diamonds which glitters on the top, was given by Queen Mary of Medicis. The shrine is placed behind the choir, upon a fine piece of architecture, supported by four high pillars, two of marble, and two of jaspis.[9] See the *Ancient Life of St. Genevieve*, written by an anonymous author, eighteen years after her death, of which the best edition is given by F. Charpentier, a Genevevan regular canon, in octavo, in 1697. It is interpolated in several editions. Bollandus has added another more modern life; see also Tillemont, t. 16, p. 621, and notes, ib. p. 802. Likewise, *Gallia Christiana Nova*, t. 7, p. 700.

Footnotes:

1. Constant. in vit. S. Germani. Altiss. l. 1, c. 20.
2. *Nonam atque duodecim*. It deserves the attention of clergymen, that though anciently the canonical hours were punctually observed in the divine office, SS. Germanus and Lupus deferred None beyond the hour, that they might recite it in the church, rather than on the road. The word *duodecima* used for Vespers, is a clear demonstration that the canonical hour of Vespers was not five, but six o'clock,--which, about the *equinox*, was the twelfth hour of the natural day: which is also proved from the name of the Ferial hymn at Vespers, *Jam ter quaternis*, &c. See Card. Bona, de div. Psalmodia, &c.
3. Apud Bolland.
4. See Piganiol, Descrip. de Paris, t. 8, v. Nanterre.
5. Paris was called by the Romans the castle of the Parisians, being by its situation one of the strongest fortresses in Gaul; for at that time it was confined to the island of the river Seine, now called the *Isle du Palais*, and the *City*: though the limits of the city are now extended somewhat beyond that island, it is the smallest part of the town. This isle was only accessible over two wooden bridges, each of which was defended by a castle, which were afterwards called the *Great* and *Little* Chatelet. (See Lobineau. Hist. de la Ville de Paris, t. I, l. 1.) The greatest part of the neighboring country was covered with thick woods. The Roman governors built a palace without the island, (now in Rue de l'Harpe,) which Julian, the Apostate, while he commanded in Gaul, exceedingly embellished, furnished with water by a curious aqueduct, and, for the security of his own person, contrived a subterraneous passage from the palace to the castle or Great Chatelet; of all which works certain vestiges are to be seen at this day.
6. Some think that *Catualliacum* was rather Montmartre than St. Denys's, and that the church built there in the time of St. Genevieve stood near the bottom of the mountain, because it is said in her life to have been at the place where St. Dionysius suffered martyrdom; and it is added, that she often visited the place, attended by many virgins, watched there every Saturday night in prayer, and that one night when she was going thither with her companions in the rain, and through very dirty roads, the lamp that was carried before her was extinguished, but lighted again upon her taking it into her own hands: all which circumstances seem not to agree to a place two leagues distant, like St. Denys's.
7. The author of the life of St. Bathildes testifies, that Clovis built this church for the use of monks; which Mabillon confirms by other proofs, (Op. Posth. t. 2, p. 356.) He doubts not but it continued in their hands, till being burnt by the Normans in 856 (as appears from Stephen of Tournay, ep. 146,) it was soon after rebuilt, and given to secular canons. These, in punishment of a sedition, were expelled

by the authority of Eugenius III., and Suger, abbot of St. Denys's, and prime minister to Lewis VII., or the Young, in 1148, who introduced into this church twelve regular canons of the order of St. Austin, chosen out of St. Victor's abbey, which had been erected about forty years before, and was then most famous for many great men, the austerity of its rule, and the piety and learning which flourished in it. Cardinal Francis Rochefoucault, the history of whose most edifying life and great actions will be a model of all pastoral virtues to all ages to come, having established an excellent reformation in the abbey of St. Vincent, at regular canons, at Senlis, when he was bishop of that see, being nominated abbot of St. Genevieve's by Lewis XIII., called from St. Vincent's F. Charles Faure, and twelve others, in 1624, and by their means introduced the same reformation in this monastery, which was confirmed in 1634, when F. Faure was chosen abbot coadjutor to the cardinal. He died in odor of sanctity in 667, the good cardinal having passed to a better life in 1645.

8. *_De Miraculo Ardentium_*. See Anonym. ap. Bolland. et Brev. Paris. ad 26 Nov.
9. See Piganiol, *Descr. de Paris*, t. 5, p. 238, et *Le Fevre Calendrier Hist. de l'Eglise de Paris*, Nov 26, et Jan. 3. *Gallia Christiana Nova*, t. 7, p. 700. *Le Beuf* l. 2, p. 95, et l. 1, p. 387.

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JANUARY IV.

ST. TITUS, DISCIPLE OF ST. PAUL, B.

See St. Paul, ep. ad Tit. and 1 and 2 ad Cor.; also, Tillemont T. 2, Calmet, T. 8, *Le Quien Oriens Christianus*, T. 2, p. 256. F. Farlat *Illyrici sacri*. T. 1, p. 354 ad 392.

ST. TITUS was born a Gentile, and seems to have been converted by St. Paul, who calls him his son in Christ. His extraordinary virtue and merit gained him the particular esteem and affection of this apostle; for we find him employed as his secretary and interpreter; and he styles him his brother, and copartner in his labors; commends exceedingly his solicitude and zeal for the salvation of his brethren,[1] and in the tenderest manner expresses the comfort and support he found in him,[2] insomuch, that, on a certain occasion, he declared that he found no rest in his spirit, because at Troas he had not met Titus.[3] In the year 51, he accompanied him to the council that was held at Jerusalem, on the subject of the Mosaic rites. Though the apostle had consented to the circumcision of Timothy, in order to render his ministry acceptable

among the Jews, he would not allow the same in Titus, apprehensive of giving thereby a sanction to the error of certain false brethren, who contended that the ceremonial institutes of the Mosaic law were not abolished by the law of grace. Towards the close of the year 56, St. Paul sent Titus from Ephesus to Corinth, with full commission to remedy the several subjects of scandal, as also to allay the dissensions in that church. He was there received with great testimonies of respect, and was perfectly satisfied with regard to the penance and submission of the offenders; but could not be prevailed upon to accept from them any present, not even so much as his own maintenance. His love for that church was very considerable, and at their request he interceded with St. Paul for the pardon of the incestuous man. He was sent the same year by the apostle a second time to Corinth, to prepare the alms that church designed for the poor Christians at Jerusalem. All these particulars we learn from St. Paul's two epistles to the Corinthians.

St. Paul, after his first imprisonment, returning from Rome into the east, made some stay in the island of Crete, to preach there the faith of Jesus Christ: but the necessities of other churches requiring his presence elsewhere, he ordained his beloved disciple Titus bishop of that island, and left him to finish the work he had successfully begun. "We may form a judgment," says St. Chrysostom,[4] "from the importance of the charge, how great the esteem of St. Paul was for his disciple." But finding the loss of such a companion too material, at his return into Europe the year after, the apostle ordered him to meet him at Nicopolis in Epirus, where he intended to pass the winter, and to set out for that place as soon as either Tychichus, or Arthemias, whom he had sent to supply his place during his absence, should arrive in Crete. St. Paul sent these instructions to Titus, in the canonical epistle addressed to him, when on his Journey to Nicopolis, in autumn, in the year 64. He ordered him to establish Priests,[5] that is, {087} bishops, as St. Jerom, St. Chrysostom, and Theodoret expound it, in all the cities of the island. He sums up the principal qualities necessary for a bishop, and gives him particular advice touching his own conduct to his flock, exhorting him to hold to strictness of discipline, but seasoned with lenity. This epistle contains the rule of episcopal life, and as such, we may regard it as faithfully copied in the life of this disciple. In the year 65, we find him sent by St. Paul to preach in Dalmatia.[6] He again returned to Crete, and settled the faith in that and the adjacent little island. All that can be affirmed further of him is, that he finished a laborious and holy life by a happy death in Crete, in a very advanced old age, some affirm in the ninety-fourth year of his age. The body of St. Titus was kept with great veneration in the cathedral of Gortyna, the ruins of which city, the ancient metropolis of the island, situated six miles from mount Ida, are still very remarkable. This city being destroyed by the Saracens in 823, these

relics could never since be discovered: only the head of our saint was conveyed safe to Venice, and is venerated in the Ducal basilica of St. Mark (See *Creta Sacra*, Auctore Flaminio Cornelio, Senatore Veneto. Venetiis, anno 1755, de S. Tito, T. 1, p. 189, 195.) St. Titus has been looked upon in Crete as the first archbishop of Gortyna, which metropolitan see is fixed at Candia, since this new metropolis was built by the Saracens. The cathedral of the city of Candia, which now gives its name to the whole island, bears his name. The Turks leave this church in the hands of the Christians. The city of Candia was built in the ninth century, seventeen miles from the ancient Gortyn or Gortyna. Under the metropolitan of Candia, there are at present in this island eleven suffragan bishops of the Greek communion.

When St. Paul assumed Titus to the ministry, this disciple was already a saint, and the apostle found in him all the conditions which he charged him so severely to require in those whom he should honor with the pastoral charge. It is an illusion of false zeal, and a temptation of the enemy, for young novices to begin to teach before they have learned themselves how to practise. Young birds, which leave their nests before they are able to fly, are sure to perish. Trees which push forth their buds before the season, yield no fruit, the flowers being either nipped by the frost, or destroyed by the sun. So those who give themselves up to the exterior employments of the ministry, before they are thoroughly grounded in the spirit of the gospel, strain their tender interior virtue, and produce only unclean or tainted fruit. All who undertake the pastoral charge, besides a thorough acquaintance with the divine law, and the maxims and spirit of the gospel, and experience, discretion, and a knowledge of the heart of man, or his passions, must have seriously endeavored to die to themselves by the habitual practice of self-denial, and a rooted humility; and must have been so well exercised in holy contemplation, as to retain that habitual disposition of soul amidst exterior employments, and in them to be able still to say, *“I sleep, and my heart watches;”*[7] that is, I sleep to all earthly things, and am awake only to my heavenly friend and spouse, being absorbed in the thoughts and desires of the most ardent love.

Footnotes:

1. 2 Cor. viii. 16, xii. 18.
2. 2 Cor. vii. 6, 7.
3. 2 Cor. xi. 13.
4. Hom. i. in Tit.
5. [Greek: Presbuterous], Tit. i. 5. See the learned Dr. Hammond's dissertation on this subject. From the words of St. Paul, Tit. i. De Marca de Concord. l. 1, c. 3, n. 2. and Schelstrate, T. 2, Ant. Eccl. Diss. 4, c. 2 prove archbishops to be of apostolic institution.

6. St. Titus certainly preached in Dalmatia, 2 Tim. iv. 10, &c. He is honored in that country as its principal apostle, on which see the learned Jesuit F. Fariat, *Illyrici Sacr. T. i. p. 355*. Saint Domnius, who is honored among the saints on the 7th of May, is said to have been ordained by him first bishop of Salona, then the metropolis, which see was afterwards translated to Spalatro.
7. Cant. v.

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ST. GREGORY, B.

HE was one of the principal senators of Autun, and continued from the death of his wife a widower till the age of fifty-seven, at which time, for his singular virtues, he was compelled from his private penitential life, and consecrated bishop of Langres, which see he governed with admirable prudence and zeal thirty-three years, sanctifying his pastoral labors by the most profound humility, assiduous prayer, and extraordinary abstinence and mortification. An incredible number of infidels were converted by him from idolatry, and worldly Christians from their disorders. He died about the beginning of the year 541, but some days after the Epiphany. Out of devotion to St. Benignus, he desired to be buried near that saint's tomb at Dijon, which town was then in the diocese of Langres, and had often been the place of his residence. This was executed by his virtuous son Tetricus--who succeeded him in his bishopric. The 4th of January seems to have been the day of the translation of his relics. He is mentioned in the Roman Martyrology. See his miracles recorded by St. Gregory of Tours. *Vit. Patr. c. 7*. *Hist. Franc. l. 3, c. 15, 19*. *Cointe Annal. et Gall. Christ.*

ST. RIGOBERT, OR ROBERT.

HE was abbot of Orbais, afterwards bishop of Rheims, was favored with the gift of miracles, and suffered an unjust banishment under Charles Martel. He was recalled by Pepin, but finding Milo in possession of his see, retired to Gernicour, a village four or five leagues from Rheims, where he led a retired life in the exercises of penance and prayer. He died about the year 750, and was buried in the church of St. Peter at Gernicour, which he had built. Hincmar, the fifth bishop from him, translated his relics to the abbey of St. Theodoric, and nine years after, to the church of St. Dionysius at Rheims. Fulco, Hincmar's successor, removed them into the metropolitan church of our lady, in which the greater part is preserved in a rich shrine; but a portion is kept in the church of St. Dionysius there, and another portion in the cathedral of Paris, where a chapel bears his name. See his anonymous life in Bollandus; also Flodoard, *l. 2. Hist. Rhemens. &c.*

ST. RUMON, B.C.

WILLIAM of Malmesbury informs us, that the history of his life was destroyed by the wars, which has also happened in other parts of England. He was a bishop, though it is not known of what see. His veneration was famous at Tavistock, in Devonshire, where Ordulf, earl of Devonshire, built a church under his invocation, before the year 960. Wilson, upon informations given him by certain persons of that country, inserted his name on this day; in the second edition of his English Martyrology. See Malmesb. l. 2. De gestis Pont. Angl. in Cridiensibus.

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JANUARY V.

ST. SIMEON STYLITES, C.

From the account given of him by Theodoret, one of the most judicious and most learned prelates of the church, who lived in the same country, and often visited him; this account was written sixteen years before the saint's death. Also from St. Simeon's life written by Antony, his disciple, published genuine in Bollandus, and the same in Chaldaic by Cosmas, a priest; all three contemporaries and eye-witnesses. This work of Cosmas has been lately published by Monsignor Stephen Assemani,[1] from a Chaldaic MS, which he proves to have been written in the year 474, fifteen years only after the death of St. Simeon. Also from the ancient lives of SS. Euthyinius, Theodosius, Auxentius, and Daniel Stylites. Evagrius, Theodorus Lector, and other most faithful writers of that and the following age, mention the most wonderful actions of this saint. The severest critics do not object to this history, in which so many contemporary writers, several of them eye-witnesses, agree; persons of undoubted veracity, virtue, and sagacity, who could not have conspired in a falsehood, nor could have imposed upon the world facts, which were of their own nature public and notorious. See Tillemont, T. 14.

A.D. 459.

ST. SIMEON was, in his life and conduct, a subject of astonishment, not only to the whole Roman empire, but also to many barbarous and infidel nations. The Persians, Medes, Saracens, Ethiopians, Iberians, and Scythians, had the highest veneration for him. The kings of Persia thought his benediction a great happiness. The Roman emperors solicited his prayers, and consulted him on matters of the greatest importance. It

must, nevertheless, be acknowledged, that his most remarkable actions, how instrumental soever they might be to this universal veneration and regard for him, are a subject of admiration, not of imitation. They may serve, notwithstanding, to our spiritual edification and improvement in virtue; as we cannot well reflect on his fervor, without condemning and being confounded at our own indolence in the service of God.

St. Simeon was son to a poor shepherd in Cilicia, on the borders of Syria, and at first kept his father's sheep. Being only thirteen years of age, he was much moved by hearing the beatitudes one day read in the church, particularly these: *“Blessed are they that mourn; blessed are the clean of heart.”* The youth addressed himself to a certain old man, to learn the meaning of those words; and begged to know how the happiness they promised was to be obtained. He told him that continual prayer, watching, fasting, weeping, humiliation, and patient suffering of persecutions, were pointed out by those texts as the road to *“true happiness”*; and that a solitary life afforded the best opportunities for enforcing the practice of these good works, and establishing a man in solid virtue. Simeon, upon this, withdrew to a small distance, where, falling prostrate upon the ground, he besought Him, who desires all may be saved, to conduct him in the paths which lead to happiness and perfection; to the pursuit of which, under the help of his divine grace, he unreservedly from that moment devoted himself. At length, falling into a slumber, he was favored with a vision, which it was usual with him afterward to relate. He seemed to himself to be digging a pit for the foundation of a house, and that, as often as he stopped for taking a little breath, which was four times, he was commanded each time to dig deeper, till at length he was told he might desist, the pit being deep enough to receive the intended foundation, on which he would be able to raise a superstructure of what kind, and to what height he pleased. "The event," says Theodoret, "verified the prediction; the actions of this wonderful man were so superior {090} to nature, that they might well require the deepest foundation of humility and fervor whereon to raise and establish them."

Rising from the ground, he repaired {"here paired" in the original text} to a monastery in that neighborhood under the direction of a holy abbot, called Timothy, and lay prostrate at the gate for several days, without either eating or drinking; begging to be admitted on the footing of the lowest servant in the house, and as a general drudge. His petition was granted, and he complied with the terms of it with great fervor and affection for four months. During this time he learned the Psalter by heart, the first task enjoined the novices; and his familiarity with the sacred oracles it contains, greatly helped to nourish his soul in a spiritual life. Though yet in his tender youth, he practised all the austerities of the house; and, by his humility and charity, gained the

good-will of all the monks. Having here spent two years, he removed to the monastery of Heliodorus, a person endowed with an admirable spirit of prayer; and who, being then sixty-five years of age, had spent sixty-two of them in that community, so abstracted from the world, as to be utterly ignorant of the most obvious things in it, as Theodoret relates, who was intimately acquainted with him. Here Simeon much increased his mortifications; for whereas those monks ate but once a day, which was towards night, he, for his part, made but one meal a week, which was on Sundays. These rigors, however, he moderated at the interposition of his superior's authority, and from that time was more private in his mortifications. With this view, judging the rough rope of the well, made of twisted palm-tree leaves, a proper instrument of penance, he tied it close about his naked body, where it remained unknown both to the community and his superior, till such time as it having eat into his flesh, what he had privately done was discovered by the stench proceeding from the wound. Three days successively his clothes, which clung to it, were to be softened with liquids, to disengage them; and the incisions of the physician, to cut the cord out of his body, were attended with such anguish and pain, that he lay for some time as dead. On his recovery, the abbot, to prevent the ill consequences such a dangerous singularity might occasion, to the prejudice of uniformity in monastic discipline, dismissed him.

After this he repaired to a hermitage, at the foot of mount Telnescin, or Thelanissa, where he came to a resolution of passing the whole forty days of Lent in a total abstinence, after the example of Christ, without either eating or drinking. Bassus, a holy priest, and abbot of two hundred monks, who was his director, and to whom he had communicated his design, had left with him ten loaves and water, that he might eat if he found it necessary. At the expiration of the forty days he came to visit him, and found the loaves and water untouched, but Simeon stretched out on the ground, almost without any signs of life. Taking a sponge, he moistened his lips with water, then gave him the blessed Eucharist. Simeon, having recovered a little, rose up, and chewed and swallowed by degrees a few lettuce-leaves, and other herbs. This was his method of keeping Lent during the remainder of his life; and he had actually passed twenty-six Lents after this manner, when Theodoret wrote his account of him; in which are these other particulars, that he spent the first part of Lent in praising God standing; growing weaker, he continued his prayer sitting; and towards the end, finding his spirits almost quite exhausted, not able to support himself in any other posture, he lay on the ground. However, it is probable, that in his advanced years he admitted some mitigation of this wonderful austerity. When on his pillar, he kept himself, during this fast, tied to a pole; but at length was able to fast the whole term, without any support. Many attribute this to the strength of his constitution, which was naturally

very {091} robust, and had been gradually habituated to such an extraordinary abstinence. It is well known that the hot eastern climates afford surprising instances of long abstinence among the Indians.[2] A native of France has, within our memory, fasted the forty days of Lent almost in that manner.[3] But few examples occur of persons fasting upwards of three or six days, unless prepared and inured by habit.

After three years spent in this hermitage, the saint removed to the top of the same mountain, where, throwing together some loose stones, in the form of a wall, he made for himself an enclosure, but without any roof or shelter to protect him from the inclemencies of the weather; and to confirm his resolution of pursuing this manner of life, he fastened his right leg to a rock with a great iron chain. Meletius, vicar to the patriarch of Antioch, told him, that a firm will, supported by God's grace, was sufficient to make him abide in his solitary enclosure, without having recourse to any bodily restraint: hereupon the obedient servant of God sent for a smith, and had his chain knocked off.

The mountain began to be continually thronged, and the retreat his soul so much sighed after, to be interrupted by the multitudes that flocked, even from remote and infidel countries, to receive his benediction; by which many sick recovered their health. Some were not satisfied unless they also touched him. The saint, to remove these causes of distraction, projected for himself a new and unprecedented manner of life. In 423, he erected a pillar six cubits high, and on it he dwelt four years; on a second twelve cubits high, he lived three years; on a third, twenty-two cubits high, ten years: and on a fourth, forty cubits high, built for him by the people, he spent the last twenty years of his life. Thus he lived thirty-seven years on pillars, and was called Stylites, from the Greek word *_Stylos_*, which signifies a pillar. This singularity was at first censured by all, as a mark of vanity or extravagance. To make trial of his humility, an order was sent him, in the name of the neighboring bishops and abbots, to quit his pillar and new manner of life. The saint, ready to obey the summons, was for stepping down: which the messenger seeing, said, that as he had shown a willingness to obey, it was their desire that he might follow his vocation in God. His pillar exceeded not three feet in diameter on the top, which made it impossible for him to lie extended on it; neither would he allow a seat. He only stooped, or leaned, to take a little rest, and often in the day bowed his body in prayer. A certain person once reckoned one thousand two hundred and forty-four such reverences of adoration made by him in one day. He made exhortations to the people twice a day. His garments were the skins of beasts, and he wore an iron collar about his neck. He never suffered any woman to come within the enclosure where his pillar stood. His disciple Antony mentions, that he prayed most fervently for the soul of his mother after her decease.

God is sometimes pleased to conduct certain fervent souls through extraordinary paths, in which others would find only dangers of illusion, vanity, and self-will, which we cannot sufficiently guard ourselves against. We should notwithstanding consider, that the sanctity of these fervent souls does not consist in such wonderful actions, or miracles, but in the perfection of their unfeigned charity, patience, and humility; and it was the exercise {092} of these solid virtues that rendered so conspicuous the life of this saint; these virtues he nourished and greatly increased, by fervent and assiduous prayer. He exhorted people vehemently against the horrible custom of swearing, as also, to observe strict justice, to take no usury, to be assiduous at church and in holy prayer, and to pray for the salvation of souls. The great deference paid to his instructions, even by barbarians, is not to be expressed. Many Persians, Armenians, and Iberians, with the entire nation of the Lazi in Colchis, were converted by his miracles and discourses, which they crowded to hear. Princes and queens of the Arabians came to receive his blessing. Vararanes V. king of Persia, though a cruel persecutor, respected him. The emperors Theodosius the younger, and Leo, often consulted him, and desired his prayers. The emperor Marcian visited him, disguised in the dress of a private man. By his advice the empress Eudoxia abandoned the Eutychian party a little before her death. His miracles and predictions are mentioned at large in Theodore and others. By an invincible patience he bore all afflictions, austerities, and rebukes, without ever mentioning them. He long concealed a horrible ulcer in his foot, swarming with maggots. He always sincerely looked upon, and treated himself, as the outcast of the world, and the last of sinners; and he spoke to all with the most engaging sweetness and charity. Domnus, patriarch of Antioch, administered unto him the holy communion on his pillar: undoubtedly he often received that benefit from others. In 459, according to Cosmas, on a Wednesday, the 2d of September, this incomparable penitent, bowing on a pillar, as if intent on prayer, gave up the ghost, in the sixty-ninth year of his age. On the Friday following his corpse was conveyed to Antioch, attended by the bishops and the whole country. Many miracles, related by Evagrius,[4] Antony, and Cosmas, were wrought on occasion; and the people immediately, over all the East, kept his festival with great solemnity.[5]

The extraordinary manner of life which this saint led, is a proof of the fervor with which he sought to live in the most perfect sequestration from creatures, and union with God and heaven. The most perfect accomplishment of the Divine Will was his only view, and the sole object of his desires; whence upon the least intimation of an order from a superior, he was ready to leave his pillar; nor did he consider this undertaking as any thing great or singular, by which he should appear

distinguished from others. By humility he looked upon himself as justly banished from among men and hidden from the world in Christ. No one is to practise or aspire after virtue or perfection upon a motive of greatness, or of being exalted by it. This would be to fall into the snare of pride, which is to be feared under the cloak of sanctity itself. The foundation of Christian perfection is a love of humiliation, a sincere spirit of humility. The heroic practice of virtue must be undertaken, not because it is a sublime and elevated state, but because God calls us to it, and by it we do his will, and become pleasing to him. The path of the cross, or of contempt, poverty, and sufferings, was chosen {093} by the Father for his divine Son, to repair his glory, and restore to man the spiritual advantages of which sin had robbed him. And the more perfectly we walk in his spirit, by the love and esteem of his cross, the greater share shall we possess in its incomparable advantages. Those who in the practice of virtue prefer great or singular actions, because they appear more shining, whatever pretexts of a more heroic virtue, or of greater utility to others they allege, are the dupes of a secret pride, and follow the corrupt inclinations of their own heart, while they affect the language of the saints. We are called to follow Christ by bearing our crosses after him, leading at least in spirit a hidden life, always trembling in a deep sense of our frailty, and humbled in the centre of our nothingness, as being of ourselves the very abstract of weakness, and an unfathomed abyss of corruption.

Footnotes:

1. Act. Mart. T. 2, app {}.
2. Lettres édifiantes et curieuses.
3. Don Claude Leauté, a Benedictin monk of the congregation of St. Maur, in 1731, when he was about fifty-one years of age, had fasted eleven years, without taking any food the whole forty days, except what he daily took at mass; and what added to the wonder is, that during Lent he did not properly sleep, but only dozed. He could not bear the open air; and towards the end of Lent he was excessively pale and wasted. This fact is attested by his brethren and superiors, in a relation printed at Sens, in 1731; and recorded by Dom L'Isle, in his History of Fasting; and by Feyjoo, in his *Theatro Critico Universal*.
4. Evagrius, l. 1, c. 13, 14.
5. Monsignor Majelli, a domestic prelate to pope Benedict XIV., in his dissertation on the *_Stylites_*, or religious men living on pillars, represents the pillar of St. Simeon enclosed with rails around the top. Whenever he slept a little he leaned on them, or his staff. This author shows the order of the Stylites to have been propagated in the East from saint Simeon, down to the Saracen and Turkish empires. The inclemency of the air makes that manner of life impracticable to the West. However, St. Gregory of Tours mentions

one (l. 8. c. 15) V{}filaick, a Lombard, and disciple of the abbot St. Yrier, who leaving Limousin went to Triers, and lived some time on a pillar in that neighborhood. He engaged the people of the villages to renounce the worship of idols, and to hew down the great statue of Diana at Ardens, that had been famous from the time of Domitian. The bishop ordered him to quit a manner of life too severe for the cold climate. He instantly obeyed, and lived afterwards in a neighboring monastery. He seems to have been the only _Stylite_ of the West. See Fleury, l. 35, T. 8, p. 54.

ST. TELESPHORUS, P.M.

HE was a Grecian by birth, and the seventh bishop of Rome. Towards the end of the year 128, he succeeded Saint Sixtus I., sat eleven years, and saw the havoc which the persecution of Adrian made in the church. "He ended his life by an illustrious martyrdom," says Eusebius;^[1] which is also confirmed by St. Irenæus.^[2]

Footnotes:

1. Hist. l. 4, c. 10.
2. L. 3, c. 3.

ST. SYNCLETICA, V.

SHE was born at Alexandria in Egypt, of wealthy Macedonian parents. From her infancy she had imbibed the love of virtue, and in her tender years she consecrated her virginity to God. Her great fortune and beauty induced many young noblemen to become her suitors for marriage, but she had already bestowed her heart on her heavenly spouse. Flight was her refuge against exterior assaults, and, regarding herself as her own most dangerous enemy, she began early to subdue her flesh by austere fasts and other mortifications. She never seemed to suffer more than when obliged to eat oftener than she desired. Her parents, at their death, left her heiress to their opulent estate; for the two brothers she had died before them; and her sister being blind, was committed entirely to her guardianship. Syncletica, having soon distributed her fortune among the poor, retired with her sister into a lonesome monument, on a relation's estate; where, having sent for a priest, she cut off her hair in his presence, as a sign whereby she renounced the world, and renewed the consecration of herself to God. Mortification and prayer were from that time her principal employment; but her close solitude, by concealing her pious exercises from the eyes of the world, has deprived us in a great measure of the knowledge of them.

The fame of her virtue being spread abroad, many women resorted to her abode to confer with bet upon spiritual matters. Her humility made her

unwilling to take upon herself the task of instructing, but charity, on the other side, opened her mouth. Her pious discourses were inflamed with so much zeal, and accompanied with such an unfeigned humility, and with so many tears, that it cannot be expressed what deep impressions they made on her hearers. "Oh," said the saint, "how happy should we be, did we but take as much pains to gain heaven and please God, as worldlings do to heap up riches and perishable goods! by land they venture among thieves and robbers; at sea they expose themselves to the fury of winds and storms; {094} they suffer shipwrecks, and all perils; they attempt all, try all, hazard all; but we, in serving so great a master, for so immense a good, are afraid of every contradiction." At other times, admonishing them of the dangers of this life, she was accustomed to say, "We must be continually upon our guard, for we are engaged in a perpetual war; unless we take care, the enemy will surprise us, when we are least aware of him. A ship sometimes passes safe through hurricanes and tempests, yet, if the pilot, even in a calm, has not a great care of it, a single wave, raised by a sudden gust, may sink her. It does not signify whether the enemy clambers in by the window, or whether all at once he shakes the foundation, if at last he destroys the house. In this life we sail, as it were, in all unknown sea. We meet with rocks, shelves, and sands; sometimes we are becalmed, and at other times we find ourselves tossed and buffeted by a storm. Thus we are never secure, never out of danger; and, if we fall asleep, are sure to perish. We have a most intelligent and experienced pilot at the helm of our vessel, even Jesus Christ himself, who will conduct us safe into the haven of salvation, if, by our supineness, we cause not our own perdition." She frequently inculcated the virtue of humility, in the following words: "A treasure is secure so long as it remains concealed; but when once disclosed, and laid open to every bold invader, it is presently rifled; so virtue is safe so long as secret, but, if rashly exposed, it but too often evaporates into smoke. By humility, and contempt of the world, the soul, like an eagle, soars on high, above all transitory things, and tramples on the backs of lions and dragons." By these, and the like discourses, did this devout virgin excite others to charity, humility, vigilance, and every other virtue.

The devil, enraged to behold so much good, which all his machinations were not capable to prevent, obtained permission of God, for her trial, to afflict this his faithful servant, like another Job: but even this served only to render her virtue the more illustrious. In the eightieth year of her age she was seized with an inward burning fever, which wasted her insensibly by its intense heat; at the same time an imposthume was formed in her lungs; and a violent and most tormenting scurvy, attended with a corroding hideous stinking ulcer, ate away her jaws and mouth, and deprived her of her speech. She bore all with incredible patience and resignation to God's holy will; and with such a

desire of an addition to her sufferings, that she greatly dreaded the physicians would alleviate her pains. It was with difficulty that she permitted them to pare away or embalm the parts already dead. During the three last months of her life, she found no repose. Though the cancer had robbed her of her speech, her wonderful patience served to preach to others more movingly than words could have done. Three days before her death she foresaw, that in the third day she should be released from the prison of her body; and on it, surrounded by a heavenly light, and ravished by consolatory visions, she surrendered her pure soul into the hands of her Creator, in the eighty-fourth year of her age. The Greeks keep her festival on the 4th, the Roman Martyrology mentions her on the 5th of January.[1] The ancient beautiful life of S. Syncletica is quoted in the old lives of the fathers published by Rosweide, l. 6, and in the ancient notes of St. John Climacus. It appears, from the work itself, that the author was personally acquainted with the saint. It has been ascribed to St. Athanasius, but without sufficient grounds. It was translated into {095} French, though not scrupulously, by d'Andilly, Vies des SS. Pères des Décerts, T. 3, p. 91. The antiquity of this piece is confirmed by Montfaucon, Catal. Bibl. Coislianæ, p. 417.

Footnotes:

1. She must not have lived later than the fourth century, for we find her life quoted in the fifth and sixth; and as she lived eighty-four years, she could not at least be much younger than St. Athanasius. From the age in which she lived, she is thought by some to have been the first foundress of nunneries, of religious women living in community, as St. Antony was of men. On this head consult Helyott, Hist. des Ord., and Mr. Stevens in his English Monasticon, c. 1, p. 16. However, St. Antony's sister found a nunnery erected when she was but young, and this was prior to the time of Constantine the Great.

JANUARY VI.

THE EPIPHANY OF OUR LORD.

EPIPHANY, which in the original Greek signifies appearance or manifestation, as St. Austin observes,[1] is a festival principally solemnized in honor of the discovery Jesus Christ made of himself to the Magi, or wise men; who, soon after his birth, by a particular inspiration of Almighty God, came to adore him and bring him presents.[2] Two other manifestations of our Lord are jointly commemorated on this day in the office of the church; that at his baptism, when the Holy Ghost descended on him in the visible form of a dove, and a voice from heaven was heard at the same time: _This is my

beloved Son, in whom I am well pleased_.[3] The third manifestation was that of his divine power at the performance of his first miracle, the changing of water into wine, at the marriage at Cana,[4] _by which he manifested his glory, and his disciples believed in him_.[5] Upon so many accounts ought this festival to challenge a more than ordinary regard and veneration; but from none more than us Gentiles, who, in the persons of the wise men, our first-fruits and forerunners, were on this day called to the faith and worship of the true God. Nothing so much illustrates this mercy as the wretched degeneracy into which the subjects of it were fallen. So great this, that there was no object so despicable as not to be thought worthy of divine honors, no vice so detestable as not to be enforced by the religion of those _times of ignorance_,[6] as the scripture emphatically calls them. God had, in punishment of their apostasy from him by idolatry, given them over to the most shameful passions, as described at large by the apostle: _Filled with all iniquity, fornication, covetousness, maliciousness, envy, murder, contention, deceit, whisperers, detractors, proud, haughty, disobedient, without fidelity, without affection, without mercy, &c._[7] Such were the generality of our pagan ancestors, and such should we ourselves have been, but for God's gracious and effectual call to the true faith.

The call of the Gentiles had been foretold for many ages before in the clearest terms. David and Isaias abound with predictions of this import; the like is found in the other prophets; but their completion was a mercy reserved for the times of the Messiah. It was to him, who was also the consubstantial Son of God, that the eternal Father had made the promise of all _nations for his inheritance_;[8] who being born the spiritual king of the {096} whole world, for the salvation of _all men_,[9] would therefore manifest his coming both to those that _were near, and those that were afar off_;[10] that is, both to Jew and Gentile. Upon his birth, angels[11] were dispatched ambassadors to the Jews, in the persons of the poor shepherds, and a star[12] was the divine messenger on this important errand to the Gentiles of the East;[13] conformably to Balaam's prophecy,[14] who foretold the coming of the Messiah by that sign.

The summons of the Gentiles to Bethlehem to pay homage to the world's Redeemer was obeyed by several whom the scripture mentions under the name and title of _Magi_,[15] or wise men; but is silent as to their number. The general opinion, supported by the authority of St. Leo, Cæsarius, Bede, and others, declares for three.[16] However, the number was small, comparatively to those many others that saw that star, no less than the wise men, but paid no regard to this voice of heaven: admiring, no doubt, its uncommon brightness, but culpably ignorant of the divine call in it, or hardening their hearts against its salutary

impressions, overcome by their passions, and the dictates of self-love. In like manner do Christians, from the same causes, turn a deaf ear to the voice of divine grace in their souls, and harden their hearts against it in such numbers, that, notwithstanding their call, their graces, and the mysteries wrought in their favor, it is to be feared, that even among them many are called, but few are chosen. It was the case with the Jews, with the most of whom, St. Paul says, God was not well pleased. [17]

How opposite was the conduct of the wise men! Instead of being swayed by the dictates of self-love, by the example of the crowd, and of many reputed moral men among them, they no sooner discovered the heavenly messenger, but, without the least demur, set out on their journey to find the Redeemer of their souls. Convinced that they had a call from heaven by the star, which spoke to their eyes, and by an inward grace, that spoke to their hearts, they cut off all worldly consultations, human reasonings, and delays, and postponed every thing of this kind to the will of God. Neither any affairs to be left unfinished, nor the care of their provinces or families, nor the difficulties and dangers of a long and tedious journey through deserts and mountains almost unpassable, and this in the worst season of the year, and through a country which in all ages had been notoriously {097} infested with robbers: nothing of all this, or the many other false lights of worldly prudence and policy, made use of, no doubt, by their counsellors and dependents, and magnified by the enemy of souls, could prevail with them to set aside or defer their journey; or be thought deserving the least attention, when God called. They well know that so great a grace, if slighted, might perhaps have been lost forever. With what confusion must not this their active and undaunted zeal cover our sloth and cowardice!

The wise men being come, by the guidance of the star, into Jerusalem, or near, it, it there disappears: whereupon they reasonably suppose they are come to their journey's end, and upon the point of being blessed with the sight of the new-born king: that, on their entering the royal city, they shall in every street and corner hear the acclamations of a happy people, and learn with ease the way to the royal palace, made famous to all posterity by the birth of their king and Saviour. But to their great surprise there appears not the least sign of any such solemnity. The court and city go quietly on in seeking their pleasure and profit! and in this unexpected juncture what shall these weary travellers do? Were they governed by human prudence, this disappointment is enough to make them abandon their design, and retreat as privately as they can to screen their reputation, and avoid the raillery of the populace, as well as to prevent the resentment of the most jealous of tyrants, already infamous for blood. But true virtue makes trials the matter and occasion of its most glorious triumphs. Seeming to be

forsaken by God, on their being deprived of extraordinary, they have recourse to the ordinary means of information. Steady in the resolution of following the divine call, and fearless of danger, they inquire in the city with equal confidence and humility, and pursue their inquiry in the very court of Herod himself: _Where is he that is born king of the Jews?_ And does not their conduct teach us, under all difficulties of the spiritual kind, to have recourse to those God has appointed to be our spiritual guides, for their advice and direction? To _obey and be subject to them_, [18] that so God may lead us to himself, as he guided the wise men to Bethlehem by the directions of the priests of the Jewish church.

The whole nation of the Jews, on account of Jacob's and Daniel's prophecies, were then in the highest expectation of the Messiah's appearance among them; the place of whose birth having been also foretold, the wise men, by the interposition of Herod's authority, quickly learned, from the unanimous voice of the Sanhedrim, or great council of the Jews, [19] that Bethlehem was the place which was to be honored with his birth; as having been pointed out by the prophet Micheas, [20] several ages before. How sweet and adorable is the conduct of divine providence! He teaches saints his will by the mouths of impious ministers, and furnishes Gentiles with the means of admonishing and confounding the blindness of the Jews. But graces are lost on carnal and hardened souls. Herod had then reigned upwards of thirty years; a monster of cruelty, ambition, craft, and dissimulation; old age and sickness had at that time exasperated his jealous mind in an unusual manner. He dreaded nothing so much as the appearance of the Messiah, whom the generality then expected under the notion of a temporal prince, and whom he could consider in no other light than that of a rival and pretender to his crown; so no wonder that he was startled at the news of his birth. All Jerusalem, likewise, instead of rejoicing at such happy tidings, were alarmed and disturbed together with him. We {098} abhor their baseness; but do not we, at a distance from courts, betray several symptoms of the baneful influence of human respects running counter to our duty? Likewise in Herod we see how extravagantly blind and foolish ambition is. The divine infant came not to deprive Herod of his earthly kingdom, but to offer him one that is eternal; and to teach him a holy contempt of all worldly pomp and grandeur. Again, how senseless and extravagant a folly was it to form designs against those of God himself! who confounds the wisdom of the world, baffles the vain projects of men, and laughs their policy to scorn. Are there no Herods now-a-days; persons who are enemies to the spiritual kingdom of Christ in their hearts?

The tyrant, to ward off the blow he seemed threatened with, has recourse to his usual arts of craft and dissimulation. He pretends a no less

ardent desire of paying homage to the new-born king, and covers his impious design of taking away his life, under the specious pretext of going himself in person to adore him. Wherefore, after particular examination about the time when the wise men first saw this star, and a strict charge to come back and inform him where the child was to be found, he dismisses them to the place determined by the chief priests and scribes. Herod was then near his death; but as a man lives, such does he usually die. The near prospect of eternity seldom operates in so salutary a manner on habitual sinners, as to produce in them a true and sincere change of heart.

The wise men readily comply with the voice of the Sanhedrim, notwithstanding the little encouragement these Jewish leaders afford them from their own example to persist in their search; for not one single priest or scribe is disposed to bear them company, in seeking after, and paying due homage to their own king. The truths and maxims of religion depend not on the morals of those that preach them; they spring from a higher source, the wisdom and veracity of God himself. When therefore a message comes undoubtedly from God, the misdemeanors of him that immediately conveys it to us can be no just plea or excuse for our failing to comply with it. As, on the other side, an exact and ready compliance will then be a better proof of our faith and confidence in God, and so much the more recommend us to his special conduct and protection, as it did the wise men. For no sooner had they left Jerusalem, but, to encourage their faith and zeal, and to direct their travels, God was pleased to show them the star again, which they had seen in the East, and which continued to go before them till it conducted them to the very place where they were to see and adore their God and Saviour. Here its ceasing to advance, and probably sinking lower in the air tells them in its mute language: "Here shall you find the new-born king." The holy men, with an unshaken and steady faith, and in transports of spiritual joy, entered the poor cottage, rendered more glorious by this birth than the most sumptuous stately palace in the universe, and finding the child with his mother, they prostrate themselves, they adore him, they pour forth their souls in his presence in the deepest sentiments of praise, thanksgiving, and a total sacrifice of themselves. So far from being shocked at the poverty of the place, and at his unkingly appearance, their faith rises and gathers strength on the sight of obstacles which, humanly speaking, should extinguish it. It captivates their understanding; it penetrates these curtains of poverty, infancy, weakness, and abjection; it casts them on their faces, as unworthy to look up to this star, this God of Jacob: they confess him under this disguise to be the only and eternal God: they own the excess of his goodness in becoming man, and the excess of human misery, which requires for its relief so great a humiliation of the Lord of glory. St. Leo thus extols their faith and devotion: "When a star had conducted

them to adore Jesus, they did not find him commanding devils, or raising the dead, {099} or restoring sight to the blind, or speech to the dumb, or employed in any divine actions; but a silent babe, under the care of a solicitous mother, giving no sign of power, but exhibiting a miracle of humility." [21] Where shall we find such a faith in Israel? I mean among the Christians of our days. The wise men knew by the light of faith that he came not to bestow on us earthly riches, but to banish our love and fondness for them, and to subdue our pride. They had already learned the maxims of Christ, and had imbibed his spirit: whereas Christians are for the greatest part such strangers to it, and so devoted to the world, and its corrupt maxims, that they blush at poverty and humiliation, and will give no admittance in their hearts to the humility and the cross of Jesus Christ. Such by their actions cry out with those men in the gospel: _We will not have this man to reign over us_. [22] This their opposite conduct shows what they would have thought of Christ and his humble appearance at Bethlehem.

The Magi, pursuant to the custom of the eastern nations, where the persons of great princes are not to be approached without presents, present to Jesus, as a token of homage, the richest produce their countries afforded, gold, frankincense, and myrrh. Gold, as an acknowledgment of his regal power: incense, as a confession of his Godhead: and myrrh, as a testimony that he was become man for the redemption of the world. But their far more acceptable presents were the holy sentiments and affections of their souls; their fervent charity, signified by gold; their devotion, figured by frankincense; and the unreserved sacrifice of themselves by mortification, represented by myrrh. [23] The divine king, no doubt, richly repaid their generosity by favors of a much greater excellency, the spiritual gifts of his grace. It is with the like sentiments and affections of love, praise, gratitude, compunction, and humility, that we ought frequently, and particularly on this solemnity, to draw near, in spirit, to the infant Jesus; making him an affectionate tender of our hearts, but first cleansed by tears of sincere repentance.

The holy kings being about to return home, God, who saw the hypocrisy and malicious designs of Herod, by a particular intimation diverted them from their purpose of carrying back word to Jerusalem, where the child was to be found. So, to complete their fidelity and grace, they returned not to Herod's court; but, leaving their hearts with their infant Saviour, took another road back into their own country. In like manner, if we would persevere in the possession of the graces bestowed on us, we must resolve from this day to hold no correspondence with a sinful world, the irreconcilable enemy to Jesus Christ; but to take a way that lies at a distance from it, I mean that which is marked out to us by the saving maxims of the gospel. And pursuing this with an unshaken

confidence in his grace and merits, we shall safely arrive at our heavenly country.

It has never been questioned but that the holy Magi spent the rest of their lives in the fervent service of God. The ancient author of the imperfect comment on St. Matthew, among the works of St. Chrysostom, says, they were afterwards baptized in Persia, by St. Thomas the apostle, and became themselves preachers of the gospel. Their bodies were said to have been translated to Constantinople under the first Christian emperors. From thence they were conveyed to Milan, where the place in which they were deposited is still shown in the Dominicans' church of that city. The emperor Frederick Barbarossa having taken Milan, caused them to be translated to Cologne in Germany, in the twelfth century.

Footnotes:

1. St. Aug. Serm. 203, ol. 64, de div.
2. According to Papebroch, it was pope Julius the First, in the fourth century, by whom the celebration of these two mysteries, the nativity and manifestation of Christ to the Magi, was first established in the western church on distinct days. The Greeks still keep the Epiphany with the birth of Christ on Christmas-day, which they call *Theophany*, or the manifestation of God, which is the ancient name for the Epiphany in St. Isidore of Pelusium, St. Gregory Nazianzen, Eusebius, &c. See Thomassi Tr. des Fêtes, Martenne Anecd. T. 5, p. 206, B. et in Nota, ib.
3. Matt. iii. 17.
4. Footnote: Jo. ii. 11.
5. Bollandus (Pref. gen. c. 4) and Ruinart (in Cal. in calce. act. Mart.) quote a fragment of Polemeus Sylvius written in 448, in which is said that all these three manifestations of Christ happened on this day, though S. Maximus of Turin was uncertain.
6. Acts xvii. 30.
7. Rom. i.
8. Ps. ii. 8.
9. 1 Tim. ii. 4.
10. Eph. ii. 17.
11. Luke ii. 10, 11.
12. This phenomenon could not have been a real star, that is, one of the fixed, the least or nearest of which is for distance too remote, and for bulk too enormous, to point out any particular house or city like Bethlehem, as St. Chrysostom well observes; who supposes it to have been an angel assuming that form. If of a corporeal nature, it was a miraculous shining meteor, resembling a star, but placed in the lower region of our atmosphere; its motion, contrary to the ordinary course of the stars, performing likewise the part of a

- guide to these travellers; accommodating itself to their necessities, disappearing or returning as they could best or least dispense with its guidance. See S. Thomas, p. 3, quæst 36, a. 7. Federicus Miegius Diss. *_De Stellâ à Magis conspectâ_* in Thesauro Dissertationum in Nov. Testament. Amstelodami. An. 1702, T. 1, Benedictus XIV. de Canoniz. l. 4, part 1, c. 25.
13. What and where this East was, is a question about which interpreters have been much divided. The controverted places are Persia, Chaldea, Mesopotamia, and Arabia Felix. As they lay all more or less eastward from Palestine, so, in each of these countries, some antecedent notions of a Messiah may be accounted for. In Persia and Chaldea, by the Jewish captivity and subsequent dispersion; also the prophecies of Daniel. In Arabia, by the proximity of situation and frequent commerce. In Mesopotamia, besides these, the aforesaid prophecy of Balaam, a native of that country.
14. Num. xxiv. 17.
15. In the eastern parts, particularly in Persia, *_Magi_* was the title they gave to their wise men and philosophers. In what veneration they were there held appears from the most important affairs, sacred and civil, being committed to their administration. They were deemed the oracles of the eastern countries. These that came to Bethlehem on this solemn occasion are vulgarly called kings, as they very likely were at least of an inferior and subordinate rank. They are called princes by Tertullian, (L. contra Judæos, c. 9, L. 5, contra Marcion.) See Gretser, l. 1. de Festis, c. 30, (T. 5, Op. nup. ad Ratisp.) Baronius ad ann. l, n. 30, and the learned author Annot. ad histor. vitæ Christi, Urbini, anno 1730, c. 7, who all agree that the Magi seem to have been governors, or petty princes, such anciently being often styled kings. See a full account of the Magi, or Magians, in Prideaux's Connexion, p. 1, b. 4.
16. St. Leo, Serm. 30, &c. St. Cæsar. Serm. 139, &c. See Maldonat. on Saint Matt. ii. for the grounds of this opinion. Honoratus of St. Mary, Règles de la Critique, l. 3, diss. 4, a. 2, F. Ayala in Pictor Christian. l. 3, c. 3, and Benedict XIV. de Festis Christi. l. 1, c. 2, de Epiph. n. 7, p. 22. This last great author quotes a picture older than St. Leo, found in an ancient Roman cemetery, of which a type was published at Rome in a collection of such monuments printed at Rome in 1737. T. 1., Tab. 22.
17. 1 Cor. x. 5.
18. Heb. xiii. 17.
19. This consisted principally of the chief priests and scribes or doctors of the law.
20. Ch. v. 2.
21. Ser. 36, in Epiph. 7, n. 2.
22. Luke xix. 14.
23. Myrrh was anciently made use of in embalming dead bodies: a fit

emblem of mortification, because this virtue preserves the soul from the corruption of sin.

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S. MELANIUS, B.C.

HE was a native of Placs or Plets, in the diocese of Vannes in Brittany and had served God with great fervor in a monastery for some years, when upon the death of St. Amandus, bishop of Rennes, he was compelled by the clergy and people to fill that see, though his humility made great opposition. His virtue was chiefly enhanced by a sincere humility, and a spirit of continual prayer. The author of his life tells us, that he raised one that was dead to life, and performed many other miracles. King Clovis after his conversion held him in great veneration. The almost entire extirpation of idolatry in the diocese of Rennes was the fruit of our saint's zeal. He died in a monastery which he had built at Placs, the place of his nativity, according to Dom Morice, in 490. He was buried at Rennes, where his feast is kept on the 6th of November. In the Roman Martyrology he is commemorated on the 6th of January. St. Gregory, of Tours, mentions a stately church erected over his tomb. Solomon, sovereign prince of Brittany, in 840, founded a monastery under his invocation, which still subsists in the suburbs of Rennes, of the Benedictin order. See the anonymous ancient life of St. Melanius in Bollandus; also St. Greg. Tour. l. de glor. Conf. c. 55. Argentre, Hist. de Bretagne. Lobineau, Vie des Saints de Bretagne, p.32 Morice, Hist. de Bretagne, note 28, p. 932.

SAINT NILAMMON, A HERMIT,

NEAR PELUSIUM, IN EGYPT,

WHO being chosen bishop of Geres, and finding the patriarch Theophilus deaf to his tears and excuses, prayed that God would rather take him out of the world than permit him to be consecrated bishop of the place, for which he was intended. His prayer was heard, for he died before he had finished it.[1] His name occurs in the modern Roman Martyrology on this day. See Sozomen, Hist. l. 8, c. 19.

Footnotes:

1. A like example is recorded in the life of brother Columban, published in Italian and French, in 1755, and abridged in the Relation de la Mort de quelques religieux de la Trappe, T. 4. p. 334, 342. The life of this holy man from his childhood at Abbeville, the place of his birth, and afterwards at Marseilles, was a model of innocence, alms-deeds, and devotion. In 1710 he took the Cistercian

habit, according to the reformation of la Trappe, at Buon Solazzo in Tuscany, the only filiation of that Institute. In this most rigorous penitential institute his whole comportment inspired with humility and devotion all who beheld him. He bore a holy envy to those whom he ever saw rebuked by the Abbot, and his compunction, charity, wonderful humility, and spirit of prayer, had long been the admiration of that fervent house, when he was ordered to prepare himself to receive holy orders, a thing not usually done in that penitential institute. The abbot had herein a private view of advancing him to the coadjutorship in the abbacy for the easing of his own shoulders in bearing the burden of the government of the house. Columban, who, to all the orders of his superior, had never before made any reply, on this occasion made use of the strongest remonstrances and entreaties, and would have had recourse to flight, had not his vow of stability cut off all possibility. Being by compulsion promoted gradually to the orders of deacon, he most earnestly prayed that God would by some means prevent his being advanced to the priesthood; soon after he was seized with a lameness in his hands, 1714, and some time after taken happily out of this world. These simples are most edifying in such persons who were called to a retired penitential life. In the clergy all promotion to ecclesiastical honors ought to be dreaded, and generally only submitted to by compulsion; which Stephen, the learned bishop of Tournay, in 1179, observes to be the spirit and rule of the primitive church of Christ, (ser. 2.) Yet too obstinate a resistance may become a disobedience, an infraction of order and peace, a criminal pusillanimity, according to the just remark of St. Basil, Reg. disput. c. 21 Innocent III. ep. ad Episc. Calarit. Decret. l. 2, tit. 9, de Renunciacione.

SAINT PETER,

DISCIPLE of St. Gregory the Great, and first abbot of St. Austin's, in Canterbury, then called St. Peter's. Going to France in 608, he was drowned near the harbor of Ambleteuse, between Calais and Bologne, and is named in the English and Gallican Martyrologies. See Bede, Hist. l. 1, c. 33.

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JANUARY VII.

ST. LUCIAN, PRIEST AND MARTYR.

From his panegyric by St. Chrysostom, at Antioch, in 387, and pronounced

on his festival, T. 2, p. 524. And also from St. Jerom de script c. 77. Eusebius, l. 8, c. 12, l. 9, c. 6, and Rufinus. See Tillemont T. 5, p. 474. Pagi, an. 311.

A.D. 312.

ST. LUCIAN, surnamed of Antioch, was born at Samosata, in Syria. He lost his parents while very young; and being come to the possession of his estate, which was very considerable, he distributed all among the poor. He became a great proficient in rhetoric and philosophy, and applied himself to the study of the holy scriptures under one Macarius at Edessa. Convinced of the obligation annexed to the character of priesthood, which was that of devoting himself entirely to the service of God and the good of his neighbor, he did not content himself with inculcating the practice of virtue both by word and example; he also undertook to purge the scriptures, that is, both the Old and New Testament, from the several faults that had crept into them, either by reason of the inaccuracy of transcribers, or the malice of heretics. Some are of opinion, that as to the Old Testament, he only revised it, by comparing different editions of the Septuagint: others contend, that he corrected it upon the Hebrew text, being well versed in that language. Certain, however, it is that St. Lucian's edition of the scriptures was much esteemed, and was of great use to St. Jerom.[1][2]

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S. Alexander, bishop of Alexandria, says that Lucian remained some years separated from the catholic communion,[3] at Antioch, under three successive bishops, namely, Domnus, Timæus, and Cyril. If it was for too much favoring Paul of Samosata, condemned at Antioch in the year 269, he must have been deceived, for want of a sufficient penetration into the impiety of that dissembling heretic. It is certain, at least, that he died in the catholic communion; which also appears from a fragment of a letter written by him to the church of Antioch, and still extant in the Alexandrian Chronicle. Though a priest of Antioch, we find him at Nicomedia, in the year 303, when Dioclesian first published his edicts against the Christians. He there suffered a long imprisonment for the faith; for the Paschal Chronicle quotes these words from a letter which he wrote out of his dungeon to Antioch, "All the martyrs salute you. I inform you that the pope Anthimus (bishop of Nicomedia) has finished his course by martyrdom." This happened in 303. Yet Eusebius informs us, that St. Lucian did not arrive himself at the crown of martyrdom till after the death of St. Peter of Alexandria, in 311, so that he seems to have continued nine years in prison. At length he was brought before the governor, or, as the acts intimate, the emperor himself, for the word[4] which Eusebius uses may imply either. On his trial, he presented

to the judge an excellent apology for the Christian faith. Being remanded to prison, an order was given that no food should be allowed him; but, when almost dead with hunger, dainty meats that had been offered to idols were set before him, which he would not touch. It was not in itself unlawful to eat of such meats, as St. Paul teaches, except where it would give scandal to the weak, or when it was exacted as an action of idolatrous superstition, as was the case here. Being brought a second time before the tribunal, he would give no other answer to all the questions put to him, but this: "I am a Christian." He repeated the same while on the rack, and he finished his glorious course in prison, either by famine, or, according to St. Chrysostom, by the sword. His acts relate many of his miracles, with other particulars; as that, when bound and chained down on his back in prison, he consecrated the divine mysteries upon his own breast, and communicated the faithful that were present: this we also read in Philostorgius,[5] the Arian historian. St. Lucian suffered at Nicomedia, where Maximinus II. resided.

His body was interred at Drepanum, in Bithynia, which, in honor of him, Constantine the Great soon after made a large city, which he exempted from all taxes, and honored with the name of Helenopolis, from his mother. St. Lucian was crowned in 312, on the 7th of January, on which day his festival was kept at Antioch immediately after his death, as appears from St. Chrysostom.[6] It is the tradition of the church of Arles, that the body of St. {103} Lucian was sent out of the East to Charlemagne, who built a church under his invocation at Arles, in which his relics are preserved.[7]

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The first thing that is necessary in the service of God, is earnestly to search his holy will, by devoutly reading, listening to, and meditating on his eternal truths. This will set the divine law in a clear and full light, and conduct us, by unerring rules, to discover and accomplish every duty. It will awake and continually increase a necessary tenderness of conscience, which will add light and life to its convictions, oblige us to a more careful trial and examination of all our actions, keep us not only from evil, but from every appearance of it, render us steadfast and immovable in every virtuous practice, and always preserve a quick and nice sense of good and evil. For this reason, the word of God is called in holy scripture, Light, because it distinguisheth between good and evil, and, like a lamp, manifesteth the path which we are to choose, and disperseth that mist with which the subtilty of our enemy and the lusts of our heart have covered it. At the same time, a daily repetition of contrition and compunction washes off the stains which we discover in our souls, and strongly incites us, by the fervor and fruitfulness of our following life, to repair the sloth

and barrenness of the past. Prayer must be made our main assistant in every step of this spiritual progress. We must pray that God would enable us to search out and discover our own hearts, and reform whatever is amiss in them. If we do this sincerely, God will undoubtedly grant our requests; will lay open to us all our defects and infirmities, and, showing us how far short we come of the perfection of true holiness of life, will not suffer any latent corruptions in our affections to continue undiscovered, nor permit us to forget the stains and ruins which the sins of our life past have left behind them.

Footnotes:

1. St. Hier. Catal. Vir. illustr. c. 77, Ep. 107, et Præf. in Paralip. Item Synopsis ap. St. Athan. ad fin.
2. The Greek translation of the Old Testament, commonly called of the seventy, was made by the Jews living at Alexandria, and used by all the Hellenist Jews. This version of the Pentateuch appeared about two hundred and eighty-five years before Christ, according to Dr. Hody, (*de Bibliorum Textibus, Original. et Versionibus*, p. 570, &c.) that of the other parts somewhat later, and at different times, as the style seems to prove. The Jews even of Palestine at first gloried in this translation, as Philo testifies; but it being employed by the Christians against them, they began, soon after the beginning of the second century, to condemn it, alleging that it was not always conformable to the Hebrew original. This text had then suffered several alterations by the blunders, and, according to Kennicott, some few by the wilful malice of transcribers; though these differences are chiefly ascribed by Origen to alterations of the Hebrew text, introduced after the version was made. The seventy being exploded by the Jews, three new versions were set on foot among them. The first was formed in 129, by Aquila, of Sinope, in Pontus, whom the emperor Adrian, when he built Jerusalem, under the name of Ælia, appointed overseer of that undertaking. He had been baptized, but for his conduct being expelled from among the Christians, became a Jew, and gave his new translation out of hatred to the Christians. A second was published about the year 175, by Theodotion, a native of Ephesus, some time a Christian, but a disciple first of the heretic Tatian, then of Marcion. At length he fell into Judaism, or at least connected obedience to the Ritual Law of Moses with a certain belief in Christ. His translation, which made its appearance in the reign of Commodus, was bolder than that of Aquila. The third version was formed about the year 200, by Symmachus, who having been first a Samaritan, afterwards, upon some disgust turned Jew. In this translation he had a double view of thwarting both the Jews and Christians. St. Jerom extols the elegance of his style, but says he walked in the steps of Theodotion; with the two former translators he substituted [Greek:

neanis] for [Greek: parthenos] in the famous prophecy of Isaiah, (c. vii. v. 14,) and in that of Jacob, (Gen. xlix. 10,) [Greek: ta apokeimena autôî] for [Greek: ôi apokeitai] Both which falsifications St. Justin Martyr charges upon Aquila, (Dial. cum Tryphon. p. 224, 395, 284, ed. Thirlbii.) and St. Irenæus reproaches Aquila and Theodotion with the former, (p. 253, ed. Grebe.) Many additions from these versions, and several various readings daily creeping into the copies of the seventy, which were transcribed, to apply a remedy to this danger, Origen compiled his Hexapla, &c., of which see some account in the appendix to April 21. Before the year 300 three other corrected editions of the old Greek version were published, the first by Lucian, the second by Hesychius, and the third by Pamphilus the martyr. The first was made use of in the churches, from Constantinople to Antioch; that of Hesychius was received at Alexandria, and in the rest of Egypt; and the third in the intermediate country of Palestine, as we are informed by St. Jerom, (_Præf. in Paralip. et Præf. in Explic. Daniel_) The edition of Lucian came nearest to the [Greek: koine] or common edition of the seventy, and was the purest as St. Jerom (ep. ad Suniam et Fretel. T. 2, col. 627,) and Euthymius affirm, and is generally allowed by modern critics, says Mr. Kennicott, (diss. 2, p. 397.) The excellent Vatican MS. of the seventy, published (though with some amendments from other MSS.) by Cardinal Carafa, at the command of Sixtus V., in 1587, is said in the preface to have been written before the year 390; but Blanchini (Vindiciæ vet. Cod. p. 34) supposes it somewhat later. It is proved from St. Jerom's letter to Sunia and Fretela, and several instances, that this Vatican MS. comes nearest to the [Greek: koine], and to Lucian's edition, as Grabe, (See Annot. in ep. ad Sun. et Fretel. T. 2, col. 671,) Blanchini, (Vindiciæ, p. 256) and Kennicott (diss. 2, p. 416) take notice: the old Alexandrian MS. kept in the British Museum at London, is thought by Grabe to have been written about the year 396; by Mills and Wetstein, (in their _Prolegom. in Nov. Test. Gr._) about one hundred years later. It was published by Grabe, though not pure; for in some places he gives the reading of this MS. in the margin, and prefers some other in the text. Though none of Origen's Asterics are retained, it comes nearest to his edition in the Hexapla, as Grabe, Montfaucon, and Kennicott agree: in some places it is conformable to Theodotion, or Symmachus, and seems mostly the Hesychian edition. See Montfaucon, Prælim. in Hexapla; Kennicott, diss. 2.

3. [Greek: Aposunagwgos emo ne.]
4. [Greek: Arxontos]
5. 2 B. 2, c. 12, 13.
6. The Arians boasted that Arius had received his impious doctrine from St. Lucian: but he is justified with regard to that calumny by the

silence of Saint Athanasius; the panegyrics of St. Chrysostom and St. Jerom; the express testimony of the ancient book, *On the Trinity*, among the works of St. Athanasius, Dial. 3, tom. 2, p. 179; his orthodox confession of faith in Sozomen, l. 3, c. 5, p. 502; and the authority of the church, which from his death has always ranked him among her illustrious martyrs.

7. Saussaye *Mart. Gallic.* t. 1, p. 17. Chatelain, p. 114.

ST. CEDD, BISHOP OF LONDON.

HE was brother to St. Chad, bishop of Litchfield, and to St. Celin, and Cimbert, apostolic priests, who all labored zealously in the conversion of the English Saxons, their countrymen. St. Cedd long served God in the monastery of Lindisfarne, founded by St. Aidan, and for his great sanctity was promoted to the priesthood. Peada, the son of Penda, king of Mercia, was appointed by his father king of the midland English; by which name Bede distinguishes the inhabitants of Leicestershire, and part of Lincolnshire and Derbyshire, from the rest of the Mercians. The young king, with a great number of noblemen, servants, and soldiers, went to Atwall, or Walton, the seat of Oswy, king of the Northumbers, and was there baptized with all his attendants, by Finan, bishop of Lindisfarne. Four priests, Saint Cedd, Adda, Betta, and Diuma, the last a Scot, the rest English, were sent to preach the gospel to his people, the midland English; among whom great multitudes received the word of life with joy. King Penda himself obstructed not these missionaries in preaching the faith in other parts of Mercia, but hated and despised such as embraced the gospel, yet lived not up to it, saying, "Such wretches deserved the utmost contempt, who would not obey the God in whom they believed." St. Cedd, after laboring there some time with great success, was called from this mission to a new harvest. Sigbercht, or Sigebert, king of the East-Saxons, paying a visit to Oswy, in {104} Northumberland, was persuaded by that prince to forsake his idols, and was baptized by bishop Finan. When he was returned to his own kingdom, he entreated king Oswy to send him some teachers, who might instruct his people in the faith of Christ. Oswy called St. Cedd out of the province of the midland English, and sent him with another priest to the nation of the East-Saxons. When they had travelled over that whole province, and gathered numerous churches to our Lord, St. Cedd returned to Lindisfarne, to confer with bishop Finan about certain matters of importance. That prelate ordained him bishop of the East-Saxons, having called two other bishops to assist at his consecration. St. Cedd going back to his province, pursued the work he had begun, built churches, and ordained priests and deacons. Two monasteries were erected by him in those parts, which seem afterwards to have been destroyed by the Danes, and never restored. The first, he founded near a city, called by the English Saxons, Ythancester, formerly Othona, seated upon the bank of

the river Pante, (now Froshwell,) which town was afterwards swallowed up by the gradual encroaching of the sea. St. Cedd's other monastery was built at another city called Tillaburg, now Tilbury, near the river Thames, and here Camden supposes the saint chiefly to have resided, as the first English bishops often chose to live in monasteries. But others generally imagine, that London, then the seat of the king, was the ordinary place of his residence, as it was of the ancient bishops of that province, and of all his successors. In a journey which St. Cedd made to his own country, Edilwald, the son of Oswald, who reigned among the Deiri, in Yorkshire, finding him to be a wise and holy man, desired him to accept of some possessions of land to build a monastery, to which the king might resort to offer his prayers with those who should attend the divine service without intermission, and where he might be buried when he died. The king had before with him a brother of our saint, called Celin, a priest of great piety, who administered the divine word, and the sacraments, to him and his family. St. Cedd pitched upon a place amidst craggy and remote mountains, which seemed fitter to be a retreat for robbers, or a lurking place for wild beasts, than a habitation for men. Here he resolved first to spend forty days in fasting and prayer, to consecrate the place to God. For this purpose he retired thither in the beginning of Lent. He ate only in the evening, except on Sundays, and his meal consisted of an egg, and a little milk mingled with water, with a small portion of bread, according to the custom of Lindisfarne, derived from that of St. Columba, by which it appears that, for want of legumes so early in the year, milk and eggs were allowed in that northern climate, which the canons forbade in Lent. Ten days before the end of Lent, the bishop was called to the king for certain pressing affairs, so that he was obliged to commission his priest, Cynibil, who was his brother, to complete it. This monastery being founded in 658, was called Lestingay. St. Cedd placed in it monks, with a superior from Lindisfarne; but continued to superintend the same, and afterwards made several visits thither from London. Our saint excommunicated a certain nobleman among the East-Saxons, for an incestuous marriage; forbidding any Christian to enter his house, or eat with him. Notwithstanding this prohibition, the king went to a banquet at his house. Upon his return, the holy bishop met him, whom, as soon as the king saw, he began to tremble, and lighting from his horse, prostrated himself at his feet, begging pardon for his offence. The bishop touched him with the rod which he held in his hand, and said, "O king, because thou wouldst not refrain from the house of that wicked excommunicated person, thou thyself shalt die in that very house." Accordingly, some time after, the king was basely murdered, in 661. by this nobleman and another, {105} both his own kinsmen, who alleged no other reason for their crime, than that he was too easy in forgiving his enemies. This king was succeeded by Suidhelm, the son of Sexbald, whom St. Cedd regenerated to Christ by baptism. In 664, St. Cedd was present at the conference, or synod, of

Streneshalch, in which he forsook the Scottish custom, and agreed to receive the canonical observance of the time of Easter. Soon after, a great pestilence breaking out in England, St. Cedd died of it, in his beloved monastery of Lestingay, in the mountainous part of Yorkshire, since destroyed by the Danes, so that its exact situation is not known. He was first buried in the open cemetery, but, not long after, a church of stone being built in the same monastery, under the invocation of the Blessed Virgin, the mother of our Lord, his body was removed, and laid at the right hand of the altar. Thirty of the saint's religious brethren in Essex, upon the news of his death, came to Lestingay, in the resolution to live and die where their holy father had ended his life. They were willingly received by their brethren, but were all carried off by the same pestilence, except a little boy, who was afterwards found not to have been then baptized, and being in process of time advanced to the priesthood, lived to gain many souls to God. St. Cedd died on the 26th of October, but is commemorated in the English Martyrology on the 7th of January. See Bede, Hist. I. 3, c. 21, 22, 23. Wharton Hist. Episc. Lond. &c.

ST. KENTIGERNA, WIDOW.

SHE is commemorated on the 7th of January, in the Aberdeen Breviary, from which we learn, that she was of royal blood, daughter of Kelly, prince of Leinster in Ireland, as Colgan proves from ancient monuments. She was mother of the holy abbot St. Foelan, or Felan. After the death of her husband, she left Ireland, and consecrated her to God in a religious state, and lived in great austerity and humility, and died on the 7th of January, in the year 728. Adam King informs us that a famous parish church bears her name at Loeloumont, in Inchelroch, a small island into which she retired some time before her death, that she might with greater liberty give herself up to heavenly meditation. See Brev. Aberden. et Colgan ad 7 Jan. p. 23.

ST. ALDRIC, BISHOP OF MANS, C.

THIS saint was born of a noble family, of partly Saxon and partly Bavarian extraction, about the year 800. At twelve years of age he was placed by his father in the court of Charlemagne, in the family of Lewis le Débonnaire, where, by his application to the exercises of devotion, and to serious studies, and by his eminent virtue, he gained the esteem of the whole court. But the false lustre of worldly honors had no charms to one who, from his infancy, had entertained no other desire than that of consecrating himself to the divine service. About the year 821, bidding adieu to the court, he retired from Aix-la-chapelle to Metz, where he entered himself amongst the clergy, in the bishop's seminary, and received the clerical tonsure. Two years after, he was promoted to

the holy orders of deacon, and, after three years more, to the priesthood. The emperor Lewis le Débonnaire called him again to court, and made him his first chaplain and his confessor. In 832, St. Aldric was chosen bishop of Mans, and consecrated on the 22d of December. The emperor arrived at Mans three days after, and kept the {106} Christmas holydays with him. The holy pastor was humble, patient, severe towards himself, and mild and charitable to all others. He employed both his patrimony and his whole interest and credit in relieving the poor, redeeming captives, establishing churches and monasteries, and promoting piety and religion. In the civil wars which divided the French monarchy, his fidelity to his prince, and to his successor Charles the Bald, was inviolable, for which he was for almost a year expelled, by the factious, from his see; though it is a subject of dispute whether this happened in the former or in the latter reign. It was a principal part of his care, to maintain an exact discipline in his clergy; for whose use he drew up a collection of canons, of councils, and decretals of popes, called his Capitulars, which seems to have been the most learned and judicious work of that kind which that age produced, so that the loss of it is much regretted.[1] Some fragments have reached us of the excellent regulations which he made for the celebration of the divine service, in which he orders ten wax candles, and ninety lamps with oil, to be lighted up in his cathedral on all great festivals.[2] We have three testaments of this holy prelate extant.[3] The last is an edifying monument of his sincere piety: in the two first, he bequeaths several lands and possessions to many churches of his diocese, adding prudent advice and regulations for maintaining good order, and a spirit of charity, between the clergy and monks. In 836, he was deputed by the council of Aix-la-chapelle, with Erchenrad, bishop of Paris, to Pepin, king of Aquitain, who was then reconciled with the emperor his father; and that prince was prevailed on by them to cause all the possessions of churches, which had been seized by those of his party, to be restored. Our saint assisted at the eighth council of Paris, in 846, and at the council of Tours, in 849. The two last years of his life he was confined to his bed by a palsy, during which time he redoubled his fervor and assiduity in holy prayer, for which he had from his infancy an extraordinary ardor. He died the 7th of January, 856, having been bishop almost twenty-four years. He was buried in the church of St. Vincent, to which, and the monastery to which it belongs, he had been a great benefactor. His relics are honorably preserved there at this day, and his festival has been kept at Mans from time immemorial. See his life published by Baluze, T. 3, Miscell. from an ancient MS. belonging to his church. The author produces many original public instruments, and seems to have been contemporary. (See Hist Lit. de la France, T. 5, p. 145.) Another life, probably compiled by a canon of the cathedral of Mans, in the time of Robert, successor to Saint Aldric, is given us by Mabillon, Annal. T. 3, p. 46, 246, 397, &c., but inserts some false pieces. (See

Hist. Lit. ib. p. 148.) The life of St. Aldric, which we find in Bollandus, is a modern piece composed by John Moreau, canon of Mans.

Footnotes:

1. See Baluze, Capitul. Regnum Fr. T. 2, p. 44.
2. Ibid. p. 143.
3. Ib. p. 63, 70, 72, 80.

SAINT THILLO,

CALLED IN FRANCE THEAU, IN FLANDERS TILLOINE, OR TILMAN, C.

HE was by birth a Saxon, and being made captive, was carried into the Low Countries, where he was ransomed and baptized by St. Eligius. That apostolical man sent him to his abbey of Solignac, in Limousin. St. Thillo was called thence by St. Eligius, ordained priest, and employed by him some time at Tournay, and in other parts of the Low Countries. The inhabitants of the country of Isengihen, near Courtray, regard him as their apostle. Some years after the death of St. Eligius, St. Thillo returned to Solignac, {107} and lived a recluse near that abbey, in simplicity, devotion, and austerities, imitating the Antonies and Macariuses. He died in his solitude, about the year 702, of his age ninety-four, and was honored with miracles. His name is famous in the French and Belgic calendars, though it occurs not in the Roman. St. Owen, in his life of St. Eligius, names Thillo first among the seven disciples of that saint, who worked with him at his trade of goldsmith, and imitated him in all his religious exercises, before that holy man was engaged in the ministry of the church. Many churches in Flanders, Auvergne, Limousin, and other places, are dedicated to God, under his invocation. The anonymous life of St. Thillo, in Bollandus, is not altogether authentic; the history which Mabillon gives of him from the Breviary of Solignac, is of more authority, (Mab. Sæc. 2, Ben. p. 996.) See also Bulteau, Hist. Ben. T. i. l. 3, c. 16. Molanus in Natal. Sanct. Belgii, &c.

ST. CANUT,

SECOND son of Eric the Good, king of Denmark, was made duke of Sleswig, his elder brother Nicholas being king of Denmark. Their father, who lived with his people as a father with his children, and no one ever left him without comfort, says the ancient chronicle Knytling-Saga, p. 71, died in Cyprus, going on a pilgrimage to the holy land, in which he had been received by Alexius Comnenus, emperor, at Constantinople, with the greatest honor, and had founded an hospital at Lucca for Danish pilgrims. He died in 1103, on the 11th of July. Mallet, 1. 2, p. 112.

Canut set himself to make justice and peace reign in his principality: those warriors could not easily be restrained from plundering. One day, when he had condemned several together to be hanged for piracies, one cried out, that he was of blood royal, and related to Canut. The prince answered, that to honor his extraction, he should be hanged on the top of the highest mast of his ship, which was executed. (Helmold, l. 6, c. 49) Henry, king of the Sclavi, being dead, and his two sons, St. Canut his nephew succeeded, paid homage to the emperor Lothaire II. and was crowned by him king of the Obotrites, or western Sclavi. St. Canut was much honored by that emperor, in whose court he had spent part of his youth. Valor, prudence, zeal, and goodness, endeared him to all. He was slain by conspiracy of the jealous Danes, the 7th of January, 1130, and canonized in 1171. His son became duke of Sleswig, and in 1158 king of Denmark, called Valdemar I. and the Great, from his virtuous and glorious actions.

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JANUARY VIII.

ST. APOLLINARIS, THE APOLOGIST,

BISHOP

From Eusebius, Theodoret, St. Jerom, &c. See Tillemont, Mem. t. 2, p. 492, and Hist des Emp. t. 2, p. 309.

A.D. 175.

CLAUDIUS APOLLINARIS, bishop of Hierapolis, in Phrygia, was one of the most illustrious prelates of the second age. Notwithstanding the great encomiums bestowed on him by Eusebius, St. Jerom, Theodoret, and others, we know but very little of his actions; and his writings, which then were held in great esteem, seem now to be all lost. Photius,[1] who had read them, and who was a very good judge, commends them both for their style and matter. He wrote against the Encratites, and other heretics, and pointed out, as St. Jerom testifies,[2] from what philosophical sect each heresy derived its errors. The last of these works was against the Montanists and their pretended prophets, who began to appear in Phrygia about the year 171. But nothing rendered his name so illustrious, as his noble apology for the Christian religion, which he addressed to the emperor Marcus Aurelius, about the year 175, soon after the miraculous victory that prince had obtained over the Quadi by the prayers of the Christians, of which the saint made mention.

Marcus Aurelius having long attempted, without success, to subdue the Germans by his generals, resolved in the thirteenth year of his reign, and of Christ 171, to lead a powerful army against them. He was beyond the Danube, (for Germany was extended much further eastward than it is at present,) when the Quadi, a people inhabiting that tract now called Moravia, surrounded him in a very disadvantageous situation, so that there was no possibility that either he or his army could escape out of their hands, or subsist long where they were, for want of water. The twelfth legion, called the Melitine, from a town of that name in Armenia, where it had been quartered a long time, was chiefly composed of Christians. These, when the army was drawn up, but languid and perishing with thirst, fell upon their knees, "as we are accustomed to do at prayer," says Eusebius, and poured forth earnest supplications to God in this public extremity of their state and emperor, though hitherto he had been a persecutor of their religion. The strangeness of the sight surprised the enemies, who had more reason to be astonished at the event; for all on a sudden the sky was darkened with clouds, and a thick rain showered down with impetuosity just as the Barbarians had assailed the Roman camp. The Romans fought and drank at the same time, catching the rain, as it fell, in their helmets, and often swallowing it mingled with blood. Though by this means exceedingly refreshed, the Germans were much too strong for them; but the storm being driven by a violent wind upon their faces, and accompanied with dreadful flashes of lightning, and loud thunder, the Germans were deprived of their sight, beaten down to the ground, and terrified to such a degree, that they were entirely routed and put to flight. Both heathen and Christian writers give this account of the victory. The heathens ascribe it, some to the power of {109} magic, others to their gods, as Dio Cassius;[3] but the Christians unanimously recount it as a miracle obtained by the prayers of this legion, as St. Apollinaris in his apology to this very emperor, who adds, that as an acknowledgment, the emperor immediately gave it the name of the Thundering Legion, and from him it is so called by Eusebius,[4] Tertullian,[5] St. Jerom,[6] and St. Gregory of Nyssa.[7]

The Quadi and Sarmatians brought back thirteen thousand prisoners, whom they had taken, and begged for peace on whatever conditions it should please the emperor to grant it them. Marcus Aurelius hereupon took the title of the _seventh time emperor_, contrary to custom, and without the consent of the senate, regarding it as given him by heaven. Out of gratitude to his Christian soldiers, he published an edict, in which he confessed himself indebted for his delivery _to the shower obtained_, PERHAPS, _by the prayers of the Christians_;[8] and more he could not say without danger of exasperating the pagans. In it he forbade, under pain of death, any one to accuse a Christian on account of his religion; yet, by a strange inconsistency, especially in so wise a prince, being overawed by the opposition of the senate, he had not the courage to

abolish the laws already made and in force against Christians. Hence, even after this, in the same reign, many suffered martyrdom, though their accusers were also put to death; as in the case of St. Apollonius and of the martyrs of Lyons. Trajan had in like manner forbid Christians to be accused, yet commanded them to be punished with death if accused, as may be seen declared by him in his famous letter to Pliny the Younger. The glaring injustice of which law Tertullian demonstrates by an unanswerable dilemma.

St. Apollinaris, who could not see his flock torn in pieces and be silent, penned his apology to the emperor, about the year 172, to remind him of the benefit he had received from God by the prayers of the Christians, and to implore his protection. We have no account of the time of this holy man's death, which probably happened before that of Marcus Aurelius. The Roman Martyrology mentions him on the 8th of January.

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We believe the same great truths, and divine mysteries,--we profess the same faith which produced such wonderful fruits in the souls of the saints. Whence comes it that it has not the like effects in us?--that though we acknowledge virtue to be the richest treasure of the soul of man, we take little pains about it, passionately seek the things of this world, are cast down and broken under every adversity, and curb and restrain our passions only by halves?--that the most glorious objects, God and heaven, and the amazing and dreadful truths, a judgment to come, hell, and eternity, strike us so feebly, and operate so little in us? The reason is plain: because we meditate not sufficiently on these great truths. Our notions of them are dim and imperfect; our thoughts pass so slightly over them, that they scarce retain any print or traces of them. Otherwise it is impossible that things {110} so great and terrible should excite in us no fear, or that things in their own nature infinitely amiable, should enkindle in us no desire. Slight and faint images of things move our minds very weakly, and affect them very coldly, especially in such matters as are not subject to our senses. We therefore grossly deceive ourselves in not allotting more time to the study of divine truths. It is not enough barely to believe them, and let our thoughts now and then glance upon them: that knowledge which shows us heaven, will not bring us to the possession of it, and will deserve punishments, not rewards, if it remain slight, weak, and superficial. By serious and frequent meditation it must be concocted, digested, and turned into the nourishment of our affections, before it can be powerful and operative enough to change them, and produce the necessary fruit in our lives. For this all the saints affected solitude and retreats from the noise and hurry of the world, as much as their circumstances allowed

them.

Footnotes:

1. {}
2. Ep. 83, ad Magn.
3. B. 71.
4. Hist. B. 5, c. 5.
5. Apol. c. 5. L. ad Scap. c. 4.
6. Chron.
7. Or. 2, de 40 mart.
8. *Christianorum FORTE militum precationibus impetrato imbri*. Tertull. Apolog. c. 5. Euseb. l. 5, c. 5. Some take the word *forte* here to signify, *casually, accidentally, as hap was*. Several learned Protestants have written in defence of this miracle: see Mr. Weston's dissertation in 1748. The exceptions of Le Clerc, Hist. Eccl. p. 744, and of Moyle, in his essay on the Thundering Legion, deserve no notice. The deliverance of the emperor is represented on the *Columna Antoniniana*, in Rome, by the figure of a Jupiter Pluvius, being that of an old man flying in the air, with his arms expanded, and a long beard which seems to waste away in rain. The soldiers are there represented as relieved by this sudden tempest, and in a posture, partly drinking of the rain-water, and partly fighting against the enemy; who, on the contrary are represented as stretched out on the ground with their horses, and upon them only the dreadful part of the storm descending. The original letter of Marcus Aurelius concerning this matter, was extant when Tertullian and St. Jerom wrote. See Hier. in Chron. Euseb. ad annum 176. Tert. Apol. c. 5, et lib. ad Scapul. The letter of Marcus Aurelius to the senate now extant, is rejected as supposititious by Scaliger, (*Animadv. In Eus. ad an. 189.*) It is published in the new edition of the works of Marcus Aurelius, printed by Robert Fowles in 1748, t. 1, p. 127, in Greek, t. 2, p. 126, in Latin, with notes, ib. p. 212. Mamachi, t. 1, p 366.

ST. SEVERINUS, ABBOT,

AND APOSTLE OF NORICUM, OR AUSTRIA.

From his life, by Eugippius his disciple, who was present at his death. See Tillemont, t. 16, p. 168. Lambecius Bibl. Vend. t. 1, p. 28, and Bollandus, p. 497.

A.D. 482.

WE know nothing of the birth or country of this saint. From the purity of his Latin, he was generally supposed to be a Roman; and his care to

conceal what he was according to the world, was taken for a proof of his humility, and a presumption that he was a person of birth. He spent the first part of his life in the deserts of the East; but, inflamed with an ardent zeal for the glory of God, he left his retreat to preach the gospel in the North. At first he came to Astures, now Stokeraw, situate above Vienna; but finding the people hardened in vice, he foretold the punishment God had prepared for them, and repaired to Comagenes, now Haynburg on the Danube, eight leagues westward of Vienna. It was not long ere his prophecy was verified; for Astures was laid waste, and the inhabitants destroyed by the sword of the Huns, soon after the death of Attila. St. Severinus's ancient host with great danger made his escape to him at Comagenes. By the accomplishment of this prophecy, and by several miracles he wrought, the name of the saint became famous. Favianes, a city on the Danube, twenty leagues from Vienna, distressed by a terrible famine, implored his assistance. St. Severinus preached penance among them with great fruit; and he so effectually threatened with the divine vengeance a certain rich woman, who had hoarded up a great quantity of provisions, that she distributed all her stores among the poor. Soon after his arrival, the ice of the Danube and the Inns breaking, the country was abundantly supplied by barges up the rivers. Another time by his prayers he chased away the locusts, which by their swarms had threatened with devastation the whole produce of the year. He wrought many miracles; yet never healed the sore eyes of Bonosus, the dearest to him of his disciples, who spent forty years in almost continual prayer, without any abatement of his fervor. The holy man never ceased to exhort all to repentance and piety: he redeemed captives, relieved the oppressed, was a father to the poor, cured the sick, mitigated or averted public calamities, and brought a blessing wherever he came. Many cities desired him for their bishop; but he withstood their importunities by urging, that it was sufficient he had relinquished his dear solitude for their instruction and comfort.

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He established many monasteries, of which the most considerable was one on the banks of the Danube, near Vienna; but he made none of them the place of his constant abode, often shutting himself up in a hermitage four leagues from his community, where he wholly devoted himself to contemplation. He never ate till after sunset, unless on great festivals. In Lent he ate only once a week. His bed was sackcloth spread on the floor in his oratory. He always walked barefoot, even when the Danube was frozen. Many kings and princes of the Barbarians came to visit him, and among them Odoacer, king of the Heruli, then on his march for Italy. The saint's cell was so low that Odoacer could not stand upright in it. St. Severinus told him that the kingdom he was going to conquer would shortly be his; and Odoacer seeing himself, soon after,

master of Italy, sent honorable letters to the saint, promising him all he was pleased to ask; but Severinus only desired of him the restoration of a certain banished man. Having foretold his death long before it happened, he fell ill of a pleurisy on the 5th of January, and on the fourth day of his illness, having received the viaticum, and arming his whole body with the sign of the cross, and repeating that verse of the psalmist, *Let every spirit praise the Lord*,^[1] he closed his eyes, and expired in the year 482. Six years after, his disciples, obliged by the incursions of Barbarians, retired with his relics into Italy, and deposited them at Luculano, near Naples, where a great monastery was built, of which Eugippius, his disciple, and author of his life, was soon after made the second abbot. In the year 910 they were translated to Naples, where to this day they are honored in a Benedictin abbey, which bears his name. The Roman and other Martyrologies place his festival on this day, as being that of his death.

* * * * *

A perfect spirit of sincere humility is the spirit of the most sublime and heroic degree of Christian virtue and perfection. As the great work of the sanctification of our souls is to be begun by humility, so must it be completed by the same. Humility invites the Holy Ghost into the soul, and prepares her to receive his graces; and from the most perfect charity, which he infuses, she derives a new interior light, and an experimental knowledge of God and herself, with an *infused* humility far clearer in the light of the understanding, in which she sees God's infinite greatness, and her own total insufficiency, baseness, and nothingness, after a quite new manner; and in which she conceives a relish of contempt and humiliations as her due, feels a secret sentiment of joy in suffering them, sincerely loves her own abjection, dependence, and correction, dreads the esteem and praises of others, as snares by which a mortal poison may imperceptibly insinuate itself into her affections, and deprive her of the divine grace; is so far from preferring herself to any one, that she always places herself below all creatures, is almost sunk in the deep abyss of her own nothingness, never speaks of herself to her own advantage, or affects a show of modesty in order to appear humble before men, in all good, gives the *entire* glory to God alone, and as to herself, glories only in her infirmities, pleasing herself in her own weakness and nothingness, rejoicing that God is the great *all* in her and in all creatures.

Footnotes:

1. Ps. 150.

ST. LUCIAN,

APOSTLE OF BEAUVAIS, IN FRANCE.

HE preached the gospel in Gaul, in the third century; came from Rome, and was probably one of the companions of St. Dionysius, of Paris, or at least of St. Quintin. He sealed his mission with his blood at Beauvais, under Julian, vicar or successor to the bloody persecutor Rictius Varus, in the government of Gaul, about the year 290. Maximian, called by the common people Messien, and Julian, the companions of his labors, were crowned with martyrdom at the same place a little before him. His relics, with those of his two colleagues, were discovered in the seventh age, as St. Owen informs us in his life of St. Eligius. They are shown in three gilt shrines, in the abbey which bears his name, and was founded in the eighth century. Rabanus Maurus says, that these relics were famous for miracles in the ninth century.

St. Lucian is styled only martyr, in most calendars down to the sixteenth century, and in the Roman Martyrology, and the calendar of the English Protestants, in all which it is presumed that he was only priest; but a calendar compiled in the reign of Lewis le Débonnaire,[1] gives him the title of bishop, and he is honored in that quality at Beauvias. See Bollandus, p. 540; though the two lives of this saint, published by him, and thought to be one of the ninth, the other of the tenth age, are of little or no authority. Tillemont, T. 4, p. 537. Loisel and Louvet, Hist. de Beauvais, p. 76.

Footnotes:

1. Spicileg. T. 10, p. 130.

ST. PEGA, V.

SHE was sister to St. Guthlack, the famous hermit of Croyland, and though of the royal blood of the Mercian kings, forsook the world, and led an austere retired life in the country which afterwards bore her name, in Northamptonshire, at a distance from her holy brother. Some time after his death she went to Rome, and there slept in the Lord, about the year 719. Ordericus Vitalis says, her relics were honored with miracles, and kept in a church which bore her name at Rome, but this church is not now known. From one in Northamptonshire, a village still retains the name of Peagkirk, vulgarly Pequirk; she was also titular saint of a church and monastery in Pegeland, which St. Edward the Confessor united to Croyland. She is called St. Pee in Northamptonshire, and St. Pege at Croyland. See Ingulph. et Ord. Vitalis, l. 4. Florence of Worcester, ad ann. 714. Harpsfield, sec. 8, c. 19.

ST. VULSIN, BISHOP OF SHIREBURN, C.

WILLIAM of Malmesbury informs us, that St. Dunstan, when bishop of London, appointed him abbot of twelve monks at Thorney, since called Westminster, where Saint Mellitus had built a church in honor of St. Peter. Vulsin was afterwards chosen bishop of Shireburn; his holy life was crowned with a happy death in 973. He is called Ultius by Matthew of Westminster, {113} but his true ancient name, given by Capgrave, is Vulsin. See Malmesbury de Pontif. Angl. l. 2. Capgrave and Harpsfield, sæc. 10, c. 9, sæc. 11, c. 16.

ST. GUDULA, V.

CALLED IN BRABANT GOULE, OR ERGOULE, IN FLEMISH SINTE-R-GOELEN,
PATRONESS OF BRUSSELS.

ST. AMALBERGE, mother of this saint, was niece to Pepin, mayor of the palace. Gudula was educated at Nivelles, under the care of St. Gertrude, her cousin and god-mother; after whose death, in 664, she returned to the house of count Witger, her father, and having by vow consecrated her virginity to God, led there a most austere and holy life, in watching, fasting, and prayer. By her profuse alms, in which she bestowed her whole revenue on the poor, she was truly the mother of all the distressed; though her father's castle was two miles from the church of our Saviour at Morzelle, she went thither early every morning, with a maid to carry a lantern before her; and the wax taper being once put out, is said to have miraculously lighted again at her prayers, whence she is usually represented in pictures with a lantern. She died on the 8th of January, not in 670, as Miræus says, but in 712, and was buried at Ham, near Villeverd. In the reign of Charlemagne, her body was removed to the church of our Saviour at Morzelle, and placed behind the high altar; this emperor, out of veneration of her memory, often resorted thither to pray, and founded there a nunnery, which soon after changed its name of St. Saviour for that of St. Goule: this house was destroyed in the irruptions of the Normans. The relics of St. Gudula, by the care of Charles, duke of Lorraine, (in which Brabant was then comprised,) were translated to Brussels, in 978, where they were first deposited to the church of St. Gery, but in 1047, removed into the great collegiate church of St. Michael, since called from her St. Gudula's. See her life wrote by Hubert of Brabant, in the eleventh century, soon after this translation of her relics to St. Michael's, who assures us that he took the whole relation from an ancient life of this saint, having only changed the order and style.

ST. NATHALAN, BISHOP OF ABERDEEN, C.

HE possessed a large estate, which he distributed among the poor; and seeing that agriculture is an employment best suiting a life of contemplation, he made this an exercise of penance, joining with the same assiduous prayer. He was a proficient in profane and sacred learning, and being made bishop, (to which dignity he was raised by the pope, in a journey of devotion which he made to Rome,) he continued to employ his revenues in charities as before, living himself in great austerity by the labor of his hands, and at the same time preaching the gospel to the people. By his means Scotland was preserved from the Pelagian heresy. He was one of the apostles of that country, and died in 452. He resided at Tullicht, now in the diocese of Aberdeen, and built the churches of Tullicht Bothelim, and of the Hill; in the former of these he was buried, and it long continued famous for miracles wrought by his relics, which were preserved there till the change of religion. See King, the Chronicles of Dumferling, and the lessons of the Aberdeen Breviary on this day. The see of Aberdeen was {114} not then regularly established; it was first erected at Murthlac by St. Bean, in the beginning of the eleventh century, and translated thence to Aberdeen by Nectan, the fourth bishop, in the reign of king David.[2] See Hector Boetius in the lives of the bishops of Aberdeen,[3] and Spotswood, b. 2, p. 101.

Footnotes:

1. The Aberdeen Breviary resembles that called *_of Sarum_*, and contains the feasts of many French saints. It was printed at Edinburg, by Walter Chapman, in 1509.
2. Few authentic memoirs of the ancient Scotch church, or history, have been handed down to us, except those of certain noble families. A catalogue of the bishops of Galloway, from St. Ninianus, in 450; of the archbishops of Glasgow, from St. Kentigern; of St. Andrew's, from the year 840; and of the bishops of the other sees, from the twelfth century, is printed at the end of an old edition of Spotswood in 166{} and reprinted by bishop Burnet, in an appendix to his memoirs of the house of Hamilton.
3. De vitis episcoporum. Aberd. Prælo. Afrensiano, anno 1522.

JANUARY IX.

ST. PETER OF SEBASTE, B.C.

From the life of his sister St. Macrina, composed by their brother St. Gregory of Nyssa; and from St. Gregory Naz. Or. 20. See also Theodoret, Hist. Eccl. l. 4, c. 30. Rufin, l. 2., c. 9, and the judicious compilation of Tillemont, in his life of St. Gregory of Nyssa, art. 6,

t. 9, p. 572.

About the year 387.

THE family of which St. Peter descended, was very ancient and illustrious; St. Gregory Nazianzen tells us, that his pedigree was made up of a list of celebrated heroes; but their names are long since buried in oblivion, while those of the saints which it gave to the church, and who despised the world and its honors, are immortal in the records of the church, and are written in the book of life; for the light of faith, and the grace of the Almighty, extinguishing in their breasts the sparks of worldly ambition, inspired them with a most vehement ardor to attain the perfection of Christian virtue, and changed their family into a house of saints; three brothers were at the same time eminently holy bishops, St. Basil, St. Gregory of Nyssa, and St. Peter of Sebaste; and their eldest sister, St. Macrina, was the spiritual mother of many saints and excellent doctors; their father and mother, St. Basil the Elder, and St. Emolia, were banished for their faith in the reign of the emperor Galerius Maximian, and fled into the deserts of Pontus; they are recorded together in the Roman Martyrology, on the 30th of May: the grandmother of our pious and fruitful family of saints, was the celebrated St. Macrina the Elder, who was instructed in the science of salvation, by St. Gregory Thaumaturgus. St. Peter of Sebaste was the youngest of ten children, and lost his father in his cradle, some think before he was born; and his eldest sister, Macrina, took care of his education, in which it was her only aim to instruct him in the maxims of religion, and form him to perfect piety; profane studies she thought of little use, to one who designed to make salvation the sole end of all his inquiries and pursuits, nor did he ever make them any part of his employment, confining his views to a monastic state. His mother had founded two monasteries, one for men, the other for women; the former she put under the direction of her son Basil, the latter under that of her daughter Macrina. Peter, whose thoughts were wholly bent on cultivating the seeds of piety that had been sown in him, retired into the house governed by his brother, situated on the bank of the river Iris; when St. Basil was obliged to quit that post, in 362, he left the abbacy in the hands of St. Peter, who discharged this office for {115} several years with great prudence and virtue. When the provinces of Pontus and Cappadocia were visited by a severe famine, he gave a remarkable proof of his charity; human prudence would have advised him to be frugal in the relief of others, till his own family should be secured against that calamity; but Peter had studied the principles of Christian charity in another school, and liberally disposed of all that belonged to his monastery, and whatever he could raise, to supply with necessaries the numerous crowds that daily resorted to him, in that time of distress. Soon after St. Basil was made bishop of Cæsarea in

Cappadocia, in 370, he promoted his brother Peter to the priesthood; the holy abbot looked on the holy orders he had received as a fresh engagement to perfection. His brother St. Basil died on the 1st of January, in 379, and his sister Macrina in November, the same year. Eustathius, bishop of Sebaste, in Armenia, a violent Arian, and a furious persecutor of St. Basil, seems to have died soon after them, for St. Peter was consecrated bishop of Sebaste in 380, to root out the Arian heresy in that diocese, where it had taken deep root; the zeal of a saint was necessary, nor can we doubt but God placed our saint in that dignity for this purpose. A letter which St. Peter wrote, and which is prefixed to St. Gregory of Nyssa's books against Eunomius, has entitled him to a rank among the ecclesiastical writers, and is a standing proof, that though he had confined himself to sacred studies, yet by good conversation and reading, and by the dint of genius, and an excellent understanding, he was inferior to none but his incomparable brother Basil, and his colleague Nazianzen, in solid eloquence. In 381, he attended the general council held at Constantinople, and joined the other bishops in condemning the Macedonian heretics. Not only his brother St. Gregory, but also Theodoret, and all antiquity, bear testimony to his extraordinary sanctity, prudence, and zeal. His death happened in summer, about the year 387, and his brother of Nyssa mentions, that his memory was honored at Sebaste (probably the very year after his death) by an anniversary solemnity, with several martyrs of that city.[1] His name occurs in the Roman Martyrology, on the 9th of January.

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We admire to see a whole family of saints! This prodigy of grace, under God, was owing to the example, prayers, and exhortations of the elder St. Macrina, which had this wonderful influence and effect; from her they learned most heartily and deeply to imbibe the true spirit of self-denial and humility, which all Christians confess to be the fundamental maxim of the gospel; but this they generally acknowledge in speculation only, whereas it is in the heart that this foundation is to be laid: we must entertain no attachment, says St. Gregory of Nyssa,[2] to any thing, especially where there is most danger of passion, by some sensual pleasure annexed; and we must begin by being upon our guard against sensuality in eating, which is the most ancient enemy, and the father of vice: we must observe in our whole life the most exact rule of temperance, never making the pleasure of sense our end, but only the necessity of the use we make of things, even those in which a pleasure is taken. In another treatise he says,[3] he who despises the world, must also renounce himself, so as never to follow his own will, but purely to seek in all things the will of God; we are his in justice, his will must be the law and rule of our whole life. This precept of dying

to ourselves, that Christ may live in us, and all our affections and actions governed by his spirit, is excellently inculcated by St. Basil the Great.[4]

Footnotes:

1. St. Gr. Nyss. ep. ad Flav. t. 3, p. 645.
2. St. Gr. Nyss. de Virg. c. 9.
3. St. Basil, in Ps. 34, de Bapt. l. 1, et interr. 237.
4. Id. de perfectâ Christi formâ.

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SS. JULIAN AND BASILISSA, MM.

ACCORDING to their acts, and the ancient Martyrologies, though engaged in a married state, they by mutual consent lived in perpetual chastity, sanctified themselves by the most perfect exercises of an ascetic life, and employed their revenues in relieving the poor and the sick; for this purpose they converted their house into a kind of hospital, in which, if we may credit their acts, they sometimes entertained a thousand indigent persons. Basilissa attended those of her sex, in separate lodgings from the men, of whom Julian took care, who from his charity is surnamed the Hospitalarian. Egypt, where they lived, had then begun to abound with examples of persons, who, either in cities or in deserts, devoted themselves to the most perfect exercises of charity, penance, and contemplation. Basilissa, after having stood severe persecutions, died in peace; Julian survived her many years, and received the crown of a glorious martyrdom, together with Celsus a youth, Antony a priest, Anastatius, and Marcianilla the mother of Celsus. They seem to have suffered in the reign of Maximin II., in 313, on the 6th of January; for, in the most ancient lectionary used in the church of Paris, under the first race of the French kings, quoted by Chatelain,[1] and several ancient calendars, their festival is marked on that day, or on the eve. On account of the concurrence of the Epiphany, it was deferred in different churches to the 7, 8, 9, 10, 11, 12, 13, 14, 17, 27, 28, or 29th, of January; 12, 13, 14, 17, 19, 24, or 27th, of February; 20, 21, or 22d of June; or 31st of August. The menology, published by Canisius, places the martyrdom of St. Julian and his companions, at Antinopolis in Egypt; certain ancient MS. copies of the Martyrology, which bear the name of St. Jerom, say more correctly Antinous: by mistaking the abbreviation of this name in some MS. copies, several Latins have read it Antioch;[2] and the Latin acts say these martyrs suffered at Antioch in Egypt: but no town of that name is ever mentioned in that country; though Seleucus, the son of Antiochus, gave it to sixteen cities which he built in Asia, as Appian takes notice. Many churches and hospitals in the east, and especially in the west, bear the name of one or other of

these martyrs: at Antioch, in Syria, our St. Julian was titular saint of a famous church and St. Julian of Anazarbus, of two others. Chatelain[3] proves from ancient images and other monuments, that four churches at home, and three out of five at Paris, which bear the name of St. Julian, were originally dedicated under the name of St. Julian the hospitalarian and martyr; though some of these latter afterward took either St. Julian bishop of Mans, confessor, or St. Julian of Brioude, martyr, for patron. The same has happened to some, out of the great number of churches and hospitals in the Low Countries, erected under his invocation; but the hospitalarian and martyr is still retained in the office of the greatest part, especially at Brussels, Antwerp, Tournay, Douay, &c. In the time of St. Gregory the Great, the skull of St. Julian, husband of St. Basilissa, was brought out of the east into France, and given to queen Brunehault; she gave it to the nunnery which she founded at Etampes; part of it is at present in the {117} monastery of Morigny, near Etampes, and part in the church of the regular canonesses of St. Basilissa, at Paris.[4]

Footnotes:

1. Notes sur le Martyrol. 6 Jan., p. 106. Mabill. Lit. Gallic. I. 2, pp. 115, 116.
2. The abbreviation _Antio_ for Antinous, found in a MS. copy mentioned by Chatelain, p. 106, was probably mistaken for Antioch, a name better known. Certain circumstances related from the false acts of these martyrs, by St. Antoninus, gave occasion to the painters in Italy to represent St. Julian as a sportsman with a hawk on his hand; and in France, as a boatsman, in a barge; and the postillions and bargemen keep his feast, as of their principal patron.
3. Notes on Jan. 6, p. 109.
4. See Chatelain, notes on Jan. 6, p. 110, from a MS. at Morigny.

ST. MARCIANA, V.M.

SHE was a native of Rusuccur in Mauritania, and courageously despising all worldly advantages, to secure to herself the possession of the precious jewel of heavenly grace, she was called to the trial in the persecution of Dioclesian, which was continued in Africa under his successors, till the death of Severus, who was declared Cæsar in 305, and slain in 309. St. Marciana was beaten with clubs, and her chastity exposed to the rude attempts of pagan gladiators, in which danger God miraculously preserved her, and she became the happy instrument of the conversion of one of them to the faith: at length she was torn in pieces by a wild bull and a leopard, in the amphitheatre at Cæsarea in Mauritania. She is the same who is commemorated on the 12th of July, in the ancient breviary of Toledo; and in the Roman, and some other

Martyrologies, both on the 9th of July, and on the 9th of January. See a beautiful ancient hymn in her praise, in the Mozarabic breviary, and her acts in Bollandus, though their authority is not altogether certain. Consult Tillemont, t. 5, p. 263. Chatelain, notes on the 9th of January p. 146.

ST. BRITHWALD, ARCHBISHOP OF CANTERBURY.

HE was abbot of Glastenbury, but resigning that dignity, came to the little monastery of Riculf, or Riculver, near the isle of Thanet, in Kent, that he might improve himself in the study of the Holy Scriptures, in the neighborhood of St. Theodorus; after whose death he was promoted to the see of Canterbury, in 692, in which he sat thirty-seven years and six months, a living {icon} of perfection to this church. He died in 731. See John of Glastenbury, published by Hearne; William of Malmesbury, in the antiquities of Glastenbury, published by Thomas Gale; and Bede, l. 5, c. 9, and 24.

ST. FELAN, OR FOELAN, ABBOT

HIS name is famous in the ancient Scottish and Irish Calendars. The example and instructions of his pious parents, Feriach and St. Kentigerna, inspired him from the cradle with the most ardent love of virtue. In his youth, despising the flattering worldly advantages to which high birth and a great fortune entitled him, he received the monastic habit from a holy abbot named Mundus, and passed many years in a cell at some distance from the monastery, not far from St. Andrew's. He was by compulsion drawn from this close solitude, being chosen abbot. His sanctity in this public station shone forth with a bright light. After some years he resigned this charge, and retired to his uncle Congan, brother to his mother, in a place called Siracht, a mountainous part of Glendarchy, now in Fifeshire, where, with the assistance of seven others, he built a church, near which he served for several years. God glorified him by a wonderful gift of miracles; and called him to the reward of his labors on the 9th of January, in the seventh century. {118} He was buried in Straphilline, and his relics were long preserved there with honor. This account is given us of him in the lessons of the Aberdeen Breviary.[1] The Scottish historians[2] attribute to the intercession of St. Felan a memorable victory obtained by king Robert Bruce, in 1314, over a numerous army of English, at Bannocburn, not far from Sterling, in the reign of Edward II. of England, who narrowly escaped, being obliged to pass the Tweed in a boat, with only one companion. See Lesley, l. 17; Boetius, l. 14. Chatelain certainly mistakes in confounding this saint with St. Finan, bishop of Lindisfarne.[3]

Footnotes:

1. T. 1, part 2, fol. 28.
2. Hector Boetius, l. 14, &c.
3. St. Felan flourished in the county of Fife, and probably in the monastery of Pettinuime, where his memory was famous, as is testified by the author of MS. memoirs on the Scottish saints, preserved in the college of the Scots at Paris, who declares himself to have been a missionary priest in Scotland to 1609. The county of Fife was famous for the rich and most ancient monasteries of Dumferling, Lindore, St. Andrew's, or Colrosse, or Course, Pettinuime, Balmure, and Petmoace; and two stately nunneries: Aberdaure and Elcho. All these noble buildings they levelled to the ground with incredible fury, crying, "Pull down, pull down: the crows' nest must be utterly exterminated, lest they should return and attempt again to renew their settlement." lb. MS. fol. 7.

ST. ADRIAN, ABBOT AT CANTERBURY

DIVINE Providence conducted this holy man to Britain, in order to make him an instructor of innumerable saints. Adrian was an African by birth, and was abbot of Nerida, not far from Naples, when pope Vitalian, upon the death of St. Deusdedit the archbishop of Canterbury, judged him, for his skill in sacred learning, and experience in the paths of true interior virtue, to be of all others the most proper person to be the doctor of a nation, zealous in the pursuit of virtue, but as yet ignorant in the sciences, and in the canons of the church. The humble servant of God found means to decline that dignity, by recommending St. Theodorus as most capable, but refused not to share in the laborious part of the ministry. The pope therefore enjoined him to be the companion, assistant, and adviser of the apostolic archbishop, which charge Adrian willingly took upon himself. In travelling through France with St. Theodorus, he was stopped by Ebroin, the jealous mayor of the palace, who feared lest the emperor of the East had given these two persons, who were his born subjects, some commission in favor of his pretensions to the western kingdoms. Adrian stayed a long time in France, at Meaux, and in other places, before he was allowed to pursue his journey. St. Theodorus established him abbot of the monastery of SS. Peter and Paul, afterward called St. Austin, near Canterbury, where he taught the learned languages and the sciences, and principally the precepts and maxims of our divine religion. He had illustrated this island by his heavenly doctrine, and the bright example of his virtues, for the space of thirty-nine years, when he departed to our Lord on the 9th of January, in the year 710. His tomb was famed for miracles, as we are assured by Joscelin the Monk, quoted by William of Malmesbury and Capgrave; and his name is inserted in the English calendars. See Bede, l. 4, c. 1, l. 5, c. 21. Malmesb. de Pontif. Angl. and Capgrave.

ST. VANENG, C.

FROM various fragments of ancient histories of his life, the most modern of which was compiled in the twelfth century, it appears that Vaneng was made by Clotaire III. governor of that part of Neustria, or Normandy, which was anciently inhabited by the Caletes, and is called Pais de Caux, {119} at which time he took great pleasure in hunting.

Nevertheless, he was very pious, and particularly devout to St. Eulalia of Barcelona, called in Guienne, St. Aulaire. One night he seemed, in a dream, to hear that holy Virgin and Martyr repeat to him those words of our blessed Redeemer in the gospel, that "it is easier for a camel to pass through the eye of a needle, than for a rich man to be saved." Soon after this he quitted the world, assisted St. Vandrille in building the churches of SS. Peter and Paul at Fontenelles, and founded in the valley of Fécam[1] a church in honor of the holy Trinity, with a great nunnery adjoining, under the direction of St. Oves and St. Vandrille.

Hildemarca, a very virtuous nun, was called from Bourdeaux, and appointed the first abbess. Under her, three hundred and sixty nuns served God in this house, and were divided into as many choirs as were sufficient, by succeeding one another, to continue the divine office night and day without interruption. St. Vaneng died about the year 688, and is honored, in the Gallican and Benedictin Martyrologies, on the 9th of January; but at St. Vandrille's, and in other monasteries in Normandy, on the 31st of January. This saint is titular patron of several churches in Aquitain and Normandy; one near Touars in Poictou has given its name to the village of St. Vaneng. His body is possessed in a rich shrine, in the abbatial church of Our Lady at Ham, in Picardy, belonging to the regular canons of St. Genevieve. See Mabillon, t. 2, p. 972; Bollandus, and chiefly the life of St. Vaneng, judiciously collected and printed at Paris in 1700;[2] also, the breviary of the abbey of Fontenelle, now St. Vandrille's. The abbeys of Fécam, St. Vandrille, Jumiege, Bec, St. Stephen's at Caen, Cerisy, &c., are now of the reformed congregation of St. Maur, abbot of St. Benignus, at Dijon, whose life Bollandus has given us among the saints, January 1. Fécam, honored by the dukes of Normandy above all their other monasteries, is the richest and most magnificent abbey in Normandy.

Footnotes:

1. The monastery of Fécam was ruined in the invasion of the Normans. Rollo, who came into France in 876, was baptized, and, after having founded the duchy of Normandy, died in 917. His sepulchral monument is shown in one of the chapels near the door in the cathedral at Rouen. His son William built a palace at Fécam, where his son Richard was born. The church of the Holy Trinity being re-established, this Richard placed in it secular canons; but, on

his death-bed, ordered it to be put into the hands of the monks.

This was executed by his successor, the monks being sent by William the most holy abbot.

2. Ferrarius, an Italian servite, Du-Saussayè, Bollandus, and F. Giry, place among the saints of this day, Sithride, or Sedredo, an English virgin, and second abbess of Farmoutiers. Bede tells us (l. 3, c. 8) that she was daughter of St. Hereswide, by a former husband, before she married Annas, king of the East Angles, and that going to the monastery of Briè, (now Farmoutiers,) she was second abbess between St. Fara and St. Aubierge, King Annas's own daughter. But though St. Aubierge be honored at Farmoutiers in July, with great solemnity, and St. Arthongate in February, the name of Sedredo is not found in the calendar of any church, nor are any of her relics enshrined like the others, unless she be the same with St. Sissetrudis, who in some calendars is named on the 6th, in others on the 7th of May. But St. Sissetrude is called by Jonas of Bobio, cellarer, not abbess. See Chatelain, &c. 3.

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JANUARY X.

SAINT WILLIAM, CONFESSOR,

ARCHBISHOP OF BOURGES.

From his life written by a faithful acquaintance at Bourges, (abridged by Surius,) and again by Peter, a monk of Chaalis, both soon after his death: collected by Dom le Nain, in his history of the Cistercians, t.

7. See also the notes of Bollandus, with a fragment of a third life, and Gallia Christ. Nov. t. 2. p. 63.

A.D. 1209.

WILLIAM BERRUYER, of the illustrious family of the ancient counts of Nevers, was educated by Peter the Hermit, archdeacon of Soissons, his uncle by the mother's side. He learned from his infancy to despise the folly and emptiness of the riches and grandeur of the world, to abhor its pleasures, and to tremble at its dangers. His only delight was in exercises of piety and in his studies, in which he employed his whole time with indefatigable application. He was made canon, first of Soissons, and afterwards of Paris; but he soon took the resolution of abandoning all commerce with the world, and retired into the solitude of Grandmont, where he lived with great regularity in that austere order, till seeing its peace disturbed by a contest which arose between the

fathers and lay-brothers, he passed into the Cistercian, then in wonderful odor of sanctity. He took the habit in the abbey of Pontigny, and shining as a perfect model of monastic perfection, was after some time chosen prior of that house, and afterwards abbot, first of Fontaine-Jean, in the diocese of Sens, (a filiation of Pontigny, founded in 1124, by Peter de Courtenay, son of king Louis the Fat,) and some time after, of Chaalis, near Senlis, a much more numerous monastery, also a filiation of Pontigny, built by Louis the Fat in 1136, a little before his death. St. William always reputed himself the last among his brethren. The universal mortification of his senses and passions, laid in him the foundation of an admirable purity of heart, and an extraordinary gift of prayer; in which he received great heavenly lights, and tasted of the sweets which God has reserved for those to whom he is pleased to communicate himself. The sweetness and cheerfulness of his countenance testified the uninterrupted joy and peace that overflowed his soul, and made virtue appear with the most engaging charms in the midst of austerities.

On the death of Henry de Sully, archbishop of Bourges, the clergy of that church requested his brother Eudo, bishop of Paris, to come and assist them in the election of a pastor. Desirous to choose some abbot of the Cistercian Order, then renowned for holy men, they put on the altar the names of three, written on as many billets. This manner of election by lots would have been superstitious, and a tempting of God, had it been done relying on a miracle without the warrant of divine inspiration. But it deserved not this censure when all the persons proposed seemed equally worthy and fit, as the choice was only recommended to God, and left to this issue by following the rules of his ordinary providence, and imploring his light, without rashness, or a neglect of the usual means of scrutiny: prudence might sometimes even recommend such a method, in order to terminate a debate when the candidates seemed equally qualified. God, in such cases is said sometimes to have miraculously interposed.

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Eudo, accordingly, having written three billets, laid them on the altar, and having made his prayer drew first the name of the abbot William, on whom, at the same time, the majority of the votes of the clergy had made the election fall, the 23d of November, 1200. This news overwhelmed William, with grief. He never would have acquiesced, had he not received a double command in virtue of obedience, from the pope, and from his general the abbot of Citeaux. He left his dear solitude with many tears, and was received at Bourges as one sent by heaven, and soon after was consecrated. In this new dignity his first care was to conform both his exterior and interior to the most perfect rules of sanctity; being

very sensible that a man's first task is to honor God perfectly in his own soul. He redoubled all his austerities, saying, it was now incumbent on him to do penance for others, as well as for himself. He always wore a hair-shirt under his religious habit, and never added, nor diminished, any thing in his clothes, either winter or summer. He never ate any flesh-meat, though he had it at his table for strangers. His attention to feed his flock was no less remarkable, especially in assisting the poor both spiritually and corporally, saying, that he was chiefly sent for them. He was most mild to penitent sinners; but inflexible towards the impenitent, though he refused to have recourse to the civil power against them, the usual remedy of that age. Many such he at last reclaimed by his sweetness and charity. Certain great men, abusing his lenity, usurped the rights of his church; but the saint strenuously defended them even against the king himself, notwithstanding his threats to confiscate his lands. By humility and resolution he overcame several contradictions of his chapter and other clergy. By his zeal he converted many of the Albigenses, contemporary heretics, and was preparing himself for a mission among them, at the time he was seized with his last illness. He would, notwithstanding, preach a farewell sermon to his people, which increased his fever to such a degree that he was obliged to set aside his journey, and take to his bed. Drawing near his end, he received first extreme unction, according to the discipline of that age;[1] then, in order to receive the viaticum, he rose out of bed, fell on his knees melting in tears, and prayed long prostrate with his arms stretched out in the form of a cross. The night following, perceiving his last hour approach, he desired to anticipate the nocturns, which are said at midnight; but having made the sign of the cross on his lips and breast, was able to pronounce no more than the two first words. Then, according to a sign made by him, he was laid on ashes in the hair-cloth which he always privately wore. In this posture he soon after expired, a little past midnight, on the morning of the 10th of January, in 1209. His body was interred in his cathedral; and being honored by many miracles, was taken up in 1217; and in the year following he was canonized by pope Honorius III. His relics were kept with great veneration till 1562, when they were burnt, and scattered in the winds by the Huguenots, on occasion of their plundering the cathedral of Bourges, as Baillet and Bollandus mention. A bone of his arm is shown with veneration at Chaalis, whither it had been sent soon after the saint's body was taken up; and a rib is preserved in the church of the college of Navarre, at Paris, on which the canons of St. Bourges bestowed it in 1399.[2] His festival is kept in that church with great solemnity, and a great concourse of devout persons; St. William being regarded in several parts of France as one of the patrons of the nation, though his name is not mentioned in the Roman Martyrology. The celebrated countess Maud, his niece, out of veneration for his memory, bestowed certain lands in the {122} Nivernois, on the church of

Bourges.[3] B. Philip Berruyer, a nephew of St. William, was archbishop of Bourges from the year 1236 to 1260, in which he died in the odor of sanctity. Nangi ascribes to him many miracles, and other historians bear testimony to his eminent virtue.[4] Dom Martenne has published his edifying original life.[5]

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If we look into the lives of all the saints, we shall find that it was by a spirit and gift of prayer that the Holy Ghost formed in their hearts the most perfect sentiments of all virtues. It is this which enlightens the understanding, and infuses a spiritual knowledge, and a heavenly wisdom, which is incomparably more excellent than that in which philosophers pride themselves. The same purifies the affections, sanctifies the soul, adorns it with virtues, and enriches it with every gift of heaven. Christ, who is the eternal wisdom, came down among us on earth to teach us more perfectly this heavenly language, and he alone is our master in it. He vouchsafed also to be our model. In the first moment in which his holy soul began to exist, it exerted all its powers in contemplating and adorning the divine Trinity, and employed his affections in the most ardent acts of praise, love, thanksgiving, oblation, and the like. His whole moral life was an uninterrupted prayer; more freely to apply himself to this exercise, and to set us an example, he often retired into mountains and deserts, and spent whole nights in prayer; and to this employment he consecrated his last breath upon the cross. By him the saints were inspired to conceive an infinite esteem for holy prayer, and such a wonderful assiduity and ardor in this exercise, that many renounced altogether the commerce of men to only that of God, and his angels; and the rest learned the art of conversing secretly with heaven even amidst their exterior employments, which they only undertook for God. Holy pastors have always made retirement and a life of prayer their apprenticeship or preparation for the ministry, and afterward, amidst its functions were still men of prayer in them, having God always present to their mind, and setting apart intervals in the day, and a considerable part of the nights, to apply themselves with their whole attention to this exercise, in the silence of all creatures.

Footnotes:

1. See Bellarmin, de Arte moriendi. Iuenin, de Sacram. t. 2, et Hist. des Sacr. t. 7.
2. See Chatelain. Not. p. 161, Brev. Paris.
3. Gallia Christ. Nov. t. 2, p. 63{?}.
4. Ib. p. 69.
5. Martenne Anecdote. t. 3, p. 1927.

ST. AGATHO, POPE.

AGATHO, a Sicilian by birth, was remarkable for his charity and benevolence, a profound humility, and an engaging sweetness of temper. Having been several years treasurer of the church of Rome, he succeeded Domnus in the pontificate in 679. He presided by his three legates in the sixth general council, and third of Constantinople, in 680, in the reign of the pious emperor Constantine Pogonatus, against the Monothelite heresy, which he confuted in a learned letter to that emperor, by the tradition of the apostolic church of Rome: "Acknowledged," says he, "by the whole Catholic church, to be the mother and mistress of all other churches, and to derive her superior authority from St. Peter, the prince of the apostles, to whom Christ committed his whole flock, with a promise that his faith should never fail." This epistle was approved as a rule of faith by the same council, which declared, _that Peter spoke by Agatho_. This pope restored St. Wilfrid to the see of York, and was a great benefactor to the Roman clergy and to the churches. Anastatius says, that the number of his miracles procured him the title of Thaumaturgus. He died in 682, having held the pontificate {123} two years and a half. His feast is kept both by the Latins and Greeks. See Anastatius published by Bianchini; also Muratori and Labbé, Conc. t. 6, p. 1109.

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The style of this pope's letters is inferior to that both of his predecessors and successors. The reason he alleges in excusing the legates whom he sent to Constantinople for their want of eloquence, because the graces of speech could not be cultivated amidst the incursions of barbarians, while with much difficulty they earned Thor daily subsistence by manual labor; "But we preserve," said he, with simplicity of heart, "the faith, which our fathers have handed down to us." The bishops, his legates, say the same thing: "Our countries are harassed by the fury of barbarous nations. We live in the midst of battles, inroads, and devastations; our lives pass in continual alarms and anxiety, and we subsist by the labor of our hands."

ST. MARCIAN, PRIEST,

AND TREASURER OF THE CHURCH OF CONSTANTINOPLE, IN THE FIFTH AGE,

WAS born at Constantinople, though of a Roman family related to the imperial house of the Theodosiuses. From his childhood he served God in continual watching, fasting, and prayer, in imitation of St. John the Baptist; and for the relief of the necessitous he gave away immense occult alms. The time which was not employed in these charities, he spent in holy retirement and prayer. In the reign of the emperor

Marcian, Anatolius the archbishop, offering violence to the saint's humility, ordained him priest. In this new state the saint saw himself under a stricter obligation than before of laboring to attain to the summit of Christian perfection; and while he made the instruction of the poor his principal and favorite employment, he redoubled his earnestness in providing for their corporal necessities, and was careful never to relax any part of his austerities. The severity of his morals was made a handle, by those who feared the example of his virtue, as a tacit censure of their sloth, avarice, and irregularities, to fasten upon him a suspicion of Novatianism; but his meekness and silence at length triumphed over the slander. This persecution served more and more to purify his soul, and exceedingly improve his virtue. This shone forth with greater lustre than ever, when the cloud was dispersed; and the patriarch Gennadius, with the great applause of the whole body of the clergy and people, conferred on him the dignity of treasurer, which was the second in that church. St. Marcian built or repaired in a stately manner a great number of churches in Constantinople, confounded the Arians and other heretics, and was famous for miracles both before and after his happy death, which happened towards the end of the fifth century. He is honored both in the Greek Menæa, and Roman Martyrology, on the 10th of January. See his ancient anonymous life in Surius, and Bollandus; also Cedrenus, Sozomen, and Theodorus Lector, l. 1. Codinus Orig. Constant. p. 60. See Tillemont, t. 16, p. 161.

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JANUARY XI.

ST. THEODOSIUS, THE CENOBIARCH.

From his life by Theodorus, bishop of Petra, some time his disciple, in Surius and Bollandus, and commended by Fleury, Baillet, &c.

A.D. 529.

ST. THEODOSIUS was born at Mogariassus, called in latter ages Marissa, in Cappadocia, in 423. He imbibed the first tincture of virtue from the fervent example and pious instructions of his virtuous parents. He was ordained reader, but some time after being moved by Abraham's example to quit his country and friends, he resolved to put this motion in execution. He accordingly set out for Jerusalem, but went purposely out of his road, to visit the famous St. Simeon Stylites on his pillar, who foretold him several circumstances of his life, and gave him proper instructions for his behavior in each. Having satisfied his devotion in visiting the holy places in Jerusalem, he began to consider in what

manner he should dedicate himself to God in a religious state. The dangers of living without a guide, made him prefer a monastery to a hermitage; and he therefore put himself under the direction of a holy man named Longinus, to whom his virtue soon endeared him in a very particular manner. A pious lady having built a church under the invocation of the Blessed Virgin, on the high road to Bethlehem, Longinus could not well refuse her request, that his pupil should undertake the charge of it; but Theodosius, who loved only to obey, could not be induced by any entreaties to consent to this proposal: absolute commands were necessary to force him to a compliance. Nor did he govern long; for dreading the poison of vanity from the esteem of men, he retired into a cave at the top of a neighboring desert mountain, and employed his time in fasting, watching, prayers, and tears, which almost continually flowed from his eyes. His food was coarse pulse and wild herbs: for thirty years he never tasted so much as a morsel of bread. Many desired to serve God under his direction: he at first determined only to admit six or seven, but was soon obliged to receive a greater number, and at length came to a resolution, which charity extorted from him, never to reject any that presented themselves with dispositions that seemed sincere. The first lesson which he taught his monks was, that the continual remembrance of death is the foundation of religious perfection; to imprint this more deeply in their minds, he caused a great grave or pit to be dug, which might serve for the common burial-place of the whole community, that by the presence of this memorial of death, and by continually meditating on that object, they might more perfectly learn to die daily. The burial-place being made, the abbot one day, when he had led his monks to it, said, "The grave is made, who will first perform the dedication?" Basil, a priest, who was one of the number, falling on his knees, said to St. Theodosius, "I am the person, be pleased to give me your blessing." The abbot ordered the prayers of the church for the dead to be offered up for him, and on the fortieth day, Basil wonderfully departed to our Lord in peace, without any apparent sickness. When the holy company of disciples were twelve in number, it happened that at the great feast of Easter they had nothing to eat; they had not even bread for the sacrifice: some murmured; the saint bid them trust {125} in God and he would provide: which was soon remarkably verified, by the arrival of certain mules loaded with provisions. The lustre of the sanctity and miracles of St. Theodosius, drawing great numbers to him who desired to serve God under his direction, his cave was too little for their reception; therefore, having consulted heaven by prayer, he, by its particular direction, built a spacious monastery at a place called Cathismus, not far from Bethlehem, at a small distance from his cave, and it was soon filled with holy monks. To this monastery were annexed three infirmaries; one for the sick, the gift of a pious lady in that neighborhood; the two others St. Theodosius built himself, one for the aged and feeble, the

other for such as had been punished with the loss of their senses, or by falling under the power of the devil, for rashly engaging in a religious state through pride, and without a due dependence on the grace of God to carry them through it. All succors, spiritual and temporal, were afforded in these infirmaries, with admirable order, care, and affection. He erected also several buildings for the reception of strangers, in which he exercised an unbounded hospitality, entertaining all that came, for whose use there were one day above a hundred tables served with provisions: these, when insufficient for the number of guests, were more than once miraculously multiplied by his prayers. The monastery itself was like a city of saints in the midst of a desert, and in it reigned regularity, silence, charity, and peace. There were four churches belonging to it, one for each of the three several nations of which his community was chiefly composed, each speaking a different language; the fourth was for the use of such as were in a state of penance, which those that recovered from their lunatic or possessed condition before, mentioned, were put into, and detained till they had expiated their fault. The nations into which his community was divided, were the Greeks, which were far the most numerous, and consisted of all those that came from any provinces of the empire; the Armenians, with whom were joined the Arabians and Persians; and, thirdly, the Bessi, who comprehended all the northern nations below Thrace, or all who used the Runic or Sclavonian tongue. Each nation sung the first part of the mass to the end of the gospel, in their own church, but after the gospel, all met in the church of the Greeks, where they celebrated the essential part of the sacrifice in Greek and communicated all together.[1]

The monks passed a considerable part of the day and night at their devotions in the church, and at the times not set apart for public prayer and necessary rest, every one was obliged to apply himself to some trade, of manual labor, not incompatible with recollection, that the house might be supplied with conveniences. Sallust, bishop of Jerusalem, appointed St. Sabas superior general of the hermits, and our saint of the Cenobites, or religious men living in community throughout all Palestine, whence he was styled the Cenobiarch. These two great servants of God lived in strict friendship, and had frequent spiritual conferences together; they were also united in their zeal and sufferings for the church.

The emperor Anastasius patronized the Eutychian heresy, and used all possible means to engage our saint in his party. In 513 he deposed Elias, patriarch of Jerusalem, as he had banished Flavian II., patriarch of Antioch, and intruded Severus, an impious heretic, into that see, commanding the Syrians to obey and hold communion with him. SS. Theodosius and Sabas maintained boldly the right of Elias, and of John his successor; whereupon the imperial officers thought it most advisable

to connive at their proceedings, considering the great authority they had acquired by {126} their sanctity. Soon after, the emperor sent Theodosius a considerable sum of money, for charitable uses in appearance, but in reality to engage him in his interest. The saint accepted of it, and distributed it all among the poor. Anastasius now persuading himself that he was as good as gained over to his cause, sent him an heretical profession of faith, in which the divine and human natures in Christ were confounded into one, and desired him to sign it. The saint wrote him an answer full of apostolic spirit; in which, besides solidly confuting the Eutychian error, he added, that he was ready to lay down his life for the faith of the church. The emperor admired his courage and the strength of his reasoning, and returning him a respectful answer, highly commended his generous zeal, made some apology for his own inconsiderateness, and protested that he only desired the peace of the church. But it was not long ere he relapsed into his former impiety and renewed his bloody edicts against the orthodox, dispatching troops everywhere to have them put in execution. On the first intelligence of this, Theodosius went over all the deserts and country of Palestine, exhorting every one to be firm in the faith of the four general councils. At Jerusalem, having assembled the people together, he from the pulpit cried out with a loud voice: "If any one receives not the four general councils as the four gospels, let him be anathema." So bold an action in a man of his years, inspired with courage those whom the edicts had terrified. His discourses had a wonderful effect on the people, and God gave a sanction up his zeal by miracles: one of these was, that on his going out of the church at Jerusalem, a woman was healed of a cancer on the spot, by only touching his garments. The emperor sent an order for his banishment, which was executed; but dying soon after, Theodosius was recalled by his Catholic successor, Justin; who, from a common soldier, had gradually ascended the imperial throne.

Our saint survived his return eleven years, never admitting the least relaxation in his former austerities. Such was his humility, that seeing two monks at variance with each other, he threw himself at their feet, and could not rise till they were perfectly reconciled; and once having excommunicated one of his subjects for a crime, who contumaciously pretended to excommunicate him in his turn, the saint behaved as if he had been really excommunicated, to gain the sinner's soul by this unprecedented example of submission, which had the desired effect. During the last year of his life he was afflicted with a painful distemper, in which he gave proof of an heroic patience, and an entire submission to the will of God; for being advised by one that was an eye-witness of his great sufferings, to pray that God would be pleased to grant him some ease, he would give no ear to it, alleging that such thoughts were impatience, and would rob him of his crown. Perceiving the

hour of his dissolution at hand, he gave his last exhortation to his disciples, and foretold many things, which accordingly came to pass after his death: this happened in the one hundred and fifth year of his age, and of our Lord 529. Peter, patriarch of Jerusalem, and the whole country, assisted with the deepest sentiments of respect at the solemnity of his interment, which was honored by miracles. He was buried in his first cell, called the cave of the magi, because the wise men, who came to adore Christ soon after his birth, were said to have lodged in it. A certain count being on his march against the Persians, begged the hair shirt which the saint used to wear next his skin, and believed that he owed the victory which he obtained over them, to the saint's protection through the pledge of that relic. Both the Roman and Greek calendars mention his festival on the 11th of January.

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The examples of the Nazarites and Essenes among the Jews, and of many excellent and holy persons among the Christians through every age, demonstrate that many are called by God to serve him in a retired contemplative life; nay, it is the opinion of St. Gregory the Great, that the world is to some persons so full of ambushes and snares, or dangerous occasions of sin, that they cannot be saved but by choosing a safe retreat. Those who from experience are conscious of their own weakness, and find themselves to be no match for the world, unable to countermine its policies, and oppose its power, ought to retire as from the face of too potent an enemy; and prefer a contemplative state to a busy and active life: not to indulge sloth, or to decline the service of God and his neighbor, but to consult his own security, and to fly from dangers of sin and vanity. Yet there are some who find the greatest dangers in solitude itself; so that it is necessary for every one to sound his own heart, take a survey of his own forces and abilities, and consult God, that he may best be able to learn the designs of his providence with regard to his soul; in doing which, a great purity of intention is the first requisite. Ease and enjoyment must not be the end of Christian retirement, but penance, labor, and assiduous contemplation; without great fervor and constancy in which, close solitude is the road to perdition. If greater safety, or an unfitness for a public station, or a life of much business (in which several are only public nuisances) may be just motives to some for embracing a life of retirement, the means of more easily attaining to perfect virtue may be such to many. Nor do true contemplatives bury their talents, or cease either to be members of the republic of mankind, or to throw in their mite towards its welfare. From the prayers and thanksgivings which they daily offer to God for the peace of the world, the preservation of the

church, the conversion of sinners, and the salvation of all men, doubtless more valuable benefits often accrue to mankind, than from the alms of the rich, or the labors of the learned. Nor is it to be imagined, how far and how powerfully their spirit, and the example of their innocence and perfect virtue, often spread their influence; and how serviceable persons who lead a holy and sequestered life may be to the good of the world; nor how great glory redounds to God, by the perfect purity of heart and charity to which many souls are thus raised.

Footnotes:

1. See Le Brun, Explic. des Cérèmonies de la Messe, t. 4, pp. 234-235, dissert. l. 4, art. 2.

ST. HYGINUS, P. AND M.

HE was placed in the chair of St. Peter after the martyrdom of St. Telesphorus, in the year 139. Eusebius informs us,[1] that he sat four years. The church then enjoyed some sort of calm, under the mild reign of the emperor Antoninus Pius; though several martyrs suffered in his time by the fury of the populace, or the cruelty of certain magistrates. The emperor himself never consented to such proceedings; and when informed of them by the governors of Asia, Athens, Thessalonica, and Larissea, he wrote to them in favor of the Christians, as is recorded by St. Justin and Eusebius.[2]

But the devil had recourse to other arts to disturb the peace of God's church. Cerdo, a wolf in sheep's clothing, in the year 140, came from Syria to Rome, and began to teach the false principles which Marcion adopted afterward with more success. He impiously affirmed that there were two Gods; the one rigorous and severe, the author of the Old Testament; the other merciful and good, the author of the New, and the father of Christ, sent by him to redeem man from the tyranny of the former; and that Christ was not really born of the Virgin Mary, or true man, but such {128} in shadow only and appearance. Our holy pope, by his pastoral vigilance detected that monster, and cut him off from the communion of the church. The heresiarch, imposing upon him by a false repentance, was again received; but the zealous pastor having discovered that he secretly preached this old opinions, excommunicated him a second time.[3]

Another minister of Satan was Valentine, who being a Platonic philosopher, puffed up with the vain opinion of his learning, and full of resentment for another's being preferred to him in an election to a certain bishopric in Egypt, as Tertullian relates,[4] revived the errors of Simon Magus, and added to them many other absurd fictions, as of thirty Æones or ages, a kind of inferior deities, with whimsical

histories of their several pedigrees. Having broached these opinions at Alexandria, he left Egypt for Rome. At first he dissembled his heresies, but by degrees his extravagant doctrines came to light. Hyginus, being the mildest of men, endeavored to reclaim him without proceeding to extremities; so that Valentine was not excommunicated before the first year of St. Pius his immediate successor.

St. Hyginus did not sit quite four years, dying in 142. We do not find that he ended his life by martyrdom, yet he is styled a martyr in some ancient calendars, as well as in the present Roman Martyrology; undoubtedly on account of the various persecutions which he suffered, and to which his high station in the church exposed him in those perilous times. See Tillemont, t. 2, p. 252.

Footnotes:

1. Eus. l. 4, c. 11.
2. Eus. l. 4, c. 30.
3. St. Epiph. hom. 41; Iren. l. 3, c. 4; Euseb. &c.
4. Tertull. l. contra Valent. c. 4.

ST. EGWIN, B.C.

HE was of the royal blood of the Mercian kings, devoted himself to the divine service in his youth, and succeeded Othmar in the episcopal see of Worcester, in 692. by his zeal and severity in reproof of vice, he stirred up some of his own flock to persecute him, which gave him an opportunity of performing a penitential pilgrimage to Rome. Some legends tell us, that setting out he put on his legs iron shackles, and threw the key into the river Severn, others say the Avon; but found it in the belly of a fish, some say at Rome, others in his passage from France to England. After his return, with the assistance of Coenred or Kenred, king of Mercia, he founded the famous abbey of Evesham, under the invocation of the Blessed Virgin. After this he undertook a second journey to Rome, in the company of Coenred, king of the Mercians, and of Offa, of the East Saxons, who gave up their temporal principalities to labor with greater earnestness to secure an eternal crown. St. Egwin died on the 30th of December, in 717, and was buried in the monastery of Evesham. His body was translated to a more honorable place in 1183, probably on the 11th of January, on which day many English Martyrologies mark his festival. See his life in Capgrave, the Annals of Worcester, in Wharton's *Anglia Sacra*; Malmesbury, l. 4, de Pontif. Ang. Harpsfield. *Sæc.* 8, c. 15, 18, and Dr. Thomas in his *History of the Cathedral of Worcester*. *Monast. Anglic.* vol. 1, p. 144, and vol. 2, p. 851. Leland's *Collections*, vol. 1, pp. 240 and 298; vol. 3, p. 160. Dr. Brown Willis, *History of Abbeys*, t. 1, p. 90.

ST. SALVIUS, OR SAUVE, BISHOP OF AMIENS,

FAMOUS for miracles, succeeded Ado in 672, and flourished in the reign of Theodoric III. His relics rest at Montreuil, in Picardy, in the Benedictin {129} Abbey which bears his name, whither they were translated from the cathedral of Amiens, several years after his death, as is related in his anonymous life, a piece of uncertain authority with regard to his actions. A relic of this saint was formerly kept with great veneration in the cathedral of Canterbury, mentioned in the history of that church, &c. This saint must not be confounded with St. Salvius of Alby, nor with the martyr of this name in Africa, on whose festival St. Austin made a sermon. See his anonymous life in Bollandus; also Baillet. Gall. Christ. Nova, t. 10, p. 1154. This seems the day of his translation, and the 28th of October that of his death.

JANUARY XII.

ST. ARCADIUS, MARTYR.

From his ancient acts, much esteemed by Baronius, and inserted by Ruinart in his authentic collection. St. Zeno of Verona made use of them in his forty-ninth sermon on this martyr. See Tillemont. t. 5 p. 557.

THE time of this saint's martyrdom is not mentioned in his acts; some place it under Valerian, others under Dioclesian: he seems to have suffered in some city of Mauritania, probably the capital, Cæsarea. The fury of the tyrants raged violently, and the devil had instigated his soldiers to wage, like so many wolves, a bloody war against the servants of Jesus. Upon the least suspicion they broke into houses, made rigorous searches, and if they found a Christian, they treated him upon the spot with the greatest cruelty, their impatience not suffering them to wait the bringing him before a judge. Every day new sacrileges were committed; the faithful were compelled to assist at superstitious sacrifices, to lead victims crowned with flowers through the streets, to burn incense before idols, and to celebrate the enthusiastic feasts of Bacchus. Arcadius, seeing his city in great confusion, left his estate and withdrew to a solitary place in the neighboring country, serving Jesus Christ in watching, prayer, and other exercises of a penitential life. His flight could not be long a secret; for his not appearing at the public sacrifices made the governor send soldiers to his house; who surrounded it, forced open the doors, and finding one of his relations in it, who said all he could to justify his kinsman's absence; they seized him, and the governor ordered him to be kept in close custody till Arcadius should be taken. The martyr, informed of his friend's danger, and burning with a desire to suffer for Christ, went into the

city, and presenting himself to the judge, said: "If on my account you detain my innocent relation in chains, release him; I, Arcadius, am come in person to give an account of myself, and to declare to you, that he knew not where I was." "I am willing," answered the judge, "to pardon not only him, but you also, on condition that you will sacrifice to the gods." Arcadius replied, "How can you propose to me such a thing? Do you not know the Christians, or do you believe that the fear of death will ever make me swerve from my duty? Jesus Christ is my life, and death is my gain. Invent what torments you please; but know that nothing shall make me a traitor to my God." The governor, in a rage, paused to devise some unheard-of torment for him. Iron hooks seemed too easy; neither plummets of lead, nor cudgels could satisfy his fury; the very rack he thought by much too gentle. At last {130} imagining he had found a manner of death suitable to his purpose, he said to the ministers of his cruelty, "Take him, and let him see and desire death, without being able to obtain it. Cut off his limbs joint by joint, and execute this so slowly, that the wretch may know what it is to abandon the gods of his ancestors for an unknown deity." The executioners dragged Arcadius to the place, where many other victims of Christ had already suffered; a place dear and sweet to all who sigh after eternal life. Here the martyr lifts up his eyes to heaven, and implores strength from above; then stretches out his neck, expecting to have his head cut off; but the executioner bid him hold out his hand, and joint after joint chopped off his fingers, arms, and shoulders. Laying the saint afterward on his back, he in the same barbarous manner cut off his toes, feet, legs, and thighs. The holy martyr held out his limbs and joints, one after another, with invincible patience and courage, repeating these words, "Lord, teach me thy wisdom:" for the tyrants had forgot to cut out his tongue. After so many martyrdoms, his body lay a mere trunk weltering in its own blood. The executioners themselves, as well as the multitude, were moved to tears and admiration at this spectacle, and at such an heroic patience. But Arcadius, with a joyful countenance, surveying his scattered limbs all around him, and offering them to God, said, "Happy members, now dear to me, as you at last truly belong to God, being all made a sacrifice to him!" Then turning to the people, he said, "You who have been present at this bloody tragedy, learn that all torments seem as nothing to one who has an everlasting crown before his eyes. Your gods are not gods; renounce their worship. He alone for whom I suffer and die, is the true God. He comforts and upholds me in the condition you see me. To die for him is to live; to suffer for him is to enjoy the greatest delights." Discoursing in this manner to those about him, he expired on the 12th of January, the pagans being struck with astonishment at such a miracle of patience. The Christians gathered together his scattered limbs, and laid them in one tomb. The Roman and other Martyrologies make honorable mention of him on this day.

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We belong to God by numberless essential titles of interest, gratitude, and justice, and are bound to be altogether his, and every moment to live to him alone, with all our powers and all our strength: whatever it may cost us to make this sacrifice perfect and complete, if we truly love him, we shall embrace it with joy and inexpressible ardor. In these sentiments we ought, by frequent express acts, and by the uninterrupted habitual disposition of our souls, to give all we are and have to God, all the powers of our souls, all the senses and organs of our bodies, all our actions, thoughts, and affections. This oblation we may excellently comprise in any of the first petitions of our Lord's prayer: the following is a form of an oblation to our divine Redeemer, which St. Ignatius of Loyola drew up and used to repeat: "O sovereign king, and absolute Lord of all things, though I am most unworthy to serve you, nevertheless, relying on your grace and boundless mercy, I offer myself up entire to you, and subject whatever belongs to me to your most holy will; and I protest, in presence of your infinite goodness, and in presence of the glorious Virgin your mother, and your whole heavenly court, that it is my most earnest desire, and unshaken resolution, to follow and imitate you the nearest I am able, in bearing all injuries and crosses with meekness and patience, and in laboring to die to the world and myself in a perfect spirit of humility and poverty, that I may be wholly yours and you may reign in me in time and eternity."

{131}

SAINT BENEDICT BISCOP,

COMMONLY CALLED BENNET.

HE was nobly descended, and one of the great officers of the court of Oswi, the religious king of the Northumbers: he was very dear to his prince, and was beholden to his bounty for many fair estates, and great honors; but neither the favors of so good and gracious a king, nor the allurements of power, riches, and pleasures, were of force to captivate his heart, who could see nothing in them but dangers, and snares so much the more to be dreaded, as fraught with the power of charming. At the age therefore of twenty-five, an age that affords the greatest relish for pleasure, he bid adieu to the world, made a journey of devotion to Rome, and at his return devoted him wholly to the studies of the scriptures and other holy exercises. Some time after his return to England, Alcfrid, son of king Oswi, being desirous to make a pilgrimage to the shrines of the apostles, engaged Biscop to bear him company to Rome. The king prevented his son's journey; nevertheless our saint travelled thither a second time, burning with an earnest desire of

improving himself in the knowledge of divine things, and in the love of God. From Rome he went to the great monastery of Lerins, then renowned for its regular discipline; there he took the monastic habit, and spent two years in the most exact observance of the rule, and penetrated in every exercise with its true spirit: after this he returned to Rome, where he received an order of pope Vitalian to accompany St. Theodorus, archbishop of Canterbury, and St. Adrian, to England. When he arrived at Canterbury, St. Theodorus committed to him the care of the monastery of SS. Peter and Paul, near that city, which abbacy he resigned to St. Adrian upon his arrival in England. St. Bennet stayed about two years in Kent, giving himself up to religious exercises and sacred studies, under the discipline of those two excellent persons. Then he took a fourth journey to Rome, with a view of perfecting himself in ecclesiastical discipline, and the rules and practice of a monastic life; for which purpose he made a considerable stay at Rome and other places: he brought home with him a choice library, relics and pictures of Christ, the Blessed Virgin, and other saints. When he returned to Northumberland, king Egfrid (in whose father's court St. Bennet had formerly lived) bestowed on him seventy ploughs or families of land for building a monastery;[1] this the saint founded on the mouth of the river Were, whence it was called Weremouth. When the monastery was built, St. Bennet went over to France, and brought back with him skilful masons, who built the church for this monastery of stone, and after the Roman fashion; for till that time stone buildings were very rare in Britain, even the church of Lindisfarne was of wood, and covered over with a thatch of straw and reeds, till bishop Eadbert procured both the roof and the walls to be covered with sheets of lead, as Bede mentions.[2] St. Bennet also brought over glaziers from France, for the art of making glass was then unknown in Britain. In a fifth journey to Rome, St. Bennet furnished himself with a larger stock of good books, especially the writings of the fathers, also of relics and holy pictures, with which he enriched his own country.

His first monastery of Weremouth was entitled from Saint Peter, prince of the apostles; and such was the edification which it gave, that the same {132} king added to the saint a second donation of lands, consisting of forty ploughs; on which Biscop built another monastery, at a place called Girwy, now Jarrow, on the Tine, six miles distant from the former, and this latter was called St. Paul's; these two monasteries were almost looked upon as one; and St. Bennet governed them both, though he placed in each a superior or abbot, who continued subject to him, his long journey to Rome and other avocations making this substitution necessary.[3] In the church of St. Peter at Weremouth he placed the pictures of the Blessed Virgin, the twelve apostles, the history of the gospel, and the visions in the revelation of St. John: that of St. Paul's at Jarrow, he adorned with other pictures, disposed

in such manner as to represent the harmony between the Old and New Testament, and the conformity of the figures in one to the reality in the other. Thus Isaac carrying the wood which was to be employed in the sacrifice of himself, was explained by Jesus Christ carrying his cross, on which he was to finish his sacrifice; and the brazen serpent was illustrated by our Saviour's crucifixion. With these pictures, and many books and relics, St. Bennet brought from Rome in his last voyage, John, abbot of St. Martin's, precentor in St. Peter's church, whom he prevailed with pope Agatho to send with him, and whom he placed at Weremouth to instruct perfectly his monks in the Gregorian notes, and Roman ceremonies for singing the divine office. Easterwin, a kinsman of St. Bennet, and formerly an officer in the king's court, before he became a monk, was chosen abbot before our saint set out for Rome, and in that station behaved always as the meanest person in the house; for though he was eminently adorned with all virtues, humility, mildness, and devotion seemed always the most eminent part of his character. This holy man died on the 6th of March, when he was but thirty-six years old, and had been four years abbot, while St. Bennet was absent in the last journey to Rome. The monks chose in his place St. Sigfrid, a deacon, a man of equal gravity and meekness, who soon after fell into a lingering decay, under which he suffered violent pains in his lungs and bowels. He died four months before our saint. With his advice, two months before his death, St. Bennet appointed St. Ceolfrid abbot of both his monasteries, being himself struck with a dead palsy, by which all the lower parts of his body were without life; he lay sick of this distemper three years, and for a considerable time was entirely confined to his bed. During this long illness, not being able to raise his voice to the usual course of singing the divine office, at every canonical hour he sent for some of his monks and while they, being divided into two choirs, sung the psalms proper for the hour of the day or night, he endeavored as well as he could to join not only his heart, but also his voice, with theirs. His attention to God he seemed never to relax, and frequently and earnestly exhorted his monks to a constant observance of the rule he had given them. "You must not think," said he, "that the constitutions which you have received from me were my own invention, for, having in my frequent journeys visited seventeen well-ordered monasteries, I informed myself of all their laws and rules, and picking out the best among them, these I have recommended to you." The saint expired soon after, having received the viaticum on the 12th of January, in 690. His relics, according to Malmesbury,[4] were translated to Thorney abbey, in 970, but the monks of Glastenbury thought themselves possessed at least of part of that treasure.[5] The true name of our saint was Biscop {133} Baducing, as appears from Eddius-Stephen, in his life of St. Wilfrid. The English Benedictins honor him as one of the patrons of their congregation, and he is mentioned in the Roman Martyrology on this day. See his life in Bede's history of the first

abbots of Weremouth, published by Sir James Ware, at Dublin, in 1664.

Footnotes:

1. A plough, or family of land, was as much as one plough, or one yoke of oxen could throw up in a year, or as sufficed for the maintenance of a family.
2. Hist. I. 3, c. 25.
3. The abbeys of Weremouth and Jarrow were destroyed by the Danes. Both were rebuilt in part, and from the year 1083 were small priories or cells dependent on the abbey of Durham, till their dissolution {}th of Henry VIII.
4. Malmes. I. 4, de Pontif.
5. See Monast. Ang. t. 1, p. 4, and John of Glastenbury, Hist. Glasten.

TYGRIUS, A PRIEST,

WHO was scourged, tormented with the disjointing of his bones, stripped of all his goods, and sent into banishment; and EUTROPIUS, lector, and precentor of the church of Constantinople, who died in prison of his torments, having been scourged, his cheeks torn with iron hooks, and his sides burnt with torches; are honored in the Roman Martyrology with the title of martyrs on the 12th of January.

ST. AELRED,

ABBOT OF RIEVAL, OR RIDAL, IN YORKSHIRE.

HE was of noble descent, and was born in the north of England, in 1109. Being educated in learning and piety, he was invited by David, the pious king of Scotland, to his court, made master of his household, and highly esteemed both by him and the courtiers. His virtue shone with bright lustre in the world, particularly his meekness, which Christ declared to be his favorite virtue, and the distinguishing mark of his true disciples. The following is a memorable instance to what a degree he possessed this virtue: a certain person of quality having insulted and reproached him in the presence of the king, Aelred heard him out with patience, and thanked him for his charity and sincerity, in telling him his faults. This behavior had such an influence on his adversary as made him ask his pardon on the spot. Another time, while he was speaking on a certain matter, one interrupted him with very harsh, reviling expressions: the servant of God heard him with tranquillity, and afterwards resumed his discourse with the same calmness and presence of mind as before. His desires were ardent to devote himself entirely to God, by forsaking the world; but the charms of friendship detained him some time longer in it, and were fetters to his soul; reflecting, notwithstanding, that he must sooner or later be separated by death from

those he loved most, he condemned his own cowardice, and broke at once those bands of friendship, which were more agreeable to him than all other sweets of life. He describes the situation of his soul under this struggle, and says, "Those who saw me, judging by the gaudy show which surrounded me, and not knowing what passed within my soul, said, speaking of me: Oh, how well is it with him! how happy is he! But they knew not the anguish of my mind; for the deep wound in my heart gave me a thousand tortures, and I was not able to bear the intolerable stench of my sins." But after he had taken his resolution, he says, "I began then to know, by a little experience, what immense pleasure is found in thy service, and how sweet that peace is, which is its inseparable companion." [1] To relinquish entirely all his worldly engagements, he left Scotland, and embraced the austere Cistercian order, at Rieval, in a valley upon the hanks of the Rie, in Yorkshire, where a noble lord, called Walter {134} Especke, had founded a monastery in 1122. At the age of twenty-four, in 1133, he became a monk under the first abbot, William, a disciple of St. Bernard. Fervor adding strength to his tender delicate body, he set himself cheerfully about practising the greatest austerities, and employed much of his time in prayer and the reading of pious books. He converted his heart with great ardor to the love of God, and by this means finding all his mortifications sweet and light, he cried out, [2] "That yoke doth not oppress, but raiseth the soul; that burden hath-wings, not weight." He speaks of divine charity always in raptures, and by his frequent ejaculations on the subject, it seems to have been the most agreeable occupation of his soul. "May thy voice (says he) sound in my ears, O good Jesus, that my heart may learn how to love thee, that my mind may love thee, that the interior powers, and, as it were, bowels of my soul, and very marrow of my heart, may love thee, and that my affections may embrace thee, my only true good, my sweet and delightful joy! What is love? my God! If I mistake not, it is the wonderful delight of the soul, so much the more sweet as more pure, so much the more overflowing and inebriating as more ardent. He who loves thee, possesses thee; and he possesses thee in proportion as he loves, because thou art love. This is that abundance with which thy beloved are inebriated, melting away from themselves, that they may pass into thee, by loving thee." [3] He had been much delighted in his youth with reading Tully; but after his conversion, found that author, and all other reading, tedious and bitter, which was not sweetened with the honey of the holy name of Jesus, and seasoned with the word of God, as he says in the preface to his book, *_On spiritual friendship_*. He was much edified with the very looks of a holy monk, called Simon, who had despised high birth, an ample fortune, and all the advantages of mind and body, to serve God in that penitential state. This monk went and came as one deaf and dumb, always recollected in God; and was such a lover of silence, that he would scarce speak a few words to the prior on necessary occasions. His silence, however, was sweet, agreeable, and full of

edification. Our saint says of him, "The very sight of his humility stifled my pride, and made me blush at the immortification of my looks. The law of silence practised among us, prevented my ever speaking to him deliberately; but, one day, on my speaking a word to him inadvertently, his displeasure appeared in his looks for my infraction of the rule of silence; and he suffered me to lie some time prostrate before him to expiate my fault; for which I grieved bitterly, and which I never could forgive myself." [4] This holy monk, having served God eight years in perfect fidelity, died in 1142, in wonderful peace, repeating with his last breath, "I will sing eternally, O Lord, thy mercy, thy mercy, thy mercy!"

St. Aelred, much against his inclination, was made abbot of a new monastery of his order, founded by William, Earl of Lincoln, at Revesby, in Lincolnshire, in 1142, and of Rieval, over three hundred monks, in 1143. Describing their life, he says, that they drank nothing but water; ate little, and that coarse; labored hard, slept little, and on hard boards; never spoke, except to their superiors on necessary occasions; carried the burdens that were laid on them without refusing any; went wherever they were led; had not a moment for sloth, or amusements of any kind, and never had any lawsuit or dispute. [5] St. Aelred also mentions their mutual charity and peace in the most affecting manner, and is not able to find words to express the joy he felt at the sight of every one of them. His humility and love of solitude made him constantly refuse many bishoprics which were pressed {135} upon him. Pious reading and prayer were his delight. Even in times of spiritual dryness, if he opened the divine books, he suddenly found his soul pierced with the light of the Holy Ghost. His eyes, though before as dry as marble, flowed with tears, and his heart abandoned itself to sighs accompanied with a heavenly pleasure, by which he was ravished in God. He died in 1166, and the fifty-seventh of his age, having been twenty-two years abbot. See his works published at Douay in 1625, and in *Bibl. Cisterc.* t. 5, particularly his *_Mirrour of Charity_*; Hearne's *Notes on Gulielmus Neubrigensis*, who dedicated to our saint the first book of his history, t. 3, p. 1: likewise his life in *Capgrave*, and the annals of his order. The general chapter held at Citeaux in 1250, declared him to be ranked among the saints of their order; as *Henriquez* and the additions to the *Cistercian Martyrology* testify. In the new *Martyrology* published by *Benedict XIV.* for the use of this order, the feast of St. Aelred is marked on the 2d of March, [6] with a great eulogium of his learning, innocence of life, wonderful humility, patience, heavenly conversation, gift of prophecy, and miracles.

Footnotes:

1. *Spec.* {} 1, c. 28.
2. *Spec.* l. 1, c. 5.

3. Ibid. l. 1, c. 1.
4. Ibid. l. 1, c. ult.
5. L. 2, c. 2.
6. P. 304

JANUARY XIII.

ST. VERONICA, OF MILAN.

From her life, in Bollandus, t. 1, p. 890.

A.D. 1497.

ALL states furnish abundant means for attaining to sanctity and Christian perfection, and it is only, owing to our sloth and tepidity that we neglect to make use of them. This saint could boast of no worldly advantages either by birth or fortune.[1] Her parents maintained their family by hard labor in a village near Milan, and were both very pious; her father never sold a horse, or any thing else he dealt in, without being more careful to acquaint the purchaser with all that was secretly faulty in it, than to recommend its good qualities. His narrow circumstances prevented his giving his daughter any schooling, so that she never learned to read; but his own, and his devout wife's example, and fervent though simple instructions, filled her tender heart from the cradle with lively sentiments of virtue. The pious {136} maid from her infancy applied herself to continual prayer, was very attentive to the instructions given in the catechism; and the uninterrupted consideration of the holy mysteries, and the important truths of religion, engrossed her whole soul to themselves. She was, notwithstanding, of all others, the most diligent and indefatigable in labor; and so obedient to her parents and masters, even in the smallest trifles, so humble and submissive to her equals, that she seemed to have no will of her own. Her food was coarse and very sparing, and her drink the same which the poorer sort of people used in that country, water, except sometimes whey, or a little milk. At her work she continually conversed in her heart with God; insomuch that in company she seemed deaf to their discourses, mirth, and music. When she was weeding, reaping, or at any other labor in the fields, she strove to work at a distance from her companions, to entertain herself the more freely with her heavenly spouse. The rest admired her love of solitude, and on coming to her, always found her countenance cheerful, yet often bathed in tears, which they sometimes perceived to flow in great abundance; though they did not know the source to be devotion: so carefully did Veronica conceal what passed in her soul between her and God.

Through a divine call to a religious and conventual state of life, she conceived a great desire to become a nun, in the poor, austere, and edifying convent of St. Martha, of the order of St. Austin in Milan. To qualify herself for this state, being busied the whole day at work, she sat up at night to learn to read and write, which the want of an instructor made a great fatigue to her. One day being in great anxiety about her learning, the Mother of God, to whom she had always recommended herself, in a comfortable vision bade her banish that anxiety; for it was enough if she knew three letters: The first, purity of the affections, by placing her whole heart on God alone, loving no creature, but in him and for him; the second, never to murmur, or be impatient at the sins, or any behavior of others, but to bear them with interior peace and patience, and humbly to pray for them; the third, to set apart some time every day to meditate on the passion of Christ. After three years' preparation, she was admitted to the religious habit in St. Martha's. Her life was entirely uniform, perfect, and fervent in every action, no other than a living copy of her rule, which consisted in the practice of evangelical perfection reduced to certain holy exercises. Every moment of her life she studied to accomplish it to the least tittle, and was no less exact in obeying the order or direction of any superior's will. When she could not obtain leave to watch in the church so long as she desired, by readily complying, she deserved to hear from Christ, that obedience was a sacrifice the most dear to him, who, to obey his Father's will, came down from heaven, _becoming obedient even unto death_.[2]

She lay three years under a lingering illness, all which time she would never be exempted from any duty of the house, or part of her work, or make use of the least indulgence, though she had leave; her answer always was, "I must work while I can, while I have time." It was her delight to help and serve every one. She always sought with admirable humility the last place, and the greatest drudgery. It was her desire to live always on bread and water. Her silence was a sign of her recollection and continual prayer, in which her gift of abundant and almost continual tears was most wonderful. She nourished them by constant meditation on her own miseries, on the love of God, the joys of heaven, and the sacred passion of Christ. She always spoke of her own sinful life, as she called it, though it was most innocent, with the most feeling sentiments of compunction. She was favored by God with many extraordinary visits and {137} comforts. By moving exhortations to virtue, she softened and converted several obdurate sinners. She died at the hour which she had foretold, in the year 1497, and the fifty-second of her age. Her sanctity was confirmed by miracles. Pope Leo X., by a bull in 1517, permitted her to be honored in her monastery in the same manner as if she had been beatified according to the usual form. The bull may be seen in Bollandus.[3] Her name is inserted on this day in

the Roman Martyrology, published by Benedict XIV., in the year 1749; but on the 28th of this month, in that of the Austin friars, approved by the same pope.

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Christian perfection consists very much in the performance of our ordinary actions, and the particular duties of our respective stations. God, as the good father and great master of the family of the world, allots to every one his proper place and office in it; and it is in this variety of states by which it subsists; and in their mutual dependence upon each other, that its good order and beauty consist. It is the most holy and wise appointment of providence and the order of nature, that the different stations in the world be filled. Kings and subjects, rich and poor, reciprocally depend upon each other; and it is the command of God that every one perform well the part which is assigned him. It is, then, by the constant attendance on all the duties of his state, that a person is to be sanctified. By this all his ordinary actions will be agreeable sacrifices to God, and his whole life a continued chain of good works. It is not only in great actions, or by fits and starts, but in all that we do, and in every moment, that we are bound to live to God. The regulation of this point is of essential importance in a virtuous life, that every action may be performed with regularity, exactitude in all its circumstances, and the utmost fervor, and by the most pure motive, referred solely to divine honor, in union with the most holy actions and infinite merits of Christ. Hence St. Hilary says,[4] "When the just man performs all his actions, with a pure and simple view to the divine honor and glory, as the apostle admonishes us,[5] his whole life becomes an uninterrupted prayer; and as he passes his days and nights in the accomplishment of the divine will, it is true to say, that the whole course of a holy life is a constant meditation on the law of God." Nevertheless this axiom, that the best devotion is the constant practice of a person's ordinary duties, is abused by some, to excuse a life of dissipation. Every one is bound to live to himself in the first place, and to reserve leisure for frequent exercises of devotion; and it is only by a spirit of perfect self-denial, humility, compunction, and prayer, and by an assiduous attention of the soul to God, that our exterior ordinary actions will be animated by the motives of divine faith and charity, and the spirit of true piety nourished in our breasts; in this consists the secret of a Christian life in all states.

Footnotes:

1. The print of the holy face of our Saviour on a linen cloth, is kept in Saint Peter's church at Rome, with singular veneration. It is mentioned in an ancient ceremonial of that church, dedicated to

Celestin II. in 1143, published by Mabillon, (Museum Ital. t 2 p. 122;) also in Matthew of Westminster, Flores Hist. under Innocent III. who died in 1216; and in a Bull of Nicholas IV. in 1290. It was called Veronica, or true image of our Lord's face, from Vera and Iconica, a word used by St. Gregory of Tours. (Vit. Patr. c, 12.) for an image, from the Greek word Icon. Some moderns imagine that it served at the burial of our Lord; others say, that a devout woman wiped his face with it, when he was fainting under the load of his cross, going to mount Calvary. In some particular missals, as in that of Mentz in 1493, among the votive masses, is one "de Sancta Veronica sei vultu Domini," in the same manner as there is a mass, "On the cross." Such devotions are directed to honor our Lord, with a remembrance of this relic, memorial, or pledge. From this office of the Veronica is taken an Anthem and Prayer which are said in some private churches, as a commemoration of the holy face of Lucca, which is a very ancient and miraculous crucifix, in the chapel of the Holy Cross, in the cathedral dedicated to St. Martin at Lucca. A copy of the true Veronica is kept in the Cistercian nunnery at Montreuil, a present of Urban IV. to this house, his sister being a nun there. See his letter to them in Chiffleter, "de Linteis sepulchralibus Domini." This letter was dated in 1249, when the author was archdeacon and chaplain to Innocent IV. Some private writers and churches have given the name of St. Veronica to the devout woman who is said to have presented this linen cloth to our divine Redeemer; but without sufficient warrant. See Rapebroch Matt. t. 7, p. 356, n. 126, and Chatelain. Notes on the Martyr, on Jan. 13, pp. 201, 222.

2. Phil. ii. 8.
3. T. 1, p. 889.
4. S. Hilar. in Ps. i. p. 20.
5. 1 Cor. x. 31.

ST. KENTIGERN, BISHOP OF GLASCO, C.

IN ANCIENT BRITISH, KYNDEYRN; SURNAMED MUNGHO, OR MUNGHU.

THIS eminent saint of the ancient church of North Britain, was of royal blood among the Picts, or original inhabitants of that country, and born about the year 516. He was placed very young under the discipline of St. Servanus, bishop and abbot of Culros, a monastery, situated upon the frith which divides Lothian from Fife. By this holy prelate he was trained up in the perfect spirit of Christian meekness and piety. For his innocence and great virtues he was beloved by his master, and all who were acquainted {138} with that religious family, above all his fellow-disciples, for which reason he was called Munghu, or Mungho, which in the language of that country signified "one dearly beloved;"

and this is the name which the Scots usually give him to this day. When he was grown up, by the direction of St. Servanus, he retired to a place called Glasghu, where he led a solitary life in great abstinence, till the clergy and people earnestly demanded him for their bishop. He was consecrated by an Irish bishop, invited over for that purpose, and fixed his see at Glasghu, or Glasco, where he assembled a numerous company of religious brethren, who formed their rule of life upon the model of the primitive Christians at Jerusalem. The saint's diocese was of vast extent, reaching from sea to sea, and being wild and uncultivated, afforded continual exercise for his zeal and patience; he travelled always on foot, sparing no pains to spread the light of the gospel among the unbelievers, of whom he converted and baptized great numbers. The Pelagian heresy having taken deep root among the Christians in those parts, he so vigorously opposed that fatal, growing evil, as entirely to banish that hydra out of the church of the Picts. Besides the recital of the whole Psalter, he performed every day several other exercises of devotion; lived in a constant union of his soul with God, and by perpetual abstinence, rigorous fasts, and other extraordinary austerities, he made his whole life an uninterrupted course of penance. Every Lent he retired from the sight and conversation of men, into some desert, to hold a close communication with God in solitude. As both in his virtues and labors he imitated the apostles, so God was pleased to authorize his preaching, by conferring on him an apostolic grace of the miraculous powers. Out of his monks and disciples, he sent many missionaries to preach the faith in the north of Scotland, in the isles of Orkney, in Norway, and Iceland.

The form of government among the Straith-Cluid Britons and the Cumbrians, the latter inhabiting the country from the Picts' wall, to the Ribble in Lancashire, was in part aristocratical; for many petty lords or princes enjoyed so great authority in their respective territories, as often to wage war among themselves: yet they all obeyed one monarch, who usually resided at Alcluyd, or Dunbritton. Besides the feuds and quarrels of particular chieftains and their clans, there happened about that time several revolutions in the monarchy. We learn from the book entitled the Triades, that when St. Kentigern was made bishop of Glasco, Gurthmel Wledig was king of the North Britons, and contemporary with Arthur. He was succeeded by Rydderch, surnamed Hael, i.e. The Liberal, who vanquished his enemies and rivals in war, especially by the great victory of Arderyth, in 577.[1] He was a religious and deserving prince, and his magnificence, generosity, and other virtues, are extolled by the ancient author of the Triades, by Merlin, Taliessin, the old laws of the Britons, and the authors of the lives of St. Kentigern and St. Asaph. This prince, however, was afterwards obliged by rebellious subjects, under Morcant Mawr, and Aeddon, surnamed Uraydog, or The Treacherous, to fly into Ireland. The

impious Morcant (as he is styled in the fragment of St. Asaph's life, extant in Coch-Asaph) usurped the throne of the Straith-Cluid Britons; but the Cumbrians, who dwelt on the south side of the wall, were protected by Urien, lord of Rheged, a nobleman who had lived at the court of king Arthur, and whose great qualities are celebrated by the pens of Lhowarch-Hen, (his cousin-german,) Taliessin, and the author of the Triades. In the beginning of the usurpation of Morcant Mawr, St. Kentigern was obliged to fly into Wales, where he stayed some time with St. David, at Menevia, {139} till Cathwallain, (uncle to king Maelgun Gwynedh,[2]) a religious prince of part of Denbighshire, bestowed on him the land at the meeting of the rivers Elwy and Cluid, on which he built a famous monastery and school, called from the river Elwy, Llan-Elwy, or absolutely Elgwy, where a great number of disciples and scholars soon put themselves under his direction. St. Kentigern was here when St. David died, in 546, or rather in 544, when the first of March fell on a Tuesday.[3] After the death of the usurper Morcant, Rydderch returned from Ireland, and recovered his crown, and St. Kentigern, leaving his school to the care of St. Asaph, (whose name the town, which was raised at Elgwy, bears to this day,) went back to Glasco, taking with him several hundreds of his scholars; their number having probably been much increased after the death of Daniel, bishop of Bangor, which happened between the years 542 and 545. The return of St. Kentigern to his see, is generally placed about the year 560, nor can it be placed later, since in 565 he had a conference with St. Columbo, when that holy man came over to Scotland, in order to convert the northern Picts, to whom St. Kentigern had already sent missionaries.[4] Wharton therefore justly places the residence of St. Kentigern in Wales, from the year 543 to 560.[5] King Rydderch powerfully seconded the zeal of our saint in all his undertakings, being his constant friend and protector; as were the two princes who afterward succeeded him, Guallauc, (who seems to have been his son,) and Morcant Mwynfawn, (who was certainly his brother.) The valor of Rydderch, and these two successors, which is highly commended by an ancient author in Nennius, and other British historians, was the bulwark of their dominions against the inroads of the Saxons. St. Kentigern employed his zeal all this time, with wonderful success, in correcting abuses, reforming the manners of his flock, and propagating the faith; was favored with a wonderful gift of miracles, and died in 601, aged eighty-five years. His tomb, in his titular church at Glasco, was famous for miracles, and his name was always most illustrious in the Scottish calendars. See his ancient life, Leland de Scriptor. Usher, Ant. c. 15. Hector Boetius, Leslie, &c.

Footnotes:

1. Vaughn's Dissert. on the British Chron. Carte. t. 1, p. 211.
2. See Notes on St. Gildas and St. David.
3. Usher, Ant. Brit. c. 14.

4. Vit. S. Kentigerni. Usher, Antiqu. c. 15, p. 358.
5. Wharton de Episcopis Asaphensibus, pp. 300, 302.

This is also the Octave of the Epiphany.[1] The principal object of the devotion of the church on this day is the baptism of our Saviour by St. John in the Jordan. We learn from the great council of Oxford, in 1222,[2] that it was then kept a holyday of the third class; on which all were obliged to hear mass, though they might work afterwards. In France and Germany all servile work was forbidden on it, by the capitulars of Lewis le Débonnaire.[3] The emperor Theodosius II. forbids all civil courts and transactions during eight days before the festival of the Epiphany, and as many after it.

Footnotes:

1. The church prolongs more solemn festivals during eight days, with a daily continuation of the sacred office proper to each such festival. This term is called its octave, and the eighth day is called the octave-day.
2. Can. 8.
3. L. 2, de feriis.

{140}

JANUARY XIV.

ST. HILARY, BISHOP.

From his own writings, and the histories of that age, which furnish the most authentic memoirs of his life. See what Dom Coutant, the Benedictin monk, has recorded of him in his excellent edition of his works; as also Tillemont, t. 7, Ceillier, t. 5, and Rivet, Hiss. Lit. t. 1, part 2, p. 139. The two books, the one of his life, the other of his miracles, by Fortunatus of Poitiers, 600, are inaccurate. Both the Fortunatases were from Italy; and probably one was the author of the first, and the other of the second book.

A.D. 368.

ST. AUSTIN, who often urges the authority of St. Hilary against the Pelagians, styles him the illustrious doctor of the churches.[1] St. Jerom says[2] that he was a most eloquent man, and the trumpet of the Latins against the Arians; and in another place, that in St. Cyprian and St. Hilary, God had transplanted two fair cedars out of the world into his church.[3]

St. Hilary was born at Poitiers, and his family one of the most illustrious in Gaul.[4] He spent his youth in the study of eloquence. He himself testifies that he was brought up in idolatry, and gives us a particular account of the steps by which God conducted him to the knowledge of his saving faith.[5] He considered by the glimmering or faint light of reason, that man, who is created a moral and free agent, is placed in this world for the exercise of patience, temperance, and other virtues, which he saw must receive from God a recompense after this life. He ardently set about learning what God is; and after some researches into the nature of the Supreme Being, quickly discovered the absurdity of polytheism, or a plurality of gods; and was convinced that there can be only one God, and that the same is eternal, unchangeable, all-powerful, the first cause and author of all things. Full of these reflections, he met with the holy scriptures, and was wonderfully affected with that just and sublime description Moses gives of God in those words, so expressive of his self-existence,[6] I AM WHO AM: and was no less struck with the idea of his immensity and supreme dominion, illustrated by the most lively images in the inspired language of the prophets. The reading of the New Testament put an end to, and completed his inquiries; and he learned from the first chapter of St. John, that the Divine Word, God the Son, is coeternal and consubstantial with the Father. Here he checked his natural curiosity, avoided subtleties, and submitted his understanding to divine revelation, resolving what seemed incomprehensible into the veracity and power of God; and not presuming to measure divine mysteries by his shallow capacity. Being thus brought to the knowledge of faith, he received the heavenly regeneration by baptism. From that time forth he so squared his whole life by the rules of piety, and so zealous were his endeavors to confirm others in the faith of the holy Trinity, and to encourage all to virtue, that he seemed, though a layman, already to possess the grace of the priesthood.

He was married before his conversion to the faith; and his wife, by whom he had a daughter named Apra, or Abram, was yet living, when he was chosen bishop of Poitiers, about the year 353; but from the time of {141} his ordination he lived in perpetual continency.[7] He omitted no endeavors to escape this promotion: but his humility only made the people the more earnest to see him vested with that dignity; and indeed their expectations were not frustrated in him, for his eminent virtue and capacity shone forth with such a lustre, as soon drew upon him the attention, not only of all Gaul, but of the whole church. Soon after he was raised to the episcopal dignity, he composed, before his exile, elegant comments on the gospel of Saint Matthew, which are still extant. Those on the Psalms he compiled after his banishment.[8] Of these comments on the Psalms, and on St. Matthew, we are chiefly to understand St. Jerom, when he recommends, in a particular manner, the reading of the works of St. Hilary to virgins and devout persons.[9] From that time

the Arian controversy chiefly employed his pen. He was an excellent orator and poet. His style is lofty and noble, beautified with rhetorical ornaments and figures, but somewhat studied; and the length of his periods renders him sometimes obscure to the unlearned,[10] as St. Jerom takes notice.[11] It is observed by Dr. Cave, that all his writings breathe an extraordinary vein of piety. Saint Hilary solemnly appeals to God,[12] that he held it as the great work of his life, to employ all his faculties to announce God to the world, and to excite all men to the love of him. He earnestly recommends the practice of beginning every action and discourse by prayer,[13] and some act of divine praise;[14] as also to meditate on {142} the law of God day and night, to pray without ceasing, by performing all our actions with a view to God their ultimate end, and to his glory.[15] He breathes a sincere and ardent desire of martyrdom, and discovers a soul {143} fearless of death and torments. He had the greatest veneration for truth, sparing no pains in its pursuit, and dreading no dangers in its defence. The emperor Constantius, having labored for several years to compel the eastern churches to embrace Arianism, came into the West: and after the overthrow of the tyrant Magnentius, made some stay at Arles, while his Arian bishops held a council there, in which they engaged Saturninus, the impious bishop of that city, in their party, in 353. A bolder Arian council at Milan, in 355, held during the residence of the emperor in that city, required all to sign the condemnation of St. Athanasius. Such as refused to comply were banished; among whom were St. Eusebius of Vercelli, Lucifer of Cagliari, and St. Dionysius of Milan, into whose see Auxentius, the Arian, was intruded. St. Hilary wrote on that occasion his first book to Constantius, in which he mildly entreated him to restore peace to the church. He separated himself from the three Arian bishops in the West, Ursacius, Valens, and Saturninus, and exhibited an accusation against the last in a synod at Beziers. But the emperor, who had information of the matter from Saturninus, sent an order to Julian, then Cæsar, and surnamed afterwards the Apostate, who at that time commanded in Gaul, for St. Hilary's immediate banishment into Phrygia, together with St. Rhodanius, bishop of Toulouse. The bishops in Gaul being almost all orthodox, remained in communion with St. Hilary, and would not suffer the intrusion of any one into his see, which in his absence he continued to govern by his priests. The saint went into banishment about the middle of the year 356, with as great alacrity as another would take a journey of pleasure, and never entertained the least disquieting thought of hardships, dangers, or enemies, having a soul above both the smiles and frowns of the world, and fixed only on God. He remained in exile somewhat upwards of three years, which time he employed in composing several learned works. The principal and most esteemed of these is that *On the Trinity, against the Arians*, in twelve {144} books. In them he proves the consubstantiality of the Father, Son, and Holy Ghost. He teaches that

the church is one, out of which all heresies spring; not that by this she is distinguished, as standing always one, always alone against them all, and confounding them all: whereas they by perpetual divisions tear each other in pieces, and so become the subject of her triumph.[16] He proves that Arianism cannot be the faith of Christ, because not revealed to St. Peter, upon whom the church was built and secured forever; for whose faith Christ prayed, that it might never fail; who received the keys of the kingdom of heaven, and whose judiciary sentence on earth is that of heaven:[17] all which arguments he frequently urges.[18] He proves the divinity of Christ by the miracles wrought at the sepulchres of the apostles and martyrs, and by their relics: for the devils themselves confess Christ's godhead, and roar and flee at the presence of the venerable bones of his servants,[19] which he also mentions and urges in his invective against Constantius.[20] In 358, he wrote his book *_On Synods_*, or *_On the Faith of the Orientals_*, to explain the terms and variation of the eastern Arians in their synods.

In his exile he was informed that his daughter Apra, whom he had left in Gaul, had thoughts of embracing the married state; upon which he implored Christ, with many tears, to bestow on her the precious jewel of virginity. He sent her a letter that is still extant, in which he acquaints her, that if she contemned all earthly things, spouse, sumptuous garments, and riches, Christ had prepared for her, and had shown unto him, at his prayers and tears, an inestimable never-falling diamond, infinitely more precious than she was able to frame to herself an idea of. He conjures her by the God of heaven, and entreats her not to make void his anxiety for her, nor to deprive herself of so incomparable a good. Fortunatus assures us that the original letter was kept with veneration in the church of Poitiers, in the sixth century, when he wrote, and that Apra followed his advice, and died happily at his feet after his return.[21] St. Hilary sent to her with this letter two hymns, composed by himself; one for the evening, which does not seem to have reached our times; the other for the morning, which is the hymn *_Lucis largitor splendide_*.

The emperor, by an unjust usurpation in the affairs of the Church, assembled a council of Arians at Seleucia, in Isauria, to undermine the great council of Nice. St. Hilary, who had then passed four years in banishment, in Phrygia, was invited thither by the Semi-Arians, who hoped from his lenity that he would be useful to their party in crushing the staunch Arians, that is, those who adhered strictly to the doctrine of Arius. But no human considerations could daunt his courage. He boldly defended the decrees of Nice, till at last, tired out with hearing the blasphemies of the heretics, he withdrew to Constantinople. The weak emperor was the dupe sometimes of the Arians, and at other times of the Semi-Arians. These last prevailed at Seleucia, in September, 359, as the

former did in a council held at Constantinople in the following year, 360, where having the advantage, they procured the banishment of the Semi-Arians, less wicked than themselves. St. Hilary, who had withdrawn from Seleucia to Constantinople, presented to the emperor a request, called his second book to Constantius, begging the liberty of holding a public disputation about religion with {145} Saturninus, the author of his banishment. He presses him to receive the unchangeable apostolic faith, injured by the late innovations, and smartly rallies the fickle humor of the heretics, who were perpetually making new creeds, and condemning their old ones, having made four within the compass of the foregoing year; so that faith was become that of the times, not that of the gospels, and that there were as many faiths as men, as great a variety of doctrine as of manners, as many blasphemies as vices.[22] He complains that they had their yearly and monthly faiths; that they made creeds to condemn and repent of them; and that they formed new ones to anathematize those that adhered to their old ones. He adds, that every one had scripture texts, and the words Apostolic Faith, in their mouths, for no other end than to impose on weak minds: for by attempting to change faith, which is unchangeable, faith is lost; they correct and amend, till weary of all, they condemn all. He therefore exhorts them to return to the haven from which the gusts of their party spirit and prejudice had driven them, as the only means to be delivered out of their tempestuous and perilous confusion. The issue of this challenge was, that the Arians, dreading such a trial, persuaded the emperor to rid the East of a man that never ceased to disturb its peace, by sending him back into Gaul; which he did, but without reversing the sentence of his banishment, in 360.

St. Hilary returned through Illyricum and Italy to confirm the weak. He was received at Poitiers with the greatest demonstrations of joy and triumph, where his old disciple, St. Martin, rejoined him, to pursue the exercises of piety under his direction. A synod in Gaul, convoked at the instance of St. Hilary, condemned that of Rimini, which, in 359, had omitted the word Consubstantial. Saturninus, proving obstinate, was excommunicated and deposed for his heresy and other crimes. Scandals were removed, discipline, peace, and purity of faith were restored, and piety flourished. The death of Constantius put an end to the Arian persecution. St. Hilary was the mildest of men, full of condescension and affability to all: yet seeing this behavior ineffectual, he composed an invective against Constantius, in which he employed severity, and the harshest terms; and for which undoubtedly he had reasons that are unknown to us. This piece did not appear abroad till after the death of that emperor. Our saint undertook a journey to Milan, in 364, against Auxentius, the Arian usurper of that see, and in a public disputation obliged him to confess Christ to be true God, of the same substance and divinity with the Father. St. Hilary indeed saw through his hypocrisy;

but this dissembling heretic imposed so far on the emperor Valentinian, as to pass for orthodox. Our saint died at Poitiers, in the year 368, on the thirteenth of January, or on the first of November, for his name occurs in very ancient Martyrologies on both these days. In the Roman breviary his office is celebrated on the fourteenth of January. The one is probably that of some translation of his relics. The first was made at Poitiers in the reign of Clovis I., on which see Cointe.[23] From St. Gregory of Tours, it appears that before his time some part of St. Hilary's relics was honored in a church in Limousin.[24] Alcuin mentions the veneration of the same at Poitiers;[25] and it is related that his relics were burned by the Huguenots at Poitiers.[26] But this we must understand of some small portion, or of the dust remaining in his tomb. For his remains were translated from Poitiers to the abbey of St. Denys, near Paris, as is proved by the tradition of that abbey, a writer of the abbey of Richenow, in {146} the ninth century,[27] and other monuments.[28] Many miracles performed by St. Hilary are related by Venantius Fortunatus, bishop of Poitiers, and are the subject of a whole book added to his life, which seems to have been written by another Fortunatus. St. Gregory of Tours, Flodoard, and others, have mentioned several wrought at his tomb. Dom Coutant, the most judicious and learned Maurist monk, has given an accurate edition of his works, in one volume in folio, at Paris, in 1693, which was reprinted at Verona by the Marquis Scipio Maffei, in 1730, together with additional comments on several Psalms.

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St. Hilary observes, that singleness of heart is the most necessary condition of faith and true virtue, "For Christ teaches that only those who become again as it were little children, and by the simplicity of that age cut off the inordinate affections of vice, can enter the kingdom of heaven. These follow and obey their father, love their mother; are strangers to covetousness, ill-will, hatred, arrogance, and lying, and are inclined easily to believe what they hear. This disposition of affections opens the way to heaven. We must therefore return to the simplicity of little children, in which we shall bear some resemblance to our Lord's humility." [29] This, in the language of the Holy Ghost, is called the foolishness of the cross of Christ, [30] in which consists true wisdom. That prudence of the flesh and worldly wisdom, which is the mother of self-sufficiency, pride, avarice, and vicious curiosity, the source of infidelity, and the declared enemy of the spirit of Christ, is banished by this holy simplicity; and in its stead are obtained true wisdom, which can only be found in a heart freed from the clouds of the passions, perfect prudence, which, as St. Thomas shows, is the fruit of the assemblage of all virtues, and a divine light which grace fails not to infuse. This simplicity, which is the mother of

Christian discretion, is a stranger to all artifice, design, and dissimulation, to all views or desires of self-interest, and to all undue respect or consideration of creatures. All its desires and views are reduced to this alone, of attaining to the perfect union with God. Unfeignedly to desire this one thing, to belong to God alone, to arrive at his pure love, and to do his will in all things, is that simplicity or singleness of heart of which we speak, and which banishes all inordinate affections of the heart, from which arise the most dangerous errors of the understanding. This is the essential disposition of every one who sincerely desires to live by the spirit of Christ. That divine spouse of souls, loves to communicate himself to such.[31] His conversation (or as another version has it, his secret) is with the simple.[32] His delight is in those who walk with simplicity.[33] This is the characteristic of all the saints:[34] whence the Holy Ghost cries out, Approach him not with a double heart.[35] That worldly wisdom is not subject to the law of God, neither can it be.[36] Its intoxication blinds men, and shuts their eyes to the light of divine revelation. They arrogate to themselves the exclusive privilege of learning and clear understanding: but the skepticism, the pitiful inconsistencies, and monstrous extravagances, which characterize their writings and discourses, make us blush to see so strong an alliance of ignorance and presumption; and lament that the human mind should be capable of falling into a state of so deplorable degeneracy. Among the fathers of the church we admire men the most learned of their age, the most penetrating and most judicious, and at the same time {147} the most holy and sincere; who, being endowed with true simplicity of heart, discovered in the mysteries of the cross the secrets of infinite wisdom, which they made their study, and the rule of their actions.

Footnotes:

1. L. 2, adv. Julian, c. 8.
2. L. 2, adv. Rufin. p. 415.
3. In Isa. c. 60.
4. S. Hieron. in Catal.
5. L. 1, de Trin. p. 1-10.
6. Exod. iii. 14.
7. The contrary is certainly a mistake in Dr. Cave; for St. Jerom, writing against Jovinian, says, in {} p. 175, that though the church was sometimes obliged to make choice of married men for the priesthood, because virgins, or unmarried, could not always be found, they notwithstanding lived ever after continent. _Certe confiteris, non posse esse episcopum qui in episcopatu filios faciat: alioqui si deprehensus fuerit non quasi vir tenebitur, sed quasi adulter condemnabitur, ib_. And in his book against Vigilantius, p. 28, he observes, that in the churches of the East, in Egypt, and in the apostolic see of Rome, those only were made

clergymen, who were virgins, or single; or if they were married, they ceased to live as husbands. *Aut virgines clericos accipiunt, aut continent; aut si uxores habuerint, mariti esse desinunt*, p. 281.

8. S. Hilar. in Ps. 53, n. 8, in Ps. 67, p. 15, and Contant, Armon. in S. Hilar. in Psalmos, p. 165.
9. Ep. ad Lætam.
10. On the interpretation of certain obscure passages of the works of St. Hilary, see Dom Coutant, in an excellent preface to his edition of this father's works; also *Witasse de Incarn.* t. 2, &c.
11. Ep. 49, ad Paulinum, t. 4, p. 567.
12. Lib. 1, de Trinit.
13. Doubtless his love of prayer, and the assiduous application of his mind to that holy exercise, moved him to make the Psalms a main object of his sacred studies and meditation. His comments are elegant; though in them he dwells much on the literal sense, he neglects not the mystical and allegorical, every thing in these divine oracles being prophetic, as he takes notice, (in Ps. 142, n. 1.) Often he finds the immediate literal sense clear; in other passages, he shows Christ and his Church to be pointed out. The true sense of the holy scriptures he teaches, only to be opened to us by the spirit of assiduous prayer, (in Ps. 125, n. 2, &c.) The fatal and opposite errors, which the overweening spirit and study of a false criticism have produced in every age, justify this general remark of the fathers, that though the succor of reasonable criticism ought by no means to be neglected, a spirit of prayer is the only key which can open to us the sacred treasures of the divine truths, by the light which it obtains of the Holy Ghost, and the spirit of simplicity, piety, and humility, which it infuses. In this disposition, the holy doctors of the Church discovered in the divine oracles that spirit of perfect virtue, which they imbibed and improved from their assiduous meditation. St. Hilary remarks, that the first lesson we are to study in them is, that of humility, in which "Christ has taught, that all the titles and prizes of our faith are comprised:" *In humilitate docuit omnia fidei nomina et præmia contineri*, (in Ps. 118, l. 20, n. 1, p. 358.) Whence the royal prophet entreats God, to consider nothing in him but his lowliness of heart, (v. 153, *ibid.*) This holy father sticks not to say, humility is the greatest work of our faith, our best sacrifice to God, (in Ps. 1311, n. 1. p. 442;) but true humility is accompanied with an invincible courage, and a firmness and constancy in virtue, which no fear of worldly powers is ever able to shake, (in Ps. xiv. p. 66.) St. Hilary laments, that even several pastors of the church thought it a part of piety to flatter princes. But true religion teaches us (Matt. x. 28) only to fear things which are justly to be feared, that is, to fear God, to fear sin, or what can

hurt our souls: for what threatens only our bodies, this is to be despised, when the interest of God and our souls is concerned. We indeed study out of charity to give offence to no one, (1 Cor. x. 32, 33;) but desire only to please men for God, not by contemning him, (in Ps. 52, p. 89, 90.) Prayer is the great Christian duty, which this holy doctor was particularly solicitous to inculcate, teaching that it consists in the cry of the heart; not in the lips, as David cried to God in his whole heart, Ps. cxviii. v. 145, (in Ps. cxviii. l. 19, p. 352.) We are to pour forth our souls before God, with earnestness, and with abundance of tears, (in Ps. 41, apud Marten. t. 9, p. 71.) Amidst the dangers and evils of this life, our only comfort ought to be in God, in the assured hope of his promises, and in prayer. (Ib.) That prayer is despised by God, which is slothful and lukewarm, accompanied with distrust, distracted with unprofitable thoughts, weakened by worldly anxiety and desires of earthly goods, or fruitless, for want of the support of good works, (in Ps. liv. p. 104.) All our actions and discourses ought to be begin by prayer, and the divine praise, (in Ps. lxiv. p. 162.) The day among Christians is always begun by prayer, and ended by hymns to God, (ib. n. 12, p. 169.) By this public homage of the church, and of every faithful soul in it, God is particularly honored, and he delights in it. (St. Jerom. in eund. Ps.) St. Hilary takes notice, that the night is of all others the most proper time for prayer; as the example of Christ, David, and other saints, demonstrates, (in Ps. cxviii. l. 8, p. 292.) He observes, that it cannot be doubted, but among all the acts of prayer, that of the divine praise is in general the most noble and most excellent: and that it is for his infinite goodness and mercy, in the first place, that we are bound to praise him, (in Ps. cxxxiv p. 469.) Next to this, he places the duty of thanksgiving. (Ib.) To be silent in the divine praises, he calls the greatest of all punishments; and takes notice, that every one makes what he loves the chiefest object of his joy: as we see in the drunkard, the covetous, or the ambitious man: thus the prophet makes the heavenly Jerusalem the beginning of his joy; always bearing in mind, that this is his eternal country, in which he will be associated with the troops of angels, be received into the kingdom of God, and put in possession of its glory; he therefore finds all other things insipid, and knows no other comfort or joy but in this hope, bearing always in mind, that the glorious inhabitants of that kingdom never cease singing the divine praises, saying, Holy, holy, holy, &c. (in Ps. cxxxvi. n. 11, p. 494.) In another place he tells us, that the prophet bears not the delays of his body, (*moras corporis sui non patitur*,) sighing with the apostle to be dissolved and clothed with immortality: but earnestly praying, that he may find mercy, and be delivered from falling into the lake of torments, (in Ps. cxlii. n. 8, 9, p. 549.)

During this exile to meditate on eternity, and on the divine law and judgments, ought to be our assiduous occupation, (in Ps. cxlii. n. 6, p. 548,) especially in time of tribulations and temptations, (in Ps. cxviii. l. 12, n. 10, p. 313.) The world is to be shunned, at least in spirit; first, because it is filled on every side with snares and dangers, secondly, that our souls may more freely soar above it, always thinking on God; hence, he says, our souls must be, as it were, spiritual birds of heaven, always raised high on the wing; and he cries out, "Thou art instructed in heavenly science: what hast thou to do with anxious worldly cares? Thou hast renounced the world; what hast thou to do with its superfluous concerns? Why dost thou complain if thou art taken in a snare, by wandering in a strange land, who oughtest to restrain thy affections from straying from home? Say rather, Who will give me wings as of a dove, and I will fly, and will be at rest?" Ps. liv. 7, (in Ps. cxviii. l. 14, p. 328.) To build a house for God, that is, to prepare a dwelling for him in our souls, we must begin by banishing sin, and all earthly affections, (in Ps. xxxi. p. 73;) for Christ, who is wisdom, sanctity, and truth, cannot establish his reign in the breast of a fool, hypocrite, or sinner, (in Ps. xli. p. 60, ap. Marten. t. 9.) It is easy for God, by penance, to repair his work, howsoever it may have been defaced by vice, as a potter can restore or improve the form of a vessel, while the clay is yet moist, (in Ps. ii. p. 47:) but he often inculcates that repentance, or the confession of sin, is a solemn profession of sinning no more, (in Ps. cxxxvii. p. 498, in Ps. li. and cxviii. p. 263, &c.) Every thing that is inordinate in the affections must be cut off. "The prophet gave himself entire to God, according to the tenor of his consecration of himself. Whatever lives in him, lives to God. His whole heart, his whole soul is fixed on God alone, and occupied in him, and he never loses sight of him. In all his works and thoughts God is before his eyes." Totum quod vivit, Deo vivit. (Ps. cxviii. l. 14, n. 16, p. 327.) Upon these words, I am thy servant, Ps. cxviii. v. 125, he observes, that every Christian frequently repeats this, but most deny by their actions what they profess in words, "It is the privilege of the prophet to call himself the servant of God in every affection of his heart, in every circumstance and action of his life," &c. (in Ps. cxviii. l. 17, p. 339.) He teaches that the angels, patriarchs, and prophets are as it were mountains protecting the church, (in Ps. cxxiv. n. 6, p. 404;) and that holy angels attend and succor the faithful, (in Ps. cxxxvii. p. 499;) assist them in time of combat against the devils, (in Ps. lxxv. p. 178, and in Ps. cxxxiv. p. 475;) carry up their prayers to their heavenly Father with an eager zeal; and looking upon this ministry as an honor, (in Matt. c. 18, p. 699.) That the church of Christ is one, out of which, as out of the ark of Noah, no one man be saved, (in Ps. cxlvi., xiv., lxiv.,

cxxviii., and cxvii. in Matt. c. 4, and 7 De Trinit. l. 7, p. 917.) He mentions fast days of precept, the violation of which renders a Christian a slave of the devil, a vessel of death, and fuel of hell, (in Ps. cxviii. l. 18, p. 349.) This crime he joins with pride and fornication, as sins at the sight of which every good Christian ought to pine away with grief and zeal, according to the words of Ps. cxviii. v. 139. Saint Hilary seems to have explained the whole Psalter, though only part is recovered by the editors of his works. To the comments published by Dom Coutant at Paris, in 1693, the marquis Scipio Maffei added some others on several other Psalms, in his edition at Verona, in 1730. Dom Martenne, in 1733, published others on certain other Psalms, which he had discovered in a manuscript at Anchin, in his *Amplissima Monumentorum Collectio*, t. 9, p. 55. These comments on the Psalms, St. Hilary compiled after his exile, as appears from certain allusions to his books on the Trinity, and from his frequent reflections against the Arians. Nothing of this is found in his commentary on St. Matthew, which Dom Coutant shows to have been the first of his works in the order of time, composed soon after he was raised to the episcopal dignity. He here and there borrows short passages from Origen, but sticks closer to the literal sense, though he sometimes has recourse to the allegorical, for the sake of some moral instruction. St. Hilary is one of the first who published any Latin comments in the holy scriptures. Rheticius, bishop of Autun, and St. Victorinus of Passaw, though the latter wrote in Greek, had opened the way in the West in the beginning of the same century. St. Hilary, in this commentary on St. Matthew, excellently inculcates in few words the maxims of Christian virtue, especially fraternal charity and meekness, by which our souls pass to divine charity and peace, (in Matt. c. 4, v. 18, 19, p. 626:) and the conditions of fasting and prayer, though for the exposition of our Lord's prayer, he refers to that of St. Cyprian; adding that Tertullian has left us also a very suitable work upon it; but that his subsequent error has weakened the authority of his former writings which may deserve approbation, (in c. 5, p. 630.) The road to heaven he shows to be exceeding narrow, because even among Christians very few sincerely despise the world, and labor strenuously to subdue their flesh and all their passions, and to shun all the incentives of vice, (in c. 6, p. 368.) St. Peter he calls the Prince of the College of the Apostles, and the Porter of Heaven, and extols the authority of the keys conferred upon him, (in Matt. c. 7, p. 642, in c. 16, p. 690. Also 1. 6. de Trin. p. 891, 903, 9114.) He proves that Christ, in his bloody sweat, grieved more for the danger of his disciples and other causes, than for his own death; because he had in his last supper already consecrated his blood to be poured forth for the remission of sin. *Numquid pati ipse nolebat. Atquin superius fundendum in*

remissionem peccatorum corporis sui sanguinem consecraverat, (S. Hilar. in Matt. c. 31, p. 743.) His twelve books on the Trinity he compiled during his banishment in Phrygia, between the years 356 and 359, as is clear from his own express testimony, and that of St. Jerom. In the first book of this immortal monument of his admirable genius and piety, he beautifully shows that man's felicity is only to be found in God; and that the light of reason suffices to demonstrate this, which he illustrates by an account of his own conversion to the faith. After this he takes notice, that we can learn only by God's revelation, his nature, or what he is, he being the competent witness of himself, who is known only by himself, (n. 18, p. 777.) In the second book he explains the Trinity, which we profess in the form of baptism, and says, that faith alone in believing, and sincerity and devotion in adoring, this mystery ought to suffice without disputing or prying, and laments, that by the blasphemies of the Sabellians and Arians, who perverted the true sense of the scriptures, he was compelled to dispute of things ineffable and incomprehensible which only necessity can excuse, (n. 25.) He then proves the eternal generation of the Son, the procession of the Holy Ghost, and their consubstantiality in one nature, (l. 2 and 3.) He checks their presumption in pretending to fathom the Trinity, by showing that they cannot understand many miracles of Christ or corporeal things, which yet they confess to be most certain, (l. 3, n. 19, 20, 24.) He detects and confutes the subtillies of the Arians, in their various confessions of faith, (l. 4, 5, 6,) also of the Sabellians and Photinians, (l. 7;) and demonstrates the divinity of Christ, from the confession of St. Peter, &c., (l. 6,) and of the very Jews, who were more sincere than the Arians, acknowledging that Christ called himself the natural Son of God. (John x. 31, &c. l. 7, n. 2, 3, p. 931.) The natural unity of the Father and Son, he demonstrates from that text, "I and my Father are one," and others, (l. 8,) and observes that both from the testimony of Christ in the holy scriptures, and from the faith of the church, we believe without doubting the Eucharist to be the true body and blood of Christ, (l. 8, n. 14, p. 955, 956.) He answers several objections from scripture, (l. 9,) and shows there was something in Christ (viz. the divine person, &c.) which did not suffer in his passion, (l. 10.) Other objections he confutes, (l. 11,) and in his last book defends the eternity of the Son of God. Between August in 358, and May in 359, St. Hilary, after he had been three years in banishment, and was still in Asia, published his book On Synods, to inform the Catholics in Gaul, Britain, and Germany, what judgment they ought to form of several synods, held lately in the East, chiefly by the Arians and Semi-Arians: a work of great use in the history of those times, and in which St. Hilary's prudence, humility, modesty, greatness of soul, constancy, invincible

meekness, and love of peace, shine forth. In this work he mollifies certain expressions of the Semi-Arians in their councils, because writing before the council of Rimini, he endeavored to gain them by this method, whereas he at other times severely condemned the same; as did also St. Athanasius, in his book on the same subject, and under the same title, which he composed after the council of Rimini; and expressly to show the variations of those heretics. (See Coutant, vit. S. Hilar. p. c. ci. et præf. in S. Hilar. de Synodis, p. 1147.) Fifteen fragments of St. Hilary's history of the councils of Rimini and Seleucia furnish important materials for the history of Arianism, particularly of the council of Rimini. In his first book to the emperor Constantius, which he wrote in 355 or 356, he conjures that prince with tears to restore peace to the church, and leave the decision of ecclesiastical causes to its pastors. The excellent request which he presented to Constantius at Constantinople, in 360, is called his second book to that prince. The third book ought to be styled, with Coutant, Against Constantius: for in it St. Hilary directs it to the Catholics, (n. 2 and 12) though he often uses an apostrophe to Constantius. The saint wrote it five years after the council of Milan, in 355, as he testifies; consequently in 360, after that prince had rejected his second request; but it was only published after the death of that emperor, in the following year, as is clear from St. Jerom: He says Constantius, by artifices and flattery, was a more dangerous persecutor than Nero and Decius: he tells him, "Thou receivest the priests with a kiss, as Christ was betrayed by one: thou bowest thy head to receive their blessing, that thou mayest trample on their faith: thou entertainest them at thy table, as Judas went from table to betray his master." Fleury (l. 14, n. 26) bids us observe, in these words, with what respect emperors then treated bishops. St. Hilary in his elegant book against Auxentius, gives the catholics an account of his conferences with that heretic at Milan in 364.

14. In Ps. 64.

15. In Ps. 1, p. 19, 20.

16. Lib. 7, de Trinit. n. 4, p. 917.

17. Lib. 6, n. 37, 38, p. 904.

18. In Ps. 131, n. 4, p. 447, in cap. 16, Matt. n. 7, p. 690.

19. Lib. 11, de Trinit. n. 3.

20. Lib. 3, adv. Constant. n. 8, p. 1243, Ed. Ben.

21. This letter is commended by the most judicious critics, Baronius, Tillemont, Fleury, and Coutant, a monk of the congregation of St. Maur, in his edition of the works of St. Hilary, and others. The style is not pompous, but adapted to the capacity of a girl of thirteen years of age.

22. Facta est fides temporum, potius quam evangelorum, l. 2, ad Const. p. 1227. Tot nunc fides existere, quot voluntates, ib. Annuas atque

- menstruas de Deo fides decernimus, decretis poenitimusm poenitentes defendimus, defensos anathematizamus. ib. p. 1228.
23. Cointe Annal. Fr. ad ann. 538, n. 41, 42, 43.
 24. L. de Gl. Conf. c. 2.
 25. Alcuin, Hom. de S. Willibrodo.
 26. Baillet, Vie de S. Hilaire.
 27. Ap. Mab. anal. t. 4, p. 644.
 28. Aimion. l. 4, c. 17 & 33. Coutant, Vit. S. Hilar. p. cxxiv, cxxv, cxxix.
 29. S. Hilar. in Matt. c. 18, v. i. p. 698.
 30. 1 Cor. i. 17, & iii. 18. S. Hilar. l. 3, de Trin. n. 24, 25, pp. 822, 823.
 31. 1 Par. xxix. 17.
 32. Prov. iii. 32.
 33. Prov. xi. 20.
 34. 2 Cor. i. 12.
 35. Eccles. i. 39.
 36. Rom. viii. 7.

ST. FELIX OF NOLA, P. AND C.

IT is observed by the judicious Tillemont, with regard to the life of this saint, that we might doubt of its wonderful circumstances, were they not supported by the authority of a Paulinus; but that great miracles ought to be received with the greater veneration, when authorized by incontestable vouchers.

St. Felix was a native of Nola, a Roman colony in Campania, fourteen miles from Naples, where his father Hermias, who was by birth a Syrian, and had served in the army, had purchased an estate and settled himself. He had two sons, Felix and Hermias, to whom at his death he left his patrimony. The younger sought preferment in the world among the lovers of vanity, by following the profession of arms, which at that time was the surest road to riches and honors. Felix, to become in effect what his name in Latin imported, that is, *_happy_*, resolved to follow no other standard than that of the king of kings, Jesus Christ. For this purpose, despising all earthly things, lest the love of them might entangle his soul, he distributed the better part of his substance among the poor, and was ordained Reader, Exorcist, and, lastly, Priest, by Maximus, the holy bishop of Nola; who, charmed with his sanctity and prudence, made him his principal support in these times of trouble, and designed him for his successor.[1]

In the year 250, the emperor Decius raised a bloody persecution against the church. Maximus, seeing himself principally aimed at, retired into

the deserts, not through the fear of death, which he desired, but rather not to tempt God by seeking it, and to preserve himself for the service of his flock. The persecutors not finding him, seized on Felix, who, in his absence, was very vigilant in the discharge of all his pastoral duties. The governor caused him to be scourged; then loaded with bolts and chains about his neck, hands, and legs, and cast into a dungeon, in which, as St. Prudentius informs us,[2] the floor was spread all over with potsherds and pieces of broken glass, so that there was no place free from them, on which the saint could either stand or lie. One night an angel appearing in great glory, filled the prison with a bright light, and bade St. Felix go and assist his bishop, who was in great distress. The confessor, seeing his chains fall off, and the doors open, followed his guide, and was conducted by heaven to the place where Maximus lay, almost perished with hunger and cold, speechless, and without sense: for, through anxiety for his flock, and the hardships of his solitary retreat, he had suffered more than a martyrdom. Felix, not being able to bring him to himself, had recourse to prayer; and discovering thereupon a bunch of grapes within reach, he squeezed some of the juice into his mouth, which had the desired effect. The good bishop no sooner beheld his friend Felix, but he embraced him, and begged to be conveyed back to his church. The saint, taking him on his shoulders, carried him to his episcopal house in the city, before day appeared, where a pious ancient woman took care of him.[3]

Felix, with the blessing of his pastor, repaired secretly to his own lodgings, and there kept himself concealed, praying for the church without ceasing till peace was restored to it by the death of Decius, in the year 251. {148} He no sooner appeared again in public, but his zeal so exasperated the pagans that they came armed to apprehend him; but though they met him, they knew him not; they even asked him where Felix was, a question he did not think proper to give a direct answer to. The persecutors going a little further, perceived their mistake, and returned; but the saint in the mean time had stepped a little out of the way, and crept through a hole in a ruinous old wall, which was instantly closed up by spiders' webs. His enemies never imagining any thing could have lately passed where they saw so close a spider's web, after a fruitless search elsewhere, returned in the evening without their prey. Felix finding among the ruins, between two houses, an old well half dry, hid himself in it for six months; and received during that time wherewithal to subsist by means of a devout Christian woman. Peace being restored to the church by the death of the emperor, the saint quitted his retreat, and was received in the city as an angel sent from heaven.

Soon after, St. Maximus' dying, all were unanimous for electing Felix bishop; but he persuaded the people to make choice of Quintus, because the older priest of the two, having been ordained seven days before him.

Quintus, when bishop, always respected St. Felix as his father, and followed his advice in every particular. The remainder of the saint's estate having been confiscated in the persecution, he was advised to lay claim to it, as others had done, who thereby recovered what had been taken from them. His answer was, that in poverty he should be the more secure of possessing Christ.[4] He could not even be prevailed upon to accept what the rich offered him. He rented a little spot of barren land, not exceeding three acres, which he tilled with his own hands, in such manner as to receive his subsistence from it, and to have something left for alms. Whatever was bestowed on him, he gave it immediately to the poor. If he had two coats, he was sure to give them the better; and often exchanged his only one for the rags of some beggar. He died in a good old age, on the fourteenth of January, on which day the Martyrology, under the name of St. Jerom, and all others of later date mention him. Five churches have been built at, or near the place where he was first interred, which was without the precinct of the city of Nola. His precious remains are at present kept in the cathedral; but certain portions are at Rome, Benevento, and some other places. Pope Damasus, in a pilgrimage which he made from Rome to Nola, to the shrine of this saint, professes, in a short poem which he composed in acknowledgment, that he was miraculously cured of a distemper through his intercession.

St. Paulinus, a Roman senator in the fifth age, forty-six years after the death of St. Damasus, came from Spain to Nola, desirous of being porter in the church of St. Felix. He testifies that crowds of pilgrims came from Rome, from all other parts of Italy, and more distant countries, to visit his sepulchre on his festival: he adds, that all brought some present or other to his church, as wax-candles to burn at his tomb, precious ointments, costly ornaments, and such like; but that for his part, he offered to him the homage of his tongue, and himself, though an unworthy victim. [5] He everywhere expresses his devotion to this saint in the warmest and strongest terms, and believes that all the graces he received from heaven were conferred on him through the intercession of St. Felix. To him he addressed himself in all his necessities; by his prayers he begged grace in this life, and glory after {149} death.[6] He describes at large the holy pictures of the whole history of the Old Testament, which were hung up in the church of St. Felix, and which inflamed all who beheld them, and were as so many books that instructed the ignorant. We may read with pleasure the pious sentiments the sight of each gave St. Paulinus.[7] He relates a great number of miracles that were wrought at his tomb, as of persons cured of various distempers and delivered from dangers by his intercession, to several of which he was an eye-witness. He testifies that he himself had frequently experienced the most sensible effects of his patronage, and, by having recourse to him, had been speedily succored.[8] St. Austin

also has given an account of many miracles performed at his shrine.[9] It was not formerly allowed to bury any corpse within the walls of cities. The church of St. Felix, out of the walls of Nola, not being comprised under this prohibition, many devout Christians sought to be buried in it, that their faith and devotion might recommend them after death to the patronage of this holy confessor, upon which head St. Paulinus consulted St. Austin. The holy doctor answered him by his book, *On the care for the dead*: in which he shows that the faith and devotion of such persons would be available to them after death, as the suffrages and good works of the living in behalf of the faithful departed are profitable to the latter. See the poems of St. Paulinus on his life, confirmed by other authentic ancient records, quoted by Tillemont, t. 4, p. 226, and Ruinart, *Acta Sincera*, p. 256; Muratori, *Anecd. Lat.*

Footnotes:

1. S. Paulin. Carm. 19, 20. Seu Natali, 4.
2. De Cor. hymn 5.
3. Paulin. Carm. 19.
4. *On the care for the dead*; nam Christum pauper habeo. Paulin. Carm. 2. Natali S. Felicia 5.
5. _____ *Ego munere linguæ,
Nudus opum, famulor, de me mea debita solvens
Meque ipsum pro me, vilis licet hostia pendam.* Natal. 6
6. Nat. 1, 2, &c.
7. Nat. 9, 10.
8. St. Paulin. Ep. 28 & 36. Carm. 13, 18, 21, 22, 23, 29, &c.
9. St. August. Ep. 78, olim 137, lib. De curâ pro moribus, c. 16.

SS. ISAIAS, SABBAS,

AND thirty-eight other holy solitaires on mount Sinai, martyred by a troop of Arabians in 273; likewise Paul, the abbot; Moses, who by his preaching and miracles had converted to the faith the Ishmaelites of Pharan; Psaes, a prodigy of austerity, and many other hermits in the desert of Raithe, two days' journey from Sinai, near the Red Sea, were massacred the same year by the Blemmyans, a savage infidel nation of Ethiopia. All these anchorets lived on dates, or other fruits, never tasted bread, worked at making baskets in cells at a considerable distance from each other, and met on Saturdays, in the evening, in one common church, where they watched and said the night office, and on the Sunday received together the holy eucharist. They were remarkable for their assiduity in praying and fasting. See their acts by Ammonius, an eye-witness, published by F. Combefis; also Bulteau, *Hist. Mon. d'Orient*, l. 2, c. 1, p. 209.

Also, many holy anchorites on mount Sinai, whose lives were faithful copies of Christian perfection, and who met on Sundays to receive the holy eucharist, were martyred by a band of Saracens in the fifth century. A boy of fourteen years of age led among them an ascetic life of great perfection. The Saracens threatened to kill him, if he did not discover where the ancient monks had concealed themselves. He answered, that death did not terrify him, and that he could not ransom his life by a sin in betraying his fathers. They bade him put off his clothes: "After you have killed me," said the modest youth, "take my clothes and welcome: but as I never saw my body naked, have so much compassion and regard for my shamefacedness, as to let me die covered." The barbarians, enraged at this answer, fell on him with all their weapons at once, and the pious youth died by as many martyrdoms as he had executioners. St. Nilus, who had been formerly governor {150} of Constantinople, has left us an account of this massacre in seven narratives: at that time he led an eremitical life in those deserts, and had placed his son Theodulus in this holy company. He was carried away captive, but redeemed after many dangers. See S. Nili, Septem Narrationes; also, Bulteau, Hist. Mon. d'Orient, l. 2, c. 2, p. 220.

S. BARBASCHEMINUS,

AND SIXTEEN OF HIS CLERGY, MM.

HE succeeded his brother St. Sadoth in the metropolitanical see of Seleucia and Ctesiphon, in 342, which he held six years. Being accused as an enemy to the Persian religion, and as one who spoke against the Persian divinities, Fire and Water, he was apprehended, with sixteen of his clergy, by the orders of king Sapor II. The king seeing his threats lost upon him, confined him almost a year in a loathsome dungeon, in which he was often tormented by the Magians with scourges, clubs, and tortures, besides the continual annoyance of stench, filth, hunger, and thirst. After eleven months the prisoners were again brought before the king. Their bodies were disfigured by their torments, and their faces discolored by a blackish hue which they had contracted. Sapor held out to the bishop a golden cup as a present, in which were a thousand sines of gold, a coin still in use among the Persians. Besides this he promised him a government, and other great offices, if he would suffer himself to be initiated in the rites of the sun. The saint replied that he could not answer the reproaches of Christ at the last day, if he should prefer gold, or a whole empire, to his holy law; and that he was ready to die. He received his crown by the sword, with his companions, on the 14th of January, in the year 346, and of the reign of king Sapor II. the thirty-seventh, at Ledan, in the province of the Huzites. St. Maruthas, the author of his acts, adds, that Sapor, resolving to extinguish utterly the Christian name in his empire,

published a new terrible edict, whereby he commanded every one to be tortured and put to death who should refuse to adore the sun, to worship fire and water, and to feed on the blood of living creatures.[1] The see of Seleucia remained vacant twenty years, and innumerable martyrs watered all the provinces of Persia with their blood. St. Maruthas was not able to recover their names, but has left us a copious panegyric on their heroic deeds, accompanied with the warmest sentiments of devotion, and desires to be speedily united with them in glory. See Acta Mart. Orient. per Steph. Assemani, t. 1, p. 3.

Footnotes:

1. The Christians observed for several ages, especially in the East, the apostolic temporary precept of abstaining from blood. Acts, xv. 20. See Nat. Alexander Hist. Sæc. 1, dissert 9.

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JANUARY XV.

ST. PAUL, THE FIRST HERMIT.

From his life, compiled by St. Jerom, in 365. Pope Gelasius I., in his learned Roman council, in 494, commends this authentic history. St. Paul is also mentioned by Cassian, St. Fulgentius, Sulpitius Severus, Sidonius, Paulinus, in the life of St. Ambrose, &c. St. Jerom received this account from two disciples of St. Antony, Amathas and Macariux. St. Athanasius says, that he only wrote what he had heard from St. Antony's own mouth, or from his disciples; and desires others to add what they know concerning his actions. On the various readings and MS. copies of this life, see the disquisition of P. Jem{} de Prato, an oratorian of Verona, in his new edition of the works of Sulpitius Severus, t. I, app. 2, p. 403. The Greek history of St. Paul the hermit, which Bollandus imagines St. Jerom to have followed, is evidently posterior; and borrows from him, as Jos. Assemani shows. Comm. In Calend. Univ. t. 6, p. 92. See Gudij Epistolæ, p. 278.

A.D. 342.

ELIAS and St. John the Baptist sanctified the deserts, and Jesus Christ himself was a model of the eremitical state during his forty days' fast in the wilderness; neither is it to be questioned but the Holy Ghost conducted the saint of this day, though young, into the desert, and was to him an instructor there; but it is no less certain, that an entire solitude and total sequestration of one's self from human society, is one of those extraordinary ways by which God leads souls to himself, and

is more worthy of our admiration, than calculated for imitation and practice: it is a state which ought only to be embraced by such as are already well experienced in the practices of virtue and contemplation, and who can resist sloth and other temptations, lest, instead of being a help, it prove a snare and stumbling-block in their way to heaven.

This saint was a native of the Lower Thebais, in Egypt, and had lost both his parents when he was but fifteen years of age: nevertheless, he was a great proficient in the Greek and Egyptian learning, was mild and modest, and feared God from his earliest youth. The bloody persecution of Decius disturbed the peace of the church in 250; and what was most dreadful, Satan, by his ministers, sought not so much to kill the bodies, as by subtle artifices and tedious tortures to destroy the souls of men. Two instances are sufficient to show his malice in this respect: A soldier of Christ, who had already triumphed over the racks and tortures, had his whole body rubbed over with honey, and was then laid on his back in the sun, with his hands tied behind him, that the flies and wasps, which are quite intolerable in hot countries, might torment and gall him with their stings. Another was bound with silk cords on a bed of down, in a delightful garden, where a lascivious woman was employed to entice him to sin; the martyr, sensible of his danger, bit off part of his tongue and spit it in her face, that the horror of such an action might put her to flight, and the smart occasioned by it be a means to prevent, in his own heart, any manner of consent to carnal pleasure. During these times of danger, Paul kept himself concealed in the house of another; but finding that a brother-in-law was inclined to betray him, that he might enjoy his estate, he fled into the deserts. There he found many spacious caverns in a rock, which were said to have been the retreat of money-coiners in the days of Cleopatra, queen of Egypt. He chose for his dwelling a cat; in this place, near which were a palm-tree^[1] and a clear spring: the former by its leaves furnished him with raiment, and by its fruit with food; and the latter supplied him with water for his drink.

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Paul was twenty-two years old when he entered the desert. His first intention was to enjoy the liberty of serving God till the persecution should cease; but relishing the sweets of heavenly contemplation and penance, and learning the spiritual advantages of holy solitude, he resolved to return no more among men, or concern himself in the least with human affairs, and what passed in the world: it was enough for him to know that there was a world, and to pray that it might be improved in goodness. The saint lived on the fruit of his tree till he was forty-three years of age, and from that time till his death, like Elias, he was miraculously fed with bread brought him every day by a raven. His

method of life, and what he did in this place during ninety years, is unknown to us: but God was pleased to make his servant known a little before his death.

The great St. Antony, who was then ninety years of age, was tempted to vanity, as if no one had served God so long in the wilderness as he had done, imagining himself also to be the first example of a life so recluse from human conversation: but the contrary was discovered to him in a dream the night following, and the saint was at the same time commanded, by Almighty God, to set out forthwith in quest of a perfect servant of his, concealed in the more remote parts of those deserts. The holy old man set out the next morning in search of the unknown hermit. St. Jerom relates from his authors, that he met a centaur, or creature not with the nature and properties, but with something of the mixed shape of man and horse,[2] and that this monster, or phantom of the devil, (St. Jerom pretends not to determine which it was,) upon his making the sign of the cross, fled away, after having pointed out the way to the saint. Our author adds, that St. Antony soon after met a satyr,[3] who gave him to understand that he was an inhabitant of those deserts, and one of that sort whom the deluded Gentiles adored for gods. St. Antony, after two days and a night spent in the search, discovered the saint's abode by a light that was in it, which he made up to. Having long begged admittance at the door of his cell, St. Paul at last opened it with a smile: they embraced, called each other by their names, which they knew by divine revelation. St. Paul then inquired whether idolatry still reigned in the world. While they were discoursing together, a raven flew towards them, and dropped a loaf of bread before them. Upon which St. Paul said, "Our good God has sent us a dinner. In this manner have I received half a loaf every day these sixty years past; now you are come to see me, Christ has doubled his provision for his servants." Having given thanks to God they both sat down by the fountain; but a little contest arose between them who should break the bread; St. Antony alleged St. Paul's greater age, and St. Paul pleaded that Antony was the stranger: both agreed at last to take up their parts together. Having refreshed themselves at the spring, they spent the night in prayer. The next morning St. Paul told his guest that the time of his death approached, and that he was sent to bury him; adding, "Go and fetch the cloak given you by St. Athanasius, bishop of Alexandria, in which I desire you to wrap my body." This he might say with the intent of being left alone in prayer, while he expected to be called out of this world; as also that he might testify his veneration for St. Athanasius, and his high regard for the faith and communion of the Catholic church, on account of which that holy bishop was then a great sufferer. St. Antony was surprised to hear him mention the cloak, which he could not have known but by divine revelation. Whatever was his motive for desiring to be buried {153} in it, St. Antony acquiesced to what was asked of him:

so, after mutual embraces, he hastened to his monastery to comply with St. Paul's request. He told his monks that he, a sinner, falsely bore the name of a servant of God, but that he had seen Elias and John the Baptist in the wilderness, even Paul in Paradise. Having taken the cloak, he returned with it in all haste, fearing lest the holy hermit might be dead, as it happened. While on his road, he saw his happy soul carried up to heaven, attended by choirs of angels, prophets, and apostles. St. Antony, though he rejoiced on St. Paul's account, could not help lamenting on his own, for having lost a treasure so lately discovered. As soon as his sorrow would permit, he arose, pursued his journey, and came to the cave. Going in, he found the body kneeling, and the hands stretched out. Full of joy, and supposing him yet alive, he knelt down to pray with him, but by his silence soon perceived he was dead. Having paid his last respects to the holy corpse, he carried it out of the cave. While he stood perplexed how to dig a grave, two lions came up quietly, and, as it were, mourning; and tearing up the ground, made a hole large enough for the reception of a human body. St. Antony then buried the corpse, singing hymns and psalms, according to what was usual and appointed by the church on that occasion. After this he returned home praising God, and related to his monks what he had seen and done. He always kept as a great treasure, and wore himself on great festivals, the garment of St. Paul, of palm-tree leaves patched together. St. Paul died in the year of our Lord 342, the hundred and thirteenth year of his age, and the ninetieth of his solitude, and is usually called the _first hermit_, to distinguish him from others of that name. The body of this saint is said to have been conveyed to Constantinople, by the emperor Michael Comnenus, in the twelfth century, and from thence to Venice in 1240.[4] Lewis I., king of Hungary, procured it from that republic, and deposited it at Buda, where a congregation of hermits under his name, which still subsists in Hungary, Poland, and Austria, was instituted by blessed Eusebius of Strigonium, a nobleman, who, having distributed his whole estate among the poor, retired into the forests; and being followed by others, built the monastery of Pisilia, under the rule of the regular canons of St. Austin. He died in that house, January the 20th, 1270.

St. Paul, the hermit, is commemorated in several ancient western Martyrologies on the 10th of January, but in the Roman on the 15th, on which he is honored in the anthology of the Greeks.

* * * * *

An eminent contemplative draws the following portraiture of this great model of an eremitical life:[5] St. Paul, the hermit, not being called by God to the external duties of an active life, remained alone, conversing only with God, in a vast wilderness, for the space of near a

hundred years, ignorant of all that passed in the world, both the progress of sciences, the establishment of religion, and the revolutions of states and empires; indifferent even as to those things without which he could not live, as the air which he breathed, the water he drank, and the miraculous bread with which he supported life. What did he do? say the inhabitants of this busy world, who think they could not live without being in a perpetual hurry of restless projects; what was his employment all this while? Alas! ought we not rather to put this question to them; what are you doing while you are not taken up in doing the will of God, which occupies the heavens and the earth in all their motions? Do you call that doing nothing which is the great end God {154} proposed to himself in giving us a being, that is, to be employed in contemplating, adoring, and praising him? Is it to be idle and useless in the world to be entirely taken up in that which is the eternal occupation of God himself, and of the blessed inhabitants of heaven? What employment is better, more just, more sublime, or more advantageous than this, when done in suitable circumstances? To be employed in any thing else, how great or noble soever it may appear in the eyes of men, unless it be referred to God, and be the accomplishment of his holy will, who in all our actions demands our heart more than our hand, what is it, but to turn ourselves away from our end, to lose our time, and voluntarily to return again to that state of nothing out of which we were formed, or rather into a far worse state?

Footnotes:

1. Pliny recounts thirty-nine different sorts of palm-trees, and says that the best grow in Egypt, which are ever green, have leaves thick enough to make ropes and a fruit which serves in some places to make bread.
2. Pliny, l. 7, c. 3, and others, assure us that such monsters have been seen. Consult the note of Rosweide.
3. The heathens might feign their gods of the woods, from certain monsters sometimes seen. Plutarch, in his life of Sylla, says, that a satyr was brought to that general at Athens; and St. Jerom tells us, that one was shown alive at Alexandria, and after its death was salted and embalmed, and sent to Antioch that Constantine the Great might see it.
4. See the whole history of this translation, published from an original MS. by F. Gamans, a Jesuit, inserted by Bollandus in his collection.
5. F. Ambrose de Lombez, Capucin, Tr. de la Paix Intérieure, (Paris, 1758,) p. 372.

ST. MAURUS, ABBOT

AMONG the several noblemen who placed their sons under the care of St.

Benedict, to be brought up in piety and learning, Equitius, one of that rank, left with him his son Maurus, then but twelve years old, in 522. The youth surpassed all his fellow monks in the discharge of monastic duties, and when he was grown up, St. Benedict made him his coadjutor in the government of Sublaco. Maurus, by his singleness of heart and profound humility, was a model of perfection to all the brethren, and was favored by God with the gift of miracles. St. Placidus, a fellow monk, the son of the senator Tertullus, going one day to fetch water, fell into the lake, and was carried the distance of a bow-shot from the bank. St. Benedict saw this in spirit in his cell, and bid Maurus run and draw him out. Maurus obeyed, walked upon the waters without perceiving it, and dragged out Placidus by the hair, without sinking in the least himself. He attributed the miracle to the prayers of St. Benedict; but the holy abbot, to the obedience of the disciple. Soon after that holy patriarch had retired to Cassino, he called St. Maurus thither, in the year 528. Thus far St. Gregory, Dial. l. 2, c. 3, 4, 6.

St. Maurus coming to France in 543, founded, by the liberality of king Theodebert, the great abbey of Glanfeuil, now called St. Maur-sur-Loire, which he governed several years. In 581 he resigned the abbacy to Bertulf, and passed the remainder of his life in close solitude, in the uninterrupted contemplation of heavenly things, in order to prepare himself for his passage to eternity. After two years thus employed, he fell sick of a fever, with a pain in his side: he received the sacraments of the church, lying on sackcloth before the altar of St. Martin, and in the same posture expired on the 15th of January, in the year 584. He was buried on the right side of the altar in the same church,[1] and on a roll of parchment laid in his tomb was inscribed this epitaph: "Maurus, a monk and deacon, who came into France in the days of king Theodebert, and died the eighteenth day before the month of February." [2] St. Maurus is named in the ancient French litany composed by Alcuin, and in the Martyrologies of Florus, Usuard, and others. {155} For fear of the Normans, in the ninth century, his body was translated to several places; lastly, in 868, to St. Peter's des Fusses, then a Benedictin abbey, near Paris,[3] where it was received with great solemnity by Æneas, bishop of Paris. A history of this translation, written by Eudo, at that time abbot of St. Peter's des Fusses, is still extant. This abbey des Fusses was founded by Blidegisilus, deacon of the church of Paris, in the time of king Clovis II. and of Audebert, bishop of Paris: St. Babolen was the first abbot. This monastery was reformed by St. Mayeul, abbot of Cluni, in 988: in 1533 it was secularized by Clement VII. at the request of Francis I., and the deanery united to the bishopric of Paris; but the church and village have for several ages borne the name of St. Maur. The abbey of Glanfeuil, now called St. Maur-sur-Loire, was subjected to this des Fusses from the reign of Charles the Bald to the year 1096, in which Urban II., at the

solicitation of the count of Anjou, re-established its primitive independence. Our ancestors had a particular veneration for St. Maurus, under the Norman kings; and the noble family of Seymour (from the French Saint Maur) borrow from him its name, as Camden observes in his Remains. The church of St. Peter's des Fusses, two leagues from Paris, now called St. Maurus's, was secularized, and made a collegiate, in 1533; and the canons removed to St. Louis, formerly called St. Thomas of Canterbury's, at the Louvre in Paris, in 1750. The same year the relics of St. Maurus were translated thence to the abbey of St. Germain-des-Prez, where they are preserved in a rich shrine.[4] An arm of this saint was with great devotion translated to mount Cassino, in the eleventh century,[5] and by its touch a demoniac was afterwards delivered, as is related by Desiderius at that time abbot of mount Cassino,[6] who was afterwards pope, under the name of Victor III. See Mabill. Annal. Bened. t. 1, l. 3 and 4; and the genuine history of the translation of the body of St. Maurus to the monastery des Fosses, by Endo, at that time abbot of this house. The life of St. Maurus, and history of his translation, under the pretended name of Faustus, is demonstrated by Cointe and others to be a notorious forgery, with several instruments belonging to the same.[7]

Footnotes:

1. Mab. Annal. Ben. t. 1, l. 7, ad annos 581, 584.
2. All writers, at least from the ninth century, are unanimous in affirming with Amalarius, that St. Maurus of Anjou, the French abbot, was the same Maurus that was the disciple of St. Benedict; which is also proved against certain modern critics, by Dom Ruinart in his *Apologia Missionis St. Mauri*, in append. 1. annal. Bened. per Mabill. t. 1, p. 630. The arguments which are alleged by some for distinguishing them, may be seen in Chatelain's notes on the *Martyrol*. p. 253. In imitation of the congregation of SS. Vane and Hydolphus, then lately established in Lorraine, certain French Benedictin monks instituted a like reformation of their order, under the title of the congregation of St. Maurus, in 1621, which was approved of by Gregory XV. and Urban VIII. It is divided into six provinces, under its own general, who usually resides at St. Germain-des-Prez, at Paris. These monks live in strict retirement, and constantly abstain from flesh meat, except in the infirmary. Their chief houses are, St. Maur-sur-Loire, St. Germain-des Prez, Fleury, or St. Benoit-sur-Loire, Marmoutier at Tours, Vendome, St. Remigius at Rheims, St. Peter of Corbie, Fecan &c.
3. *Ib.* l. 15, p. 465, l. 36, p. 82. See Dom Beaunier, *Recueil Historique des Evech. et Abbayes*, t. 1, p. 17.
4. Dom Vaissette, *Géographie Histor.* t. 6, p. 515, and Le Beuf, *Hist. du Diocèse de Paris*, t. 5, p. 17. Piganiol, *Descrip. of Paris*, t. 8, p. 165, t. 3, p. 114, t. 7, p. 79.

5. S. Odilo in vitâ S. Majoli; et Leo Ostiens in chron. Casin. l. 2, c. 55.
6. Victor III. Dial. l. 2. Ruinart, Apol. Miss. S. Mauri, p. 632. Mabill. Annal. Bened. l. 56, c. 73.
7. Dom Freville, the Maurist monk, and curate of St. Symphorian's, at the abbey of St. Germain-des-Prez, has nevertheless made use of these pieces in a MS. history of the life and translations of this saint, which he has compiled, and of which he allowed me the perusal. When the relics of St. Maurus were translated to St. Germain-des-Prez, those of St. Babolen, who died about the year 671, and is honored in the Paris breviary on the 28th of June, and several others which had enriched the monastery des Fosses were conveyed to the church of St. Louis, at the Louvre.

ST. MAIN, ABBOT

THIS saint was a British bishop, who, passing into Little Britain in France, there founded an abbey in which he ended his days.

ST. JOHN CALYBITE, RECLUSE.

HE was the son of Eutropius, a rich nobleman in Constantinople. He secretly left home to become a monk among the Acæmetes.[1] After six {156} years he returned disguised in the rags of a beggar, and subsisted by the charity of his parents, as a stranger, in a little hut near their house; hence he was called the Calybite.[2] He sanctified his soul by wonderful patience, meekness, humility, mortification, and prayer. He discovered himself to his mother, in his agony, in the year 450, and, according to his request, was buried under his hut; but his parents built over his tomb a stately church, as the author of his life mentions. Cedrenus, who says it stood in the western quarter of the city, calls it _the church of poor John_;[3] Zonaras, the church of St. John Calybite.[4] An old church standing near the bridge of the isle of the Tiber in Rome, which bore his name, according to an inscription there, was built by pope Formosus, (who died in 896,) together with an hospital. From which circumstance Du Cange[5] infers that the body of our saint, which is preserved in this church, was conveyed from Constantinople to Rome, before the broaching of the Iconoclast heresy under Leo the Isarian, in 706: but his head remained at Constantinople till after that city fell into the hands of the Latins, in 1204; soon after which it was brought to Besanzon in Burgundy, where it is kept in St. Stephen's church, with a Greek inscription round the case. The church which bears the name of Saint John Calybite, at Rome, with the hospital, is now in the hands of religious men of the order of St. John of God. According to a MS. life, commended by Baronius, St. John Calybite flourished under Theodosius the Younger, who died in 450:

Nicephorus says, under Leo, who was proclaimed emperor in 457; so that both accounts may be true. On his genuine Greek acts, see Lambecius, *Bibl. Vind.* t. 8, pp. 228, 395; Bollandus, p. 1035, gives his Latin acts the same which we find in Greek at St. Germain-des-Prez. See Montfaucon, *Bibl. Coislinae*, p. 196. Bollandus adds other Latin acts, to which he gives the preference. See also Papebroch, *Comm. ad Januarium Græcum metricum*, t. 1. Maij. Jos. Assemani, in *Calendaria Univ. ad 15 Jan.* t. 6, p. 76. Chatelain, p. 283, &c.

Footnotes:

1. Papebroch supposes St. John Calybite to have made a long voyage at sea; but this circumstance seems to have no other foundation than the mistake of those who place his birth at Rome, forgetting that Constantinople was then called New Rome. No mention is made of any long voyage in his genuine Greek acts, nor in the interpolated Latin. He sailed only threescore furlongs from Constantinople to the place called [Greek: Gomôn], and from the peaceful abode of the Acæmetes' monk, ([Greek: Eirênaion], or dwelling of peace,) opposite to Sosthenium on the Thracian shore, where the monastery of the Acæmetes stood.
2. From [Greek: kalubê], a cottage, a hut.
3. Cedr. ad an. 461.
4. Zonaras, p. 41.
5. Du Cange, *Constantinop. Christiana*, l. 4, c. 6, n. 51.

ST. ISIDORE, PRIEST AND HOSPITALLER,

OF ALEXANDRIA.[1]

HE was taken from his cell where he had passed many years in the deserts, ordained Priest, and placed in the dignity of hospitaller, by St. Athanasius. He lived in that great city a perfect model of meekness, patience, mortification, and prayer. He frequently burst into tears at table, saying: "I who am a rational creature, and made to enjoy God, eat the food of brutes, instead of feeding on the bread of angels."

Palladius, afterwards bishop of Helenopolis, on going to Egypt to embrace an ascetic life, addressed himself first to our saint for advice: the skilful director bade him go and exercise himself for some time in mortification and self-denial, and then return for further instructions. St. Isidore suffered many persecutions, first from Lucius the Arian intruder, and afterwards from Theophilus, who unjustly accused him of Origenism.[2] He publicly condemned that heresy at {157} Constantinople, where he died in 403, under the protection of St. Chrysostom. See Palladius in *Lausiaca*, c. 1 and 2. Socrates, l. 6, c. 9. Sozomen, c. 3 and 12. St. Jerom, *Ep.* 61, c. 15, ad Princip. Theodoret.

I. 4, c. 21. Pallad. de Vitâ S. Chrys. Bulteau, Hist. Mon. d'Orient. I. 1, c. 15

Footnotes:

1. A hospitaller is one residing in an hospital, in order to receive the poor and strangers.
2. St. Jerom's zeal against the Origenists was very serviceable to the church; yet his translation of Theophilus's book against the memory of St. Chrysostom, (ap. Fac. herm. I. 6, c. 4,) is a proof that it sometimes carried him too far. This weakens his charge against the holy hospitaller of Alexandria, whom Theophilus expelled Egypt, with the four long brothers, (Dioscorus, Ammonias, Eusebius, and Euthymius,) and about three hundred other monks. Some accuse Theophilus of proceeding against them out of mere jealousy. It is at least certain, that St. Isidore and the four long brothers anathematized Origenism at Constantinople, before St. Chrysostom received them to his communion, and that Theophilus himself was reconciled to them at Chalcedon, in the council at the Oak, without requiring of them any confession of faith, or making mention of Origen. (Sozom. I. 8, c. 17.) Many take the St. Isidore, mentioned in the Roman Martyrology, for the hospitaller; but Bulteau observes, that St. Isidore of Scété is rather meant; at least the former is honored by the Greeks.

ST. ISIDORE, P.H.

HE was priest of Scété, and hermit in that vast desert. He excelled in an unparalleled gift of meekness, continency, prayer, and recollection. Once perceiving in himself some motions of anger to rise, he that instant threw down certain baskets he was carrying to market, and ran away to avoid the occasion.[1] When, in his old age, others persuaded him to abate something in his labor, he answered: "If we consider what the Son of God hath done for us, we can never allow ourselves any indulgence in sloth. Were my body burnt, and my ashes scattered in the air, it would be nothing." [2] Whenever the enemy tempted him to despair, he said, "Were I to be damned, thou wouldest yet be below me in hell; nor would I cease to labor in the service of God, though assured that this was to be my lot." If he was tempted to vain-glory, he reproached and confounded himself with the thought, how far even in his exterior exercises he fell short of the servants of God, Antony, Pambo, and others.[3] Being asked the reason of his abundant tears, he answered: "I weep for my sins: if we had only once offended God, we could never sufficiently bewail this misfortune." He died a little before the year 391. His name stands in the Roman Martyrology, on the fifteenth of January. See Cassian. coll. 18, c. 15 and 16. Tillem. t. 8, p. 440.

Footnotes:

1. Cotellier, Mon. Gr. t. 1, p. 487.
2. Ib. p. 686. Rosweide, l. 5, c. 7
3. Cotel. ib. t. 2, p. 48. Rosweide, l. 3, c. 101, l. 7, c. 11.

SAINT BONITUS, BISHOP OF AUVERGNE, C.

(COMMONLY, IN AUVERGNE, BONET; AT PARIS, BONT.)

ST. BONET was referendary or chancellor, to Sigebert III., the holy king of Austrasia; and by his zeal, religion, and justice, flourished in that kingdom under four kings. After the death of Dagobert II., Thierry III. made him governor of Marseilles and all Provence, in 680. His elder brother St. Avitus II., bishop of Clermont, in Auvergne, having recommended him for his successor, died in 689, and Bonet was consecrated. But after having governed that see ten years, with the most exemplary piety, he had a scruple whether his election had been perfectly canonical; and having consulted St. Tilo, or Theau, then leading an eremitical life at Solignac, resigned his dignity, led for four years a most penitential life in the abbey of Manlieu, now of the order of St. Bennet, and after having made a pilgrimage to Rome, died of the gout at Lyons on the fifteenth of January in 710, being eighty-six years old. His relics were enshrined in the cathedral at Clermont; but some small portions are kept at Paris, in the churches of St. Germain l'Auxerrois, and St. Bont, near that of St. Merry. See his life, {158} written by a monk of Sommon in Auvergne, in the same century, published by Bollandus, also le Cointe, an. 699. Gallia Christiana Nova, &c.

ST. ITA, OR MIDA, V. ABBESS

SHE was a native of Nandesí, now the barony of Dessee in the county of Waterford, and descended from the royal family. Having consecrated her virginity to God, she led an austere retired life at the foot of the mountain Luach, in the diocese of Limerick, and founded there a famous monastery of holy virgins, called Cluain-cred-hail. By the mortification of her senses and passions, and by her constant attention to God and his divine love, she was enriched with many extraordinary graces. The lesson she principally inculcated to others was, that to be perpetually recollected in God is the great means of attaining to perfection. She died January 15, in 569. Her feast was solemnized in her church of Cluain-cred-hail; in the whole territory of Hua-Conail, and at Rosmide, in the territory of Nandesí. See her ancient life in Bollandus, Jan. xvi., and Colgan, t. 1, p. 72, who calls her the second St. Bridget of Ireland.

JANUARY XVI.

ST. MARCELLUS, POPE, M.

See the epitaph of eight verses, composed for this Pope, by St. Damasus, carm. 48, and Tillemont, t. 5.

A.D. 310.

ST. MARCELLUS was priest under pope Marcellinus. whom he succeeded in 308, after that see had been vacant for three years and a half. An epitaph written on him by pope Damasus, who also mentions himself in it, says, that by enforcing the canons of holy penance, he drew upon himself the contradictions and persecutions of many tepid and refractory Christians, and that for his severity against a certain apostate, he was banished by the tyrant Maxentius.[1] He died in 310, having sat one year, seven months, and twenty days. Anastatius writes, that Lucina, a devout widow of one Pinianus, who lodged St. Marcellus when he lived in Rome, after his death converted her house into a church, which she called by his name. His false acts relate, that among his other sufferings, he was condemned by the tyrant to keep cattle in this place. He is styled a martyr in the sacramentaries of Gelasius I. and St. Gregory, and in the Martyrologies ascribed to St. Jerom and Bede, which, with the rest of the Western calendars, mention his feast on the sixteenth of January. His body lies under the high altar in the ancient church, which bears his name, and gives title to a cardinal in Rome; but certain portions of his relics are honored at Cluni, Namur, Mons, &c.

* * * * *

God is most wonderful in the whole economy of his holy providence over his elect: his power and wisdom are exalted infinitely above the understanding {159} of creatures, and we are obliged to cry out, "Who can search his ways?"[2] We have not penetration to discover all the causes and ends of exterior things which we see or feel. How much less can we understand this in secret and interior things, which fall not under our senses? "Remember that thou knowest not his work. Behold he is a great God, surpassing our understanding."[3] How does he make every thing serve his purposes for the sanctification of his servants! By how many ways does he conduct them to eternal glory! Some he sanctifies on thrones; others in cottages; others in retired cells and deserts; others in the various functions of an apostolic life, and in the government of his church. And how wonderfully does he ordain and direct all human events to their spiritual advancement, both in prosperity and in adversity! In their persecutions and trials, especially, we shall

discover at the last day, when the secrets of his providence will be manifested to us, the tenderness of his infinite love, the depth of his unsearchable wisdom, and the extent of his omnipotent power. In all his appointments let us adore these his attributes, earnestly imploring his grace, that according to the designs of his mercy, we may make every thing, especially all afflictions, serve for the exercise and improvement of our virtue.

Footnotes:

1. Damasus, *carm.* 26.
2. Job xxxvi, 23.
3. *ib.*

ST. MACARIUS, THE ELDER, OF EGYPT

From the original authors of the lives of the fathers of the deserts, in Rosweide, d'Andilly, Bollandus, 15 Jan., Tillemont, t. 13, p. 576, collated with a very ancient manuscript of the lives of the Fathers, published by Rosweide, &c., in the hands of Mr. Martin, of Palgrave, in Suffolk.

A.D. 390.

ST. MACARIUS, the Elder, was born in Upper Egypt, about the year 300, and brought up in the country in tending cattle. In his childhood, in company with some others, he once stole a few figs, and ate one of them: but from his conversion to his death, he never ceased to weep bitterly for this sin.[1] By a powerful call of divine grace, he retired from the world in his youth, and dwelling in a little cell in a village, made mats, in continual prayer and great austerities. A wicked woman falsely accused him of having deflowered her; for which supposed crime he was dragged through the streets, beaten, and insulted, as a base hypocrite, under the garb of a monk. He suffered all with patience, and sent the woman what he earned by his work, saying to himself: "Well, Macarius! having now another to provide for, thou must work the harder." But God discovered his innocency; for the woman falling in labor, lay in extreme anguish, and could not be delivered till she had named the true father of her child. The people converted their rage into the greatest admiration of the humility and patience of the saint.[2] To shun the esteem of men, he fled into the vast hideous desert of Scété,[3] being then about thirty years of age. In this solitude he lived sixty years, and became the spiritual parent of innumerable holy persons, who put themselves under his direction, and were governed by the rules he prescribed them; but all dwelt in separate hermitages. St. Macarius admitted only one disciple with him, to entertain strangers. He was {160} compelled by an Egyptian bishop to receive the order of

priesthood, about the year 340, the fortieth of his age, that he might celebrate the divine mysteries for the convenience of this holy colony. When the desert became better peopled, there were four churches built in it, which were served by so many priests. The austerities of St. Macarius were excessive; he usually ate but once a week. Evagrius, his disciple, once asked him leave to drink a little water, under a parching thirst; but Macarius bade him content himself with reposing a little in the shade, saying: "For these twenty years, I have never once ate, drunk, or slept, as much as nature required." [4] His face was very pale, and his body weak and parched up. To deny his own will, he did not refuse to drink a little wine when others desired him; but then he would punish himself for this indulgence, by abstaining two or three days from all manner of drink; and it was for this reason, that his disciple desired strangers never to tender unto him a drop of wine. [5] He delivered his instructions in few words, and principally inculcated silence, humility, mortification, retirement, and continual prayer, especially the last, to all sorts of people. He used to say, "In prayer, you need not use many or lofty words. You can often repeat with a sincere heart, Lord, show me mercy as thou knowest best. Or, assist me, O God!" [6] He was much delighted with this ejaculation of perfect resignation and love: "O Lord, have mercy on me, as thou pleasest, and knowest best in thy goodness!" [7] His mildness and patience were invincible, and occasioned the conversion of a heathen priest, and many others. [8] The devil told him one day, "I can surpass thee in watching, fasting, and many other things; but humility conquers and disarms me." [9] A young man applying to St. Macarius for spiritual advice, he directed him to go to a burying-place, and upbraid the dead; and after to go and flatter them. When he came back, the saint asked him what answer the dead had made: "None at all," said the other, "either to reproaches or praises." "Then," replied Macarius, "go, and learn neither to be moved with injuries nor flatteries. If you die to the world and to yourself, you will begin to live to Christ." He said to another: "Receive, from the hand of God, poverty as cheerfully as riches, hunger and want as plenty, and you will conquer the devil, and subdue all your passions." [10] A certain monk complained to him, that in solitude he was always tempted to break his fast, whereas in the monastery, he could fast the whole week cheerfully. "Vain-glory is the reason," replied the saint; "fasting pleases, when men see you; but seems intolerable when that passion is not gratified." [11] One came to consult him, who was molested with temptations to impurity: the saint, examining into the source, found it to be sloth, and advised him never to eat before sunset, to meditate fervently at his work, and to labor vigorously, without sloth, the whole day. The other faithfully complied, and was freed from his enemy. God revealed to St. Macarius, that he had not attained the perfection of two married women, who lived in a certain town: he made them a visit, and learned the means by which they

sanctified themselves. They were extremely careful never to speak any idle or rash words: they lived in the constant practice of humility, patience, meekness, charity, resignation, mortification of their own will, and conformity to the humors of their husbands and others, where the divine law did not interpose: in a spirit of recollection they sanctified all their actions by {161} ardent ejaculations, by which they strove to praise God, and most fervently to consecrate to the divine glory all the powers of their soul and body.[12]

A subtle heretic of the sect of the Hieracites, called so from Hierax, who in the reign of Dioclesian denied the resurrection of the dead, had, by his sophisms, caused some to stagger in their faith. St. Macarius, to confirm them in the truth, raised a dead man to life, as Socrates, Sozomen, Palladius, and Rufinus relate. Cassian says, that he only made a dead corpse to speak for that purpose; then bade it rest till the resurrection. Lucius, the Arian usurper of the see of Alexandria, who had expelled Peter, the successor of St. Athanasius, in 376 sent troops into the deserts to disperse the zealous monks, several of whom sealed their faith with their blood: the chiefs, namely, the two Macariuses, Isidore, Pambo, and some others, by the authority of the emperor Valens, were banished into a little isle of Egypt, surrounded with great marshes. The inhabitants, who were Pagans, were all converted to the faith by the confessors.[13] The public indignation of the whole empire, obliged Lucius to suffer them to return to their cells. Our saint, knowing that his end drew near, made a visit to the monks of Nitria, and exhorted them to compunction and tears so pathetically, that they all fell weeping at his feet. "Let us weep, brethren," said he, "and let our eyes pour forth floods of tears before we go hence, lest we fall into that place where tears will only increase the flames in which we shall burn." [14] He went to receive the reward of his labors in the year 390, and of his age the ninetieth, having spent sixty years in the desert of Scété.[15]

He seems to have been the first anchorite who inhabited this vast wilderness; and this Cassian affirms.[16] Some style him a disciple of St. Antony; but that quality rather suits St. Macarius of Alexandria; for, by the history of our saint's life, it appears that he could not have lived under the direction of St. Antony before he retired into the desert of Scété. But he afterwards paid a visit, if not several, to that holy patriarch of monks, whose dwelling was fifteen days' journey distant.[17] This glorious saint is honored in the Roman Martyrology on the 15th of January; in the Greek Menæa on the 19th. An ancient monastic rule, and an epistle addressed to monks, written in sentences, like the book of Proverbs, are ascribed to St. Macarius. Tillemont thinks them more probably the works of St. Macarius of Alexandria, who had under his inspection at Nitria five thousand monks.[18] Gennadius[19] says that

St. Macarius wrote nothing but this letter. This may be understood of St. Macarius of Alexandria, though one who wrote in Gaul might not have seen all the works of an author whose country was so remote, and language different. Fifty spiritual homilies are ascribed, in the first edition, and in some manuscripts, to St. Macarius of Egypt: yet F. Possin[20] thinks they rather belong to Macarius of Pispir, who attended St. Antony at his death, and seems to have been some years older than the two great Macariuses, though some have thought him the same with the Alexandrian.[21]

Footnotes:

1. Bolland. 15. Jan. p. 1011, §39. Cotel. Mon. Gr{}t, l. 1, p. 546.
2. Cotel. ib. p. 525. Rosweide, Vit. Patr. l. 3, c. 99, l. 5, c. 15, §25, p. 623.
3. Mount Nitria was above forty miles from Alexandria, towards the Southwest. The desert of Scété lay eighty miles beyond Nitria, and was rather in Lybia than in Egypt. It was of a vast extent, and then were no roads thereabouts, so that men were guided only by the stars in travelling in those parts. See Tillemont on St. Amon and this Macarius.
4. Socrates, l. 4, c. 23.
5. Rosweide, Vit. Patr. l. 3, §3, p. 505, l. 5, c. 4, §26, p. 569.
6. Rosweide, l. 3, c. 20, l. 5, c. 12. Cotel. p. 537.
7. Domine, sicut scis et vis, miserere me!
8. Rosweide, l. 3, c. 127. Cotel. t. 1, p. 547.
9. Rosweide, l. 5, c. 15.
10. Rosweide, l. 7, c. 48. Cotel. t. 1, p. 537. Rosweide, ib. §9.
11. Cassian Collat. 5, c. 32.
12. Rosweide, l. 3, c. 97, l. 6, c. 3, §17, p. 657.
13. Theodoret, l. 4, c. 18, 19. Socr. l. 4, c. 22. Sozom. l. 6, c. 19,
20. Rufin. l. 2, c. 3. S. Hier. in Chrom. Oros. l. 7, c. 33. Pallad. Lausiaca. c. 117.
14. Rosw. Vit. Part. l. 5, c. 3, §9. Cotel. Mon. Gr. p. 545.
15. Pallad. Lausiaca. c. 19.
16. Cassian. Collat. 15, c. 13. Tillem. Note 3, p. 806.
17. Rosw. Vit. Patr. l. 5, c. 7, §9. Cotel. Apotheqm. Patr. 530. Tillem. art. 4, p. 581, and Note 4, p. 80{}
18. See Tillem. Note 3, p. 806.
19. Gennad. Cat. c. 10.
20. Possin. Ascet. pr. p. 17.
- 21.

Du Pin allows these fifty homilies to be undoubtedly very ancient: in which judgment others agree, and the discourses themselves bear evident marks. Du Pin and Tillemont leave them to St. Macarius of Egypt; and his claim to them is very well supported by the learned English translator, who published them with an introduction, at

London, in 1721, in octavo. The censure of Ceillier upon them seems too severe. Certain passages, which seem to favor Pelagianism, ought to be explained by others, which clearly condemn that heresy; or it must be granted that they have suffered some alteration. The composition is not very methodical, these homilies being addressed to monks, in answer to particular queries. The author exceedingly extols the peace and sweetness which a soul, crucified to the world, enjoys with the consolations of the Holy Ghost, who resides in her. But he says that the very angels deplore, as much as their state will permit, those unhappy souls which taste not these heavenly delights, as men weep over a dear friend who lies sick in his agony, and receives all nourishment from their hands. (St. Macar., hom. 1 & 15.) Prayer, without which no one can be free from sin, is a duty which he strongly inculcates, (Hom. 2,) with perfect concord, by which we love, and are inclined to condescend to indifferent things, and to judge well of all men, so as to say, when we see one pray, that he prays for us; if he read, that he reads for us, and for the divine honor; if he rest or work, that he is employed for the advancement of the common good. (Hom. 3.) The practice of keeping ourselves constantly in the divine presence, he calls a principal duty, by which we learn to triumph over our enemies, and refer to the divine honor all we do; "for this one thing is necessary, that whether we work, read, or pray, we always entertain this life and treasure in our souls; having God constantly in our thoughts, and the Holy Ghost in our breasts." (Hom. 3.) A continual watchfulness, and strict guard upon all our senses, and in all our actions, is necessary, especially against vanity, concupiscence, and gluttony; without which, failings will be multiplied; pure and faithful souls God makes his chaste spouses; they always think on him, and place all their desires on him; but those who love the earth are earthly in their thoughts and affections, their corrupt inclinations gain such a mastery, that they seem natural to them. Vigilance is absolutely necessary to remove this insinuating enemy; and purity of conscience begets prudence, which can never be found under the tyranny of the passions, and which is the eye that guides the soul through the craggy paths of this life. Pure souls are raised by divine grace to dwell with God on earth by holy contemplation, and are fitted for eternal bliss, (Hom. 4;) true Christians differ in their desires and actions from other men. The wicked burn with lawless passions, and are disturbed with anxious desires and vain wishes, hunt after, and think of nothing but earthly pleasures; but the true Christian enjoys an uninterrupted tranquillity of mind and joy, even amidst crosses, and rejoices in sufferings and temptations, hope and divine grace sweetening their severest trials. The love of God with which they burn, makes them rejoice in all they suffer for his sake, and by his appointment. It is their most ardent

desire to behold God in his glory, and to be themselves transformed into him. (2 Cor. iii.) Even now the sweetness with which God overwhelms them, renders them already, in some measure, partakers of his glory; which will be completed in them in heaven. (Hom. 5.) In prayer we must be freed from all anxious care, trouble of mind, and foreign thoughts; and must cry out to God with our whole hearts in tranquillity and silence; for God descends only in peace and repose, not amidst tumult and clamors. (Hom. 6.) A soul astonished to see God, who is crowned with infinite glory, visit her with so much sweetness, absorbed in hi, sovereignly despises all earthly things, and cries out to his in strains of admiration at his condescension and goodness. (Hom. 7) When a person, endowed with the gift of supernatural prayer, falls on his knees to pray, his heart is straight filled with the divine sweetness, and his soul exults in God as a spouse with her beloved. This joy in one hour of prayer in the silence of the night, makes a soul forget all the labors of the day; being wrapt in God, she expatiates in the depth of his immensity, and is raised above all the toys of this world to heavenly joys, which no tongue can express. Then she cries out, "Oh! that my soul could now ascend with my prayer out high, to be for evermore united with God!" But this grace is not always equal; and this light is sometimes stronger, and this ardor is sometimes more vehement, sometimes more gentle; sometimes the soul seems to herself to behold a cross shining with a dazzling brightness, wherewith her interior man is penetrated. Sometimes in a rapture she seems clothed with glory, in some measure as Christ appeared in his transfiguration. At other times, overwhelmed with a divine light, and drowned in the ocean of divine sweetness, she scarce remains herself, and becomes a stranger, and, as it were, foolish to this world, through the excess of heavenly sweetness, and relish of divine mysteries. A perfect state of contemplation is granted to no one in this life; yet when we go to pray, after making the sign of the cross, often grace so overwhelms the heart, and the whole man, filling every power with perfect tranquillity, that the soul, through excess of overflowing joy, becomes like a little child, which knows no evil, condemns no man, but loves all the world. At other times she seems as a child of God, to confide in him as in her father, to penetrate the heavenly mansions which are opened to her, and to discover mysteries which no man can express. (Hom. 8.) These interior delights can only be purchased by many trials; for a soul must be dead to the world, and burn with a vehement love of God alone, so that no creature can separate her from him, and she dedicate herself and all her actions to him, without reserve. (Hom. 9.) For this, a most profound humility, cheerfulness, and courage are necessary; sloth, tepidity, and sadness being incompatible with spiritual progress. (Hom. 10.) The Holy Ghost is a violent fire in

our breasts, which makes us always active, and spurs us on continually to aspire more and more vehemently towards God. (Hom. 11.) The mark of a true Christian is, that he studies to conceal from the eyes of men all the good he receives from God. Those who taste how sweet God is, and know no satiety in his love, in proportion as they advance in contemplation, the more perfectly they see their own wants and nothingness: and always cry out, "I am most unworthy that this sun sheds its beams upon me." (Hom. 15.) In the following homilies, the author delivers many excellent maxims on humility and prayer, and tells us, that a certain monk, after having been favored with a wonderful rapture, and many great graces, fell by pride into several grievous sins. (Hom. 17.) A certain rich nobleman gave his estate to the poor, and set his slaves at liberty; yet afterwards fell into pride, and many enormous crimes. Another, who in the persecution had suffered torments with great constancy for the faith, afterwards, intoxicated with self-conceit, gave great scandal by his disorders. He mentions one who had formerly lived a long time with him in the desert, prayed often with him, and was favored with an extraordinary gift of compunction, and a miraculous power of curing many sick persons, was delighted with glory and applause of men, and drawn into the sink of vice. (Hom. 27.) To preserve the unction of the Holy Ghost, a person must live in constant fear, humility, and compunction. (Hom. 17.) Without Christ and his grace we can do nothing; but by the Holy Ghost dwelling in her, a soul becomes all light, all spirit, as joy, all love, all compassion. Unless a person be animated by divine grace, and replenished with all virtues, the best instructions and exhortations in their mouths produce very little good. (Hom. 18.) The servant of God never bears in mind the good works he has done, but, after all his labors, sees how much is wanting to him; and how much he falls short of his duty, and of the perfection of virtue, and says every day to himself, that now he ought to begin, and that to-morrow perhaps God will call him to himself, and deliver him from his labors and dangers (Hom. 26.) The absolute necessity of divine grace he teaches in many places; also the fundamental article of original sin, (Hom. 48. pag. 101, t. 4, Bibl. Patr. Colon. an. 1666) which the Pelagians denied.

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ST. HONORATUS, ARCHBISHOP OF ARLES.

He was of a consular Roman family, then settled in Gaul, and was well versed in the liberal arts. In his youth he renounced the worship of idols, and gained his elder brother, Venantius, to Christ, whom he also inspired with a contempt of the world. They desired to renounce it

entirely, but a {163} fond Pagan father put continual obstacles in their way: at length they took with them St. Caprais, a holy hermit, for their director, and sailed from Marseilles to Greece, with the design to live there unknown, in some desert. Venantius soon died happily at Methone; and Honoratus, being also sick, was obliged to return with his conductor. He first led an eremitical life in the mountains, near Frejus. Two small islands lie in the sea near that coast, one larger, at a nearer distance from the continent, called Lero, now St. Margaret's; the other smaller and more remote, two leagues from Antibes, named Lerins, at present St. Honoré, from our saint, where he settled; and being followed by others, he there founded the famous monastery of Lerins, about the year 400. Some he appointed to live in community; others, who seemed more perfect, in separate cells, as anchores. His rule was chiefly borrowed from that of St. Pachomius. Nothing can be more amiable than the description St. Hilary has given of the excellent virtues of this company of saints, especially of the charity, concord, humility, compunction, and devotion which reigned among them, under the conduct of our holy abbot. He was, by compulsion, consecrated archbishop of Arles in 426, and died, exhausted with austerities and apostolical labors, in 429. The style of his letters was clear and affecting: they were penned with an admirable delicacy, elegance, and sweetness, as St. Hilary assures. The loss of all these precious monuments is much regretted. His tomb is shown empty under the high altar of the church which bears his name at Arles; his body having been translated to Lerins in 1391, where the greatest part remains. See his panegyric by his disciple, kinsman, and successor, St. Hilary of Arles; one of the most finished pieces extant in this kind. Dom Rivet, Hist. Lit. t. 2, p. 156.

ST. FURSEY,

SON OF FINTAN, KING OF PART OF IRELAND,

WAS abbot first of a monastery in his own country, in the diocese of Tuam, near the lake of Orbsen, where now stands the church of Kill-fursa, says Colgan. Afterwards, travelling with two of his brothers, St. Foilan and St. Ultan, through England, he founded, by the liberality of king Sigibert, the abbey of Cnobbersburg, now Burg-castle in Suffolk. Saint Ultan retired into a desert, and St. Fursey, after some time, followed him thither, leaving the government of his monastery to St. Foilan. Being driven thence by the irruptions of king Penda, he went into France, and, by the munificence of king Clovis II. and Erconwald, the pious mayor of his palace, built the great monastery of Latiniac, or Lagny, six leagues from Paris, on the Marne. He was deputed by the bishop of Paris to govern that diocese in quality of his vicar; on which account some have styled him bishop. He died in 650 at Froheins, that is, Fursei-domus, in the diocese of Amiens, while he was

building another monastery at Peronne, to which church Erconwald removed his body. His relics have been famous for miracles, and are still preserved in the great church at Peronne, which was founded by Erconwald to be served by a certain number of priests, and made a royal collegiate church of canons by Lewis XI. Saint Fursey is honored as {164} patron of that town. See his ancient life in Bollandus, from which Bede extracted an account of his visions in a sickness in Ireland, l. 3, hist. c. 19. See also his life by Bede in MS. in the king's library at the British Museum, and Colgan, Jan. 16, p. 75, and Feb. 9, p. 282.

FIVE FRIARS, MINORS, MARTYRS.

BERARDUS, PETER, ACURSIUS, ADJUTUS, AND OTTO,

WERE sent by St. Francis to preach to the Mahometans of the West, while he went in person to those of the East. They preached first to the Moors of Seville, where they suffered much for their zeal, and were banished. Passing thence into Morocco, they began there to preach Christ, and being banished, returned again. The infidel judge caused them twice to be scourged till their ribs appeared bare; he then ordered burning oil and vinegar to be poured into their wounds, and their bodies to be rolled over sharp stones and potsherds. At length the king caused them to be brought before him, and taking his cimeter, clove their heads asunder in the middle of their foreheads, on the 16th of January, 1220. Their relics were ransomed, and are preserved in the monastery of the holy cross in Coimbra. Their names stand in the Roman Martyrology, and they were canonized by Sixtus IV. in 1481. See their acts in Bollandus and Wading; also Chalippe, Vie de S. François, l. 3, t. 1, p. 275.

ST. HENRY, HERMIT.

THE Danes were indebted in part for the light of faith, under God, to the bright example and zealous labors of English missionaries. Henry was born in that country, of honorable parentage, and from his infancy gave himself to the divine service with his whole heart. When he came to man's estate he was solicited by his friends to marry, but having a strong call from God to forsake the world, he sailed to the north of England. The little island of Cocket, which lies on the coast of Northumberland, near the mouth of the river of the same name, was inhabited by many holy anchorets in St. Bede's time, as appears from his life of St. Cuthbert.[1] This island belonged to the monastery of Tinmouth, and, with the leave of the prior of that house, St. Henry undertook to lead in it an eremitical life. He fasted every day, and his refecton, which he took at most only once in twenty-four hours, after sunset, was only bread and water: and this bread he earned by tilling a little garden near his cell. He suffered many assaults both from devils

and men; but by those very trials improved his soul in the perfect spirit of patience, meekness, humility, and charity. He died in his hermitage in 1127, on the 16th of January, and was buried by the monks of Tinmouth, in the church of the Blessed Virgin, near the body of St. Oswin, king and martyr. See his life in Capgrave and Bollandus.

Footnotes:

1. Bede, Vit. S. Cuthberti, c. 24.

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JANUARY XVII.

ST. ANTONY, ABBOT,

PATRIARCH OF MONKS.

From his life, compiled by the great St. Athanasius, vol. 2, p. 743, a work much commended by St. Gregory Nazianzen, St. Jerom, St. Austin, Rufinus, Palladius, &c. St. Chrysostom recommends to all persons the reading of this pious history, as full of instruction and edification. Hom. 8, in Matt t. 7. p. 128. It contributed to the conversion of St. Austin. Confess. l. 8, c. 6 and 28. See Tillemont, t. 7, Helyot, t. 1, Stevens, Addit. Mon. Anglic. t. 1, Ceillier, &c.

A.D. 356.

ST. ANTONY was born at Coma, a village near Heraclea, or Great Heracleopolis, in Upper Egypt, on the borders of Arcadia, or Middle Egypt, in 251. His parents, who were Christians, and rich, to prevent his being tainted by bad example and vicious conversation, kept him always at home; so that he grew up unacquainted with any branch of human literature, and could read no language but his own.[1] He was remarkable from his childhood for his temperance, a close attendance on church duties, and a punctual obedience to his parents. By their death he found himself possessed of a very considerable estate, and charged with the care of a younger sister, before he was twenty years of age. Near six months after, he heard read in the church those words of Christ to the rich young man: _Go sell what thou hast, and give it to the poor, and thou shalt have treasure in heaven._[2] He considered these words as addressed to himself; going home, he made over to his neighbors three hundred _aruras_,[3] that is, above one hundred and twenty acres of good land, that he and his sister might be free forever from all public taxes and burdens. The rest of his estate he sold, and gave the price to the

poor, except what he thought necessary for himself and his sister. Soon after, hearing in the church those other words of Christ; _Be not solicitous for to-morrow_;[4] he also distributed in alms the moveables which he had reserved; and placed his sister in a house of virgins,[5] which most moderns take to be the first instance mentioned in history of a nunnery. She was afterwards intrusted with the care and direction of tethers in that holy way of life. Antony himself retired into a solitude, near his village, in imitation of a certain old man, who led the life of a hermit in the neighborhood of Coma. Manual labor, prayer, and pious reading, were his whole occupation: and such was his fervor, that if he heard of any virtuous recluse, he sought him out, and endeavored to make the best advantage of his {166} example and instructions. He saw nothing practised by any other in this service of God, which he did not imitate: thus he soon became a perfect model of humility, Christian condescension, charity, prayer, and all virtues. The devil assailed him by various temptations; first, he represented to him divers good works he might have been able to do with his estate in the world, and the difficulties of his present condition: a common artifice of the enemy, whereby he strives to make a soul slothful or dissatisfied in her vocation, in which God expects to be glorified by her. Being discovered and repulsed by the young novice, he varied his method of attack, and annoyed him night and day with filthy thoughts and obscene imaginations. Antony opposed to his assaults the strictest watchfulness over his senses, austere fasts, humility, and prayer, till Satan, appearing in a visible form, first of a woman coming to seduce him, then of a black boy to terrify him, at length confessed himself vanquished. The saint's food was only bread, with a little salt, and he drank nothing but water; he never ate before sunset, and sometimes only once in two, or four days: he lay on a rush mat, or on the bare floor. In quest of a more remote solitude he withdrew further from Coma, and hid himself in an old sepulchre; whither a friend brought him from time to time a little bread. Satan was here again permitted to assault him in a visible manner, to terrify him with dismal noises; and once he so grievously beat him, that he lay almost dead, covered with bruises and wounds; and in this condition he was one day found by his friend, who visited him from time to time to supply him with bread, during all the time he lived in the ruinous sepulchre. When he began to come to himself, though not yet able to stand, he cried out to the devils, while he yet lay on the floor, "Behold! here I am; do all you are able against me: nothing shall ever separate me from Christ my Lord." Hereupon the fiends appearing again, renewed the attack, and alarmed him with terrible clamors, and a variety of spectres, in hideous shapes of the most frightful wild beasts, which they assumed to dismay and terrify him; till a ray of heavenly light breaking in upon him, chased them away, and caused him to cry out: "Where wast thou, my Lord and my Master? Why wast thou not here, from the beginning of my conflict, to

assuage my pains!" A voice answered: "Antony, I was here the whole time; I stood by thee, and beheld thy combat: and because thou hast manfully withstood thine enemies, I will always protect thee, and will render thy name famous throughout the earth." At these words the saint arose, much cheered, and strengthened, to pray and return thanks to his deliverer. Hitherto the saint, ever since his retreat, in 272, had lived in solitary places not very far from his village; and St. Athanasius observes, that before him many fervent persons led retired lives in penance and contemplation, near the towns; others remaining in the towns imitated the same manner of life. Both were called ascetics, from their being entirely devoted to the most perfect exercises of mortification and prayer, according to the import of the Greek word. Before St. Athanasius, we find frequent mention made of such ascetics: and Origen, about the year 219,[6] says they always abstained from flesh, no less than the disciples of Pythagoras. Eusebius tells us that St. Peter of Alexandria practised austerities equal to those of the ascetics; he says the same of Pamphilus; and St. Jerom uses the same expression of Pierius. St. Antony had led this manner of life near Coma, till resolving to withdraw into the deserts about the year 285, the thirty-fifth of his age, he crossed the eastern branch of the Nile, and took up his abode in the ruins of an old castle on the top of the mountains; in which close solitude he lived almost twenty years, very {167} rarely seeing any man, except one who brought him bread every six months.

To satisfy the importunities of others, about the year 305, the fifty-fifty of his age, he came down from his mountain, and founded his first monastery at Phaium.[7] The dissipation occasioned by this undertaking led him into a temptation of despair, which he overcame by prayer and hard manual labor. In this new manner of life his daily refection was six ounces of bread soaked in water, with a little salt; to which he sometimes added a few dates. He took it generally after sunset, but on some days at three o'clock; and in his old age he added a little oil. Sometimes he ate only once in three or four days, yet appeared vigorous, and always cheerful: strangers knew him from among his disciples by the joy which was always painted on his countenance, resulting from the inward peace and composure of his soul. Retirement in his cell was his delight, and divine contemplation and prayer his perpetual occupation. Coming to take his refection, he often burst into tears, and was obliged to leave his brethren and the table without touching any nourishment, reflecting on the employment of the blessed spirits in heaven, who praise God without ceasing.[8] He exhorted his brethren to allot the least time they possibly could to the care of the body. Notwithstanding which, he was very careful never to place perfection in mortification, as Cassian observes, but in charity, in which it was his whole study continually to improve his soul. His under

garment was sackcloth over which he wore a white coat of sheep-skin, with a girdle. He instructed his monks to have eternity always present to their minds, and to reflect every morning that perhaps they might not live till night, and every evening that perhaps they might never see the morning; and to perform every action, as if it were the last of their lives, with all the fervor of their souls to please God. He often exhorted them to watch against temptations, and to resist the devil with vigor: and spoke admirably of his weakness, saying: "He dreads fasting, prayer, humility, and good works: he is not able even to stop my mouth who speak against him. The illusions of the devil soon vanish, especially if a man arms himself with the sign of the cross.[9] The devils {168} tremble at the sign of the cross of our Lord, by which he triumphed over and disarmed them." [10] He told them in what manner the fiend in his rage had assaulted him by visible phantoms, but that these disappeared while he persevered in prayer. He told them, that once when the devil appeared to him in glory, and said, "Ask what you please; I am the power of God:" he invoked the holy name of Jesus, and he vanished. Maximinus renewed the persecution in 311; St. Antony, hoping to receive the crown of martyrdom, went to Alexandria, served and encouraged the martyrs in the mines and dungeons, before the tribunals, and at the places of execution. He publicly wore his white monastic habit, and appeared in the sight of the governor; yet took care never presumptuously to provoke the judges, or impeach himself, as some rashly did. In 312 the persecution being abated, he returned to his monastery, and immured himself in his cell. Some time after he built another monastery, called Pispir, near the Nile; but he chose, for the most part, to shut himself up in a remote cell upon a mountain of difficult access, with Macarius, a disciple, who entertained strangers. If he found them to be Hierosolymites, or spiritual men, St. Antony himself sat with them in discourse; if Egyptians, (by which name they meant worldly persons,) then Macarius entertained them, and St. Antony only appeared to give them a short exhortation. Once the saint saw in a vision the whole earth covered so thick with snares, that it seemed scarce possible to set down a foot without falling into them. At this sight he cried out, trembling: "Who, O Lord, can escape them all?" A voice answered him "Humility, O Antony!" [11] St. Antony always looked upon himself as the least and the very outcast of mankind; he listened to the advice of every one, and professed that he received benefit from that of the meanest person. He cultivated and pruned a little garden on his desert mountain, that he might have herbs always at hand to present a refreshment to those who, on coming to see him, were always weary by travelling over a vast wilderness and inhospitable mountain, as St. Athanasius mentions. This tillage was not the only manual labor in which St. Antony employed himself. The same venerable author speaks of his making mats as an ordinary occupation. We are told that he once fell into dejection, finding uninterrupted contemplation above his strength;

but was taught to apply himself at intervals to manual labor, by a vision of an angel who appeared plaiting mats of palm-tree leaves, then rising to pray, and after some time sitting down again to work; and who at length said to him, "Do thus, and thou shalt be saved." [12] But St. Athanasius informs us, that our saint continued in some degree to pray while he was at work. He watched great part of the nights in heavenly contemplation; and sometimes, when the rising sun called him to his daily tasks, he complained that its visible light robbed him of the greater interior light which he enjoyed, and interrupted his close application and solitude. [13] He always rose after a short sleep at midnight, and continued in prayer, on his knees with his hands lifted up to heaven till sunrise, and sometimes till three in the afternoon, as Palladius relates in his Lausiaca history.

St. Antony; in the year 339, saw in a vision, under the figure of mules kicking down the altar, the havoc which the Arian persecution made two years after in Alexandria, and clearly foretold it, as St. Athanasius, St. Jerom, and St. Chrysostom assure us. [14] He would not speak to a heretic, unless to exhort him to the true faith; and he drove all such from his mountain, calling them venomous serpents. [15] At the request of the bishops, about {169} the year 355, he, took a journey to Alexandria, to confound the Arians, preaching aloud in that city, that God the Son is not a creature, but of the same substance with the Father; and that the impious Arians, who called him a creature, did not differ from the heathens themselves, _who worshipped and served the creature rather than the Creator_. All the people ran to see him, and rejoiced to hear him; even the pagans, struck with the dignity of his character, flocked to him; saying, "We desire to see the man of God." He converted many, and wrought several miracles: St. Athanasius conducted him back as far as the gates of the city, where he cured a girl possessed by the devil. Being desired by the duke or general of Egypt, to make a longer stay in the city than he had proposed, he answered: "As fish die if they leave the water, so does a monk if he forsakes his solitude." [16]

St. Jerom and Rufin relate, that at Alexandria he met with the famous Didymus, and told him that he ought not to regret much the loss of eyes. which were common to ants and flies, but to rejoice in the treasure of that interior light which the apostles enjoyed, and by which we see God, and kindle the fire of his love in our souls. Heathen philosophers, and others, often went to dispute with him, and always returned much astonished at his humility, meekness, sanctity, and extraordinary wisdom. He admirably proved to them the truth and security of the Christian religion, and confirmed it by miracles. "We," said he, "only by naming Jesus Christ crucified, put to flight those devils which you adore as gods; and where the sign of the cross is formed, magic and charms lose their power." At the end of this discourse he invoked

Christ, and signed with the cross twice or thrice several persons possessed with devils; in the same moment they stood up sound, and in their senses, giving thanks to God for his mercy in their regard.[17] When certain philosophers asked him how he could spend his time in solitude, without the pleasure of reading books, he replied, that nature was his great book, and amply supplied the want of others. When others, despising him as an illiterate man, came with the design to ridicule his ignorance, he asked them with great simplicity, which was first, reason or learning, and which had produced the other? The philosophers answered, "Reason, or good sense." "This, then," said Antony, "suffices." The philosophers went away astonished at the wisdom and dignity with which he prevented their objections. Some others demanding a reason of his faith in Christ, on purpose to insult it, he put them to silence by showing that they degraded the notion of the divinity, by ascribing to it infamous human passions, but that the humiliation of the cross is the greatest demonstration of infinite goodness, and its ignominy appears the highest glory, by the triumphant resurrection, the miraculous raising of the dead, and curing of the blind and the sick. He then admirably proved, that faith in God and his works is more clear and satisfactory than the sophistry of the Greeks. St. Athanasius mentions that he disputed with these Greeks by an interpreter.[18] Our holy author assures us, that no one visited St. Antony under any affliction and sadness, who did not return home full of comfort and joy; and he relates many miraculous cures wrought by him, also several heavenly visions and revelations with which he was favored. Belacius, the duke or general of Egypt, persecuting the Catholics with extreme fury, St. Antony, by a letter, exhorted him to leave the servants of Christ in peace. Belacius tore the letter, then spit and trampled upon it, and threatened to make the abbot the next victim of his fury; but five days after, as he was riding with Nestorius, governor of Egypt, their horses began to play and prance, and the governor's horse, though otherwise remarkably tame, by {170} justling, threw Belacius from his horse, and by biting his thigh, tore it in such a manner that the general died miserably on the third day.[19] About the year 337, Constantine the Great, and his two sons, Constantius and Constans, wrote a joint letter to the saint; recommending themselves to his prayers, and desiring an answer. St. Antony seeing his monks surprised, said, without being moved: "Do not wonder that the emperor writes to us, one man to another; rather admire that God should have wrote to us, and that he has spoken to us by his Son." He said he knew not how to answer it: at last, through the importunity of his disciples, he penned a letter to the emperor and his sons, which St. Athanasius has preserved; and in which he exhorts them to the contempt of the world, and the constant remembrance of the judgment to come. St. Jerom mentions seven other letters of St. Antony, to divers monasteries, written in the style of the apostles, and filled with their maxims: several monasteries of Egypt

possess them in the original Egyptian language. We have them in an obscure, imperfect, Latin translation from the Greek.[20] He inculcates perpetual watchfulness against temptations, prayer, mortification, and humility.[21] He observes, that as the devil fell by pride, so he assaults virtue in us principally by that temptation.[22] A maxim which he frequently repeats is, that the knowledge of ourselves is the necessary and only step by which we call ascend to the knowledge and love of God. The Bollandists[23] give us a short letter of St. Antony to St. Theodorus, abbot of Tabenna, in which he says that God had assured him in a revelation, that he showed mercy to all true adorers of Jesus Christ, though they should have fallen, if they sincerely repented of their sin. No ancients mention any monastic rule written by St. Antony.[24] His example and instructions have been the most perfect rule for the monastic life to all succeeding ages. It is related[25] that St. Antony, hearing his disciples express their surprise at the great multitudes who embraced a monastic life, and applied themselves with incredible ardor to the most austere practices of virtue, told them with tears, that the time would come when monks would be fond of living in cities and stately buildings, and of eating at dainty tables, and be only distinguished from persons of the world by their habit; but that still, some among them would arise to the spirit of true perfection, whose crown would be so much the greater, as their virtue would be more difficult, amid the contagion of bad example. In the discourses which this saint made to his monks, a rigorous self-examination upon all their actions, every evening, was a practice which he strongly inculcated.[26] In an excellent sermon which he made to his disciples, recorded by St. Athanasius,[27] he pathetically exhorts them to contemn the whole world for heaven, to spend every day as if they knew it to be the last of their lives, having death always before their eyes, continually to advance in fervor, and to be always armed against the assaults of Satan, whose weakness he shows at length. He extols the efficacy of the sign of the cross in chasing him, and dissipating his illusions, and lays down rules for the discernment of spirits, the first of which is, that the devil leaves in the soul impressions of fear, sadness, confusion, and disturbance.

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St. Antony performed the visitation of his monks a little before his death, which he foretold them with his last instructions, but no tears could move him to die among them. It appears from St. Athanasius, that the Christians had learned from the pagans their custom of embalming the bodies of the dead, which abuse, as proceeding from vanity and sometimes superstition, St. Antony had often condemned: this he would prevent, and ordered that his body should be buried in the earth, as the patriarchs were, and privately, on his mountain, by his two disciples Diacarius and

Amathas, who had remained with him the last fifteen years, to serve him in his remote cell in his old age. He hastened back to that solitude, and some time after fell sick: he repeated to these two disciples his orders for their burying his body secretly in that place, adding; "In the day of the resurrection, I shall receive it incorruptible from the hand of Christ." He ordered them to give one of his sheep-skins, with a cloak[28] in which he lay, to the bishop Athanasius, as a public testimony of his being united in faith and communion with that holy prelate; to give his other sheep-skin to the bishop Serapion; and to keep for themselves his sackcloth. He added; "Farewell, my children, Antony is departing, and will be no longer with you." At these words they embraced him, and he, stretching out his feet, without any other sign calmly ceased to breathe. His death happened in the year 355, probably on the 17th of January, on which the most ancient Martyrologies name him, and which the Greek empire kept as a holyday soon after his death. He was one hundred and five years old. From his youth to that extreme old age, he always maintained the same fervor in his holy exercises: age to the last never made him change his diet (except in the use of a little oil) nor his manner of clothing; yet he lived without sickness, his sight was not impaired, his teeth were only worn, and not one was lost or loosened. The two disciples interred him according to his directions. About the year 561, his body[29] was discovered, in the reign of Justinian, and with great solemnity translated to Alexandria, thence it was removed to Constantinople, and is now at Vienne in France. Bollandus gives us an account of many miracles wrought by his intercession; particularly in what manner the distemper called the Sacred Fire, since that time St. Antony's Fire, miraculously ceased through his patronage, when it raged violently in many parts of Europe, in the eleventh century.

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A most sublime gift of heavenly contemplation and prayer was the fruit of this great saint's holy retirement. Whole nights seemed to him short in those exercises, and when the rising sun in the morning seemed to him too soon to call him from his knees to his manual labor, or other employments, he would lament that the incomparable sweetness which he enjoyed, in the more perfect freedom with which his heart was taken up in heavenly contemplation in the silent watching of the night, should be interrupted or abated. But the foundation of his most ardent charity, and that sublime contemplation by which his soul soared in noble and lofty flights above all earthly things, was laid in the purity and disengagement of his affections, the contempt of the world, a most profound humility, and the universal mortification of his senses and of the powers of his soul. Hence flowed that constant tranquillity and serenity of his mind, which was the best proof of a perfect mastery of

his passions. St. Athanasius observes of him, that after thirty years spent in the closest solitude, "he appeared not to others with a sullen or savage, but with a most obliging sociable air."^[30] A heart that is filled with inward peace, simplicity, goodness, and charity, is a stranger to a lowering or contracted look. The main point in Christian mortification is the humiliation of the heart, one of its principal ends being the subduing of the passions. Hence, true virtue always increases the sweetness and gentleness of the mind, though this is attended with an invincible constancy, and an inflexible firmness in every point of duty. That devotion or self-denial is false or defective which betrays us into pride or uncharitableness; and whatever makes us sour, morose, or peevish, makes us certainly worse, and instead of begetting in us a nearer resemblance of the divine nature, gives us a strong tincture of the temper of devils.

Footnotes:

1. St. Athanasius commends St. Antony's love of reading, both when he lived with his father, (p. 795, B.) and afterwards when he lived alone, (p. 797, C.) which we cannot naturally understand of his hearing others read, especially when he was alone; therefore, when St. Athanasius says, (p. 795, A.) that in his childhood he never applied himself to the study of letters, [Greek: grammata mathein], fearing the danger of falling into had company at school, he seems to mean only Greek letters, then the language of all the learned; for he must have learned at home the Egyptian alphabet. In the same manner we are to understand Evagrius and others, who relate, that a certain philosopher expressing his surprise how St. Antony could employ his time, being deprived of the pleasure of reading, the saint told him that the universe was his book. (Socr. l. 4, c. 23, Rosweide, Vit. Patr. l. 6, c. 4, St. Nilus, l. 4, p. 60.) Nevertheless, St. Austin imagined that St. Antony could read no alphabet, and learned by heart and meditated on the scriptures only by hearing them read by others (S. Aug. de Doctr. Chr. pr. p. 3, t. 3.) See Rosweide, Not. in Vit. S. Antonii. Bolland. 17 Jan. p. 119, §64, Tillem. note 1, p. 666.
2. Matt. xix. 21.
3. An aura was one hundred cubits of land. See Lexicon Constantini. Fleury, l. 8, p. 418.
4. Ibid. vi. 34.
5. [Greek: Parthenôn], as St. Athanasius calls it, t. 2, p. 796, ed. Ben. He mentions that St. Antony, long after, paid her a visit, when she was very old, and superior or mistress of many virgins, [Greek: hathêgoumenên allôs parthenôn], n. 54. p. 837.
6. Orig. lib. 5, p. 264.
7. His first monastery was situated near the confines of Upper and Middle Egypt: it at first consisted of scattered cells. To visit

some of these brethren, he is mentioned by St. Athanasius (Vit. p. 461) to have crossed the Arsinoitic canal, extremely infested with crocodiles. This is sometimes called his monastery near the river, and was situated not far from Aphroditopolis, the lower and more ancient city of that name, in Heptanomis, or Middle Egypt. St. Athanasius seems to place it in Thebais, or Upper Egypt, because it was near the borders, and the boundaries of Upper Egypt were extended much lower by those who divided Egypt only into two parts, the Upper and the Lower; as Sozomen, l. 2, c. 23, and others, frequently did. St. Antony, finding this solitude grow too public, and not bearing the distraction of continual visits, he travelled up the river to seek a more remote wilderness; but after mounting a little way, while he sat on the bank waiting to see a boat pass by, he changed his design, and instead of advancing southward, he went with certain Saracen merchants to the East, and in three days, doubtless on a camel, arrived at the great mountain towards the Red Sea, where he spent the latter years of his life; yet he frequently visited his first monastery, near Aphroditopolis. St. Hilarion going from this latter to St. Antony's great monastery on the mountain, performed that journey in three days, on camels, which a deacon, named Baisan, let to those who desired to visit St. Antony. This latter, near which the saint died, always continued a famous pilgrimage.

Pispir was the monastery of St. Macarius, but is sometimes called St. Antony's, who often visited it. This was situated on the Nile, in Thebais, thirty measures or [Greek: sêmeia] from St. Antony's mountain, according to Palladius, (Laus. c. 63.) This some understand of Roman miles, others of Egyptian schæni of thirty furlongs each; thirty schæni are nine hundred stadia, or one hundred and thirteen miles. Pispir therefore seems not to have been very far from Aphroditopolis. See Kocher, (comment. In fastos Abyssinorum,) in the journal of Bern, ad an. 1761, t. 1, p. 160 and 169.

A monastery, of which St. Antony is titular saint, still subsists a little above the ancient city of Aphroditon on the Nile. It is now called Der-mar-Antinous-el-Bahr, that is, The monastery of Antony at the river. See Pocock, p. 70, and the map prefixed to that part of his travels. Travelling from hence one day's journey up the river, then turning from the south towards the east, over sandy deserts, and a chain of high mountains, in which springs of water, in other parts very rare, are here and there found, and camels travel for one hundred miles, we arrive at St. Antony's great monastery, about six or seven hours journey from the Red Sea. See Pocock, ib. p. 128. Granger, Relation du Voyage, &c., p. 107. Nouv. Memoires des Missions, t. 5, p. 136. Vanslebius, Nouv. Relat. pp.

- 299 and 309; and Maillet. Descr. de 'Egypte, p. 320. The Grotto of St. Paul is shown not very far from this great monastery; yet the road wing [sic] round the mountains, and a great way about it, seems to travellers as a great distance from it.
8. St. Athan. Vit. Anton. n. 45, p. 830.
 9. P. 814.
 10. P. 823, ed. Ben.
 11. Rosweide, l. 3, c. 129. Cotelier, &c.
 12. S. Nilus, ep. 24. Cotelier, Apoth. Patr. p. 340. Rosweide, Vit. Patr. l. 3, c. 105, l. 5, c. 7.
 13. Cassian, Collat. c. 31.
 14. S. Athan. n. 82, p. 857. S. Chrys. Hom. 8, in Matt. S. Hier. ep. {}6. Sozom. l. 6, c. 5.
 15. S. Athan. n. 68, 69, p. 847.
 16. Ibid. n. 85. p. 859.
 17. Ibid. n. 80, p. 855.
 18. N. 77, p. 858.
 19. N. 86, p. 860.
 20. Bibl. Patr. Colon. t. 4, p. 26. See S. Antonii. M. Epistolæ 20. curâ Abr. Eckellens. Paris, 1641. But only the above-mentioned seven letters can be regarded as genuine, except the discourses preserved by St. Athanasius in his life.
 21. Ep. 2, ad Arsinoitas.
 22. lb.
 23. Maij. t. 3, p. 355.
 24. That under his name in Abraham Eckellensis is not of so high a pedigree. A large body of the monks of St. Basil in the East, since the seventh century, take the name of the Order of St. Antony, but retain the rule of St. Basil, comprised in his ascetic writings; and observe the same fasts, and other exercises, with all the other monks of the East, who are called of the order of St. Basil; which even the Maronites follow; though Tillemont denies it by mistake.
 25. Rosweide, Vit. Patr. l. 5, c. 8. Abr. Eckellens. in Vit. S. Ant. p. 106. Cotel. p. 344. Mart. Coptor.
 26. S. Athan. n. 55, p. 858.
 27. N. 16 & 43.
 28. The Ependytes of St. Antony, mentioned by St. Athanasius, n. 46, p. 831, has much embarrassed the critics: it seems to have been a cloak of white wool. It is clear, from St. Athanasius, that St. Antony's inner garment was a hair-cloth, over which he wore a cloak made of sheep-skin.
 29. This translation of his relics to Alexandria, though doubted of by some Protestants, is incontestably confirmed by Victor of Tunone, (Chron. p. 11, in Scalig. Thesaur.) who lived then in banishment at Canope, only twelve miles from Alexandria; also, by St. Isidore of Seville, in the same age, Bede. Usuard, &c. They were removed to

Constantinople when the Saracens made themselves masters of Egypt, about the year 635. (see Bollandus, pp. 162, 1134.) They were brought to Vienne in Dauphine, by Joselin, a nobleman of that country, whom the emperor of Constantinople had gratified with that rich present, about the year 1070. These relics were deposited in the church of La Motte S. Didier, not far from Vienne, then a Benedictin priory belonging to the abbey of Mont-Majour near Arles, but now an independent abbey of regular canons of St. Antony. In 1089, a pestilential erysipelas distemper, called the Sacred Fire, swept off great numbers in most provinces of France; public prayers and processions were ordered against this scourge; at length it pleased God to grant many miraculous cures of this dreadful distemper, to those who implored his mercy through the intercession of St. Antony, especially before his relics; the church in which they were deposited was resorted to by great numbers of pilgrims, and his patronage was implored over the whole kingdom against this disease. A nobleman near Vienne, named Gaston, and his son Girond, devoted themselves and their estate to found and serve an hospital near this priory, for the benefit of the poor that were afflicted with this distemper: seven others joined them in their charitable attendance on the sick, whence a confraternity of laymen who served this hospital took its rise, and continued till Boniface VIII. converted the Benedictin priory into an abbey, which he bestowed on those hospitaller brothers, and giving them the religious rule of regular canons of St. Austin, declared the abbot general of this new order, called Regular Canons of St. Antony. An abbey in Paris, which belongs to this order, is called Little St. Antony's, by which name it is distinguished from the great Cistercian nunnery of St. Antony. The general or abbot of St. Antony's, in Viennois, enjoys a yearly revenue of about forty thousand livres according to Piganiol, *Descr. de la Fr.* t. 4, p. 249, and Dom Beaunier, *Rec. Abbayes de Fr.* p. 982. The superiors of other houses of this order retain the name of commanders, and the houses are called commaranderies, as when they were hospitallers; so that the general is the only abbot. See Bollandus, *Beaunict*, F. Longueval, *Hist. de l'Eglise de France*, l. 22, t. 8, p. 16, and Drouet, in the late edition of *Moreri's Hist. Diction V Antoine*, from memoirs communicated by M. Bordet, superior of the convent of this order at Paris.

30. S. Athan. n. 67, p. 847, & n. 73, p. 850.

SS. SPEUSIPPUS, ELEUSIPPUS, AND MELEUSIPPUS,

MARTYRS.

THEY were three twin brothers, who, with Leonilla their grandmother, glorified God by an illustrious martyrdom in Cappadocia, probably in the

reign of Marcus Aurelius. The most ancient acts of their martyrdom, published by Rosweide and Bollandus, place it in that country, and their relics were brought from the East to Langres in France, while the first race of French kings filled the throne. A copy of the acts of their martyrdom, which was sent from Langres by one Varnahair, to St. Ceraunus, bishop of Paris, in the beginning of the seventh century, by an evident mistake or falsification, affirms their martyrdom to have happened at Langres; by which false edition, Ado, and many others, were led into the same mistake. From certain ancient writings kept at Langres, mentioned by Gualtherot in his Anastasius of Langres, Chatelain proves that these relics, with the head of St. Mammes, a martyr, also of Cappadocia, were given by the emperor Zeno to a nobleman of Langres, who had served him in his wars. By him this sacred treasure was deposited in the church of Langres, in the time of the bishop Aprunculus, in 490, to be a protection against devils. The cathedral of Langres, which bears the title of Saint Mammes, is possessed of the head of that martyr in a rich shrine. A brass tomb before the high altar, is said to have contained the bodies of the three children who were thrown into the furnace at Babylon, mentioned in the book of Daniel: but Chatelain thinks it belonged to the three martyrs whose bodies were given by the emperor Zeno to the count of Langres. The church called of St. {173} Geome, or Sancti Gemini, that is, the twins, situated two miles from Langres, belongs to a priory of regular canons, and is famous out of devotion to those saints, though great part of their relics was translated by Hariolf, duke of Burgundy, and his brother Erlolf, bishop of Langres, into Suabia, and remains in the noble collegiate church of St. Guy, or St. Vitus, at El{ }ange. These holy martyrs are secondary patrons of the diocese of Langres, and titular saints of many churches in France and Germany. See Chatelain Notes on Jan. 17, p. 313.

ST. SULPICIUS THE PIOUS, B.

ARCHBISHOP OF BOURGES.

THE church of Bourges in France was founded by St. Ursin, who was sent from Rome to preach the faith in Gaul. St. Gregory of Tours, in his history, places his mission in the middle of the third century,[1] yet in his book on the Glory of Confessors,[2] he tells us that he was ordained by the disciples of the apostles, and governed many years the church of Bourges, which he had planted. He was interred in a common burial-place in a field without the city; but his remains were translated thence by St. Germanus, bishop of Paris, and abbot of St. Symphorian's,[3] and by Probianus, bishop of Bourges, and deposited in the church of St. Symphorian, now called St. Ursin's.[4] This saint is honored in the Roman Martyrology on the 9th of November; at Lisieux, and some other places, on the 29th of December. Among the most eminent of

his successors, two are called Sulpicius, and both surnamed Pious; the first, who is sometimes called the Severe, sat from the year 584 to 591, and his relics are enshrined in the church of St. Ursin.[5] His name was inserted in the Roman Martyrology by Baronius, on the 29th of January, and occurs in other more ancient calendars.[6]

Footnotes:

1. S. Gr. Tur. Hist. l. 1, c. 28.
2. L. de Gl. Conf. c. 80.
3. Fortunat. in Vitâ S. German Paris
4. Gallia Christ. nova, t. 2, p. 4.
5. See St. Greg. Turon. and Gallia Christ. nov. t. 2, p. 15.
6. See Benedict XIV. Litter. Apost. præfix. Martyr. Rom. §46, p. 33.

ST. SULPICIUS II., ARCHBISHOP OF BOURGES,

SURNAMED LE DEBONNAIRE,

IS commemorated on this day in the Roman Martyrology. He was descended of a noble family in Berry, and educated in learning and piety. His large patrimony he gave to the church and poor; and being ordained priest, served king Clothaire II. in quality of almoner and chaplain in his armies; and on a time when he lay dangerously ill, restored him to his health by prayer and fasting. In 624 he succeeded St. Austregesilus, commonly called St. Outrille, in the see of Bourges. He reformed discipline, converted all the Jews in his diocese, and employed his whole time in prayer and laborious functions, chiefly in the instruction of the poor. He died in 644. Among the letters of St. Desiderius of Cahors, we have one which he sent to our saint with this title, "To the holy patriarch, Sulpicius;"[1] and several of our saint to him.[2] The famous monastery which bears his name at Bourges, is said to have been founded by him under the invocation of the Blessed Virgin; it now belongs to the congregation of St. Maur, and is enriched with part of his relics, and with a portion of the blood of St. Stephen, who is the titular saint of the stately cathedral. A bone of one of the arms {174} of our saint, is kept in the famous parochial church in Paris, which is dedicated to God under his invocation. See his ancient life in Bolland. and Mab. sæc. 2, Ben. Gallia Christ. nova, t. 2, p. 18.

Footnotes:

1. Apud Canis. Lect. Ant. t. 5, & Bibl. Patr. t. 8, l. 1, ep. 12.
2. Ib. l. 2.

ST. MILGITHE, V.

THUS Dom Menard writes the name of this saint, who by Capgrave is called

Mildgyda, by Josselin, Milvida, and by Thomas of Ely, in a fragment of the life of St. Andry, quoted by Mabillon, Milgrida. Wilson testifies that her feast is mentioned on this day, in an ancient MS. English Martyrology; though Menard places it on the 26th of February. Her father, Merowald, was son of Penda, and brother of Peoda, Wulfher, and Ethelred, kings of Mercia. Her mother, Domneva, was daughter of Ermenred, who was brother to Erconbert, king of Kent, father of St. Ercongata, who died a nun at Farmoutier, in France, under the discipline of St. Aubierge, her aunt. Her brother Meresin died young, in the odor of sanctity. Her elder sisters, SS. Mildred and Milburge, are very famous in the English calendars. St. Milgithe imitated their illustrious example, and contemning the fading pleasures and delights of the world, retired into the monastery of Estrey, built by Egbert, king of Kent, not far from Canterbury, and having served God in the heroic practice of all Christian virtues, died happily about the close of the seventh century. See Menard in Martyrol. Bened. Wilson's English Martyr. Capgrave and Bolland. t. 2, p. 176.

ST. NENNIUS, OR NENNIDHIUS, ABBOT.

DESPISING the vanities of the world, though of the race of the monarchs of Ireland, from his youth he made the science of the cross of Christ the sole object of his ambition; and to engrave in his heart the lessons which our divine Redeemer taught by that adorable mystery, was the centre of all his desires. Having passed many years, first in the school of St. Fiechus, archbishop of Leinster, and afterwards in the celebrated monastery of Clonard, in the province of Meath, under its holy founder St. Finian, he retired into the isle of Inis-muighesamb, in the lake of Erne, in the province of Ulster. Here, in process of time, he became the director of many souls in the paths of Christian perfection, founded a great monastery, and, on account of his eminent sanctity, and the number of illustrious disciples whom he left behind him, is called one of the twelve apostles of Ireland. He flourished in the sixth century, and has been honored in Ireland among the saints. F. Colgan was not able to meet with any acts of his life, though he is mentioned in the lives of several other Irish saints. A church in the isle of the lake, formed by the river Erne, is dedicated to God under his invocation.

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JANUARY XVIII.

ST. PETER'S CHAIR AT ROME.

See Phæbeus, de Cathedrâ in quâ S. Petrus Romæ sedit, et de antiquitate

et præstantiâ solemnitatis Cathedræ Romanæ. Romæ, 1666, 8vo.; also Chatelain, Notes on the Martyrology, p. 326.

ST. PETER having triumphed over the devil in the East, pursued him to Rome in the person of Simon Magus. He who had formerly trembled at the voice of a poor maid, now feared not the very throne of idolatry and superstition. The capital of the empire of the world, and the centre of impiety, called for the zeal of the prince of the apostles. God had established the Roman empire, and extended its dominion beyond that of any former monarchy, for the more easy propagation of his gospel. Its metropolis was of the greatest importance for this enterprise. St. Peter took that province upon himself; and, repairing to Rome, there preached the faith and established his Episcopal chair, whose _successors_ the bishops of Rome have been accounted in all ages. That St. Peter founded that church by his _preaching_, is expressly asserted by Caius,[1] a priest of Rome under pope Zephyrinus; who relates also that his body was then on the Vatican-hill, and that of his fellow-laborer, St. Paul, on the Ostian road. That he and St. Paul planted the faith at Rome, and were both crowned with martyrdom at the same time, is affirmed by Dionysius,[2] bishop of Corinth, in the second age. St. Irenæus,[3] who lived in the same age, calls the church at Rome "The greatest and most ancient church, founded by the two glorious apostles, Peter and Paul." Eusebius, in several places,[4] mentions St. Peter's being at Rome, and the several important transactions of this apostle in that city. Not to mention Origen,[5] Hegesippus,[6] Arnobius,[7] St. Ambrose,[8], St. Austin,[9] St. Jerom,[10] St. Optatus,[11] Orosius,[12] and others on the same subject.[13] St. Cyprian[14] calls Rome the _chair_ of St. Peter, (as Theodoret[15] calls it his _throne_,) which the general councils and ecclesiastical writers, through every age, and on every occasion, repeat. That St. Peter at least preached in Rome, founded that church, and died there by martyrdom under Nero, are facts the most incontestable by the testimony of all writers of different countries, who lived near that time; persons of unquestionable veracity, and who could not but be informed of the truth, in a point so interesting, and of its own nature so public and notorious, as to leave them no possibility of a mistake. This is also attested by monuments of every kind; also by the prerogatives, rights, and privileges, which that church enjoyed from those early ages; in consequence of this title.

It was an ancient custom, as cardinal Baronius[16] and Thomassin[17] show by many examples, observed by churches, to keep an annual festival of the {176} consecration of their bishops. The feast of the chair of St. Peter is found in ancient Martyrologies, as in one under the name of St. Jerom, at Esternach, copied in the time of St. Willibrord, in 720. Christians justly celebrate the founding of this mother-church, the centre of Catholic communion, in thanksgiving to God for his mercies on

his church, and to implore his future blessings.

* * * * *

Christ has taught us {by} the divine model of prayer which he has delivered to us, that we are bound to recommend to him, before all other things, the exaltation of his own honor and glory, and to beg that the kingdom of his holy grace and love be planted in all hearts. If we love God above all things, and with our whole hearts, or have any true charity for our neighbor, this will be the centre of all our desires, that God be loved and served by all his creatures, and that he be glorified in the most perfect manner, in our own souls. By placing this at the head of our requests, we shall most strongly engage God to crown all our just and holy desires. As one of his greatest mercies to his church, we must earnestly beseech him to raise up in it zealous pastors, eminently replenished with his Spirit, with which he animated his apostles.

Footnotes:

1. Apud Eus. l. 2, c. 24, alias 25.
2. Ibid.
3. L. 3, c. 3.
4. L. 2, c. 13 & 15, &c.
5. Ib. l. 3, c. 1.
6. L. de Excid. Hier. {}.
7. L. 3.
8. Ser. de Basilicis.
9. L. de Hæres. c. 1, &c.
10. L. 17, ad Marcell.
11. Adv. Parm.
12. L. 7, c. 1.
13. The general opinion with Eusebius, St. Jerom, and the Roman calendar, fixes the first arrival of St. Peter at Rome in the second year of Claudius. If this date be true, the apostle returned into the East soon after; for he was imprisoned in Judæa, by Agrippa, in the year of Christ 43. Lactantius does not mention this first coming of St. Peter to Rome, but only the second, saying, that he came to Rome in the reign of Nero, who put him and St. Paul to death. L. de Mort. Persec. n. 2.
14. Ep. 55, ad Cornel. pap.
15. L. 2, c. 17.
16. Notæ in Martyr.
17. Tr. des Fêtes, l. 2, c. 10.

SS. PAUL, AND THIRTY-SIX COMPANIONS, MM. IN EGYPT.

From their authentic acts in Ruinart, p. 624.

IN Egypt, thirty-seven Christian noblemen, all persons of high birth and plentiful fortunes, but richer in the gifts of grace, entered into a zealous confederacy to propagate the gospel throughout the country. Their leader and head was one Paul, a true imitator of the great apostle whose name he bore. They divided themselves into four several bands: Paul and nine others went eastward: Recombus, with eight more, towards the north: Thoonas, with the like number, to the south: and Papias, with the remaining eight, to the west. They labored zealously in extending the kingdom of Christ on every side, planting the faith, instructing the docile, and purifying the souls of penitents who confessed their sins. But the greatest part of the inhabitants of that great kingdom loved darkness rather than light. The servants of God were treated with all manner of injuries, apprehended, and laid in irons. The governor, alarmed at the news of their enterprise, sent orders for their being brought before him from different parts of the kingdom. He employed both promises and threats to compel them to sacrifice. Paul answered, in the name of them all, that it was better for them to die, saying: "Do not spare us." The judge condemned them all to death: those who went to the east and south, to be burned; those from the north, to be beheaded; and those from the west to be crucified. But he was affrighted and surprised beyond expression to see with what joy and courage this brave army marched out, and bowed their heads to death. They suffered on the 18th of January, but in what year it is not mentioned in their acts.

ST. PRISCA, V.M.

SHE was a noble Roman lady, and after many torments finished her triumph by the sword, about the year 275. Her relics are preserved in the ancient church which bears her name in Rome, and gives title in a cardinal. {177} She is mentioned in the sacramentary of St. Gregory, and in almost all western Martyrologies. The acts of her martyrdom deserve no regard: St. Paul, in the last chapter of his epistle to the Romans, salutes Aquila, a person of Pontus, of Jewish extraction, and Priscilla, whom he and all churches thanked, because they had exposed themselves for his sake. He mentions the church which assembled in their house, which he attributes to no other among the twenty-five Christians whom he saluted, and were then at Rome. This agrees with the immemorial tradition at Rome, that St. Peter consecrated an altar, and baptized there in an urn of stone, which is now kept in the church of St. Prisca. Aquila and Priscilla are still honored in this church, as titular patrons with our saint, and a considerable part of their relics lies under the altar. Aquila and Priscilla were tent-makers, and lived at Corinth when they were banished from Rome under Claudius: she who is called Priscilla in the Acts of the Apostles, and Epistles to the Roman,

and first to the Corinthians, is named Prisca in the second to Timothy. See the Roman Martyrology on the 18th of January and the 8th of July; also Chatelain, not. p. 333.

ST. DEICOLUS, ABBOT.

IN IRISH DICHUL, CALLED BY THE FRENCH, ST. DEEL, OR DIEY

HE quitted Ireland, his native country, with St. Columban, and lived with him, first in the kingdom of the East Angles, and afterwards at Luxeu; but when his master quitted France, he founded the abbey of Lutra, or Lure, in the diocese of Besanzon, which was much enriched by king Clothaire II.[1] Amidst his austerities, the joy and peace of his soul appeared in his countenance. St. Columban once said to him in his youth: "Deicolus, why are you always smiling?" He answered in simplicity: "Because no one can take my God from me." He died in the seventh century. See his life and the history of his miracles in F. Chifflet, and Mabillon, Acta Bened. t. 2, p. 103, both written by a monk of Lure in the tenth century, as the authors of l'Hist. Lit. de la France take notice, t. 6, p. 410. By moderns, this saint is called Deicola; but in ancient MSS. Deicolus. In Franche-comté his name Deel is frequently given in baptism, and Deelee to persons of the female sex.

Footnotes:

1. The abbot of Lure was formerly a prince of the empire. At present the abbey is united to that of Morbac in Alsace. Lure is situated three leagues from Laxeu, which stands near mount Vosge, two leagues from Lorraine towards the south.

ST. ULFRID, OR WOLFRED, BISHOP AND MARTYR.

HE was an Englishman of great learning and virtue; and preached the faith, first in Germany; afterwards in Sweden, under the pious king Olas II., who first took the title of king of Sweden; for his predecessors had only been styled kings of Upsal. The good bishop converted many to Christ; till in the year 1028, while he was preaching against the idol Tarstans or Thor, and hewing it down with a hatchet, he was slain by the pagans. See Adam of Bremen, who wrote his most faithful History of the Church in the North, in 1080, l. 2 c. 44. Albert Kranxius, l. 4. Metrop. c. 8. Baron. ad an. 1028, n. 10.

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JANUARY XIX.

SS. MARIS, MARTHA, AUDIFAX, AND ABACHUM MM.

Abridged from their acts, concerning which see Bollandus, who allows them, Tillem. t. 4, p. 673; and Chatelain, notes, p. 339.

A.D. 270.

MARIS, a nobleman of Persia, with his wife Martha, and two sons, Audifax and Abachum, being converted to the faith, distributed his fortune among the poor, as the primitive Christians did at Jerusalem, and came to Rome to visit the tombs of the apostles. The emperor Aurelian then persecuted the church, and by his order a great number of Christians were shut up in the amphitheatre, and shot to death with arrows, and their bodies burnt. Our saints gathered and buried their ashes with respect; for which they were apprehended, and after many torments under the governor Marcianus, Maris and his two sons were beheaded; and Martha drowned, thirteen miles from Rome, at a place now called Santa Ninfa.[1] Their relics were found at Rome in 1590. They are mentioned with distinction in all the western Martyrologies from the sacramentary of St. Gregory. Their relics are kept principally at Rome; part in the church of St. Adrian, part in that of St. Charles, and in that of St. John of Calybite. Eginhart, sole-in-law and secretary of Charlemagne, deposited a portion of these relics, which had been sent him from Rome, in the abbey of Selghenstadt, of which he was the founder, in the diocese of Mentz.

* * * * *

The martyrs and confessors triumphed over the devil by prayer; by this, poor and weak as they were, they were rendered invincible, by engaging Omnipotence itself to be their comfort, strength, and protection. If the art of praying well be the art of living well, according to the received maxim of the fathers and masters of a spiritual life,[2] nothing is certainly of greater importance, than for us to learn this heavenly art of conversing with God in the manner we ought. We admire the wonderful effects which this exercise produced in the saints, who by it were disengaged from earthly ties and made spiritual and heavenly, perfect angels on earth; but we experience nothing of this in ourselves. Prayer was in them the channel of all graces, the means of attaining all virtues, and all the treasures of heaven. In us it is fruitless: the reason is plain; for the promises of Christ cannot fail: we ask, and receive not, because we ask amiss.

Footnotes:

1. Ninfa, or Nympha, in the corrupted ages of the Latin tongue, signifies water. In this place are several pools called by the

Italians from these martyrs, Santa Ninfa. See Chatelain, p. 340, and Du Cange.

2. Vere novit recta vivere, qui recti novit orare. Inter Serm. S. Augustini, Sermon 55, in Appendix, ed. Ben. t. 5, p. 101.

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ST. CANUTUS, KING OF DENMARK, M.

From his life, faithfully written by Ælnoth, a monk of Canterbury, who had lived twenty-four years in Denmark, and wrote in 1105. It was printed at Copenhagen, in 1602. See also Saxo Grammaticus, the most elegant and judicious of the Danish historians.

A.D. 1086.

ST. CANUTUS, or KNUT, the fourth of that name, king of Denmark, was natural son of Swein III., whose great uncle Canutus had reigned in England. Swein having no lawful issue, took care of the education of Canutus, who being endowed with excellent qualities both of mind and body, answered perfectly well the care of his preceptors and governors. It is hard to say, whether he excelled more in courage, or in conduct and skill in war; but his singular piety perfectly eclipsed all his other endowments. He scoured the seas of pirates, and subdued several neighboring provinces which infested Denmark with their incursions. The kingdom of Denmark was elective till the year 1660; wherefore, when Swein died, many pitched upon our saint, whose eminent virtues best qualified him for the throne; but the majority, fearing his martial spirit, preferred his eldest natural brother Harald, the seventh king of that name, who, for his stupidity and vices, was commonly called the Slothful. Canutus retired into Sweden to king Halstan, who received him with the greatest marks of kindness and esteem; but the king could never induce him to undertake any expedition against Denmark; on the contrary, the Christian hero employed all his power and interest in the service of his country. Harald dying after two years' reign, Canutus was called to succeed him.

Denmark had received the Christian faith long before; some say in 826, but wanted a zealous hand at the helm, to put the finishing stroke to that good work. St. Canutus seems to have been pitched upon by providence for this purpose. He began his reign by a successful war against the troublesome barbarous enemies of the state, and by planting the faith in the conquered provinces of Courland, Samogitia, and Livonia. Amidst the glory of his victories, he humbly prostrated himself at the foot of the crucifix, laying there his diadem, and offering himself and his kingdom to the King of kings. After having provided for

its peace and safety, and enlarged its territories, he married Eltha, or Alice, daughter of Robert, earl of Flanders, by whom he had a pious son, St. Charles, surnamed the Good, afterwards also earl of Flanders. His next concern was to reform abuses at home. For this purpose, he enacted severe, but necessary laws, for the strict administration of justice, and repressed the violence and tyranny of the great, without respect of persons. He countenanced and honored holy men, granted many privileges and immunities to the clergy, to enhance the people's esteem of them; and omitted nothing to convince them of their obligation to provide for their subsistence by the payment of tithes. His charity and tenderness towards his subjects made him study by all possible ways to ease them of their burdens, and make them a happy people. He showed a royal magnificence in building and adorning churches, and gave the crown which he wore, of exceeding great value, to the church of Roschild, in Zealand, his capital city, and the place of his residence, where the kings of Denmark are yet buried. He chastised his body with fasting, discipline, and hair-cloths. Prayer was his assiduous exercise. When William the Conqueror had made himself master of England, Canutus sent forces to assist the vanquished; but these troops finding no one willing to {180} join them, were easily defeated in the year 1069. Some time after, being invited by the conquered English, he raised an army to invade this island, and expel the Normans; but through the treacherous practices of his brother Olas, or Olaus, was obliged to wait so long on the coast, that his troops deserted him. The pious king, having always in view the service of God, and judging this a proper occasion to induce his people to pay tithes to their pastors, he proposed to them either to pay a heavy fine, by way of punishment for their desertion, or submit to the law of tithes for the pastors of the church. Their aversion to the latter made them choose the tax, to the great mortification of the king, who, hoping they would change their resolution, ordered it to be levied with rigor. But they, being incensed at the severity of the collectors, rebelled. St. Canutus retired for safety into the isle of Fionia, and was hindered from joining his loyal troops by the treachery of Blanco, an officer, who, to deceive him, assured his majesty that the rebels were returned to their duty. The king went to the church of St. Alban, the martyr, to perform his devotions, and return God thanks for that happy event. This the rebels being informed of by Blanco, they surrounded the church with him at their head. In the mean time the holy king, perceiving the danger that threatened his life, confessed his sins at the foot of the altar, with great tranquillity and resignation, and received the holy communion. His guards defended the church doors, and Blanco was slain by them. The rebels threw in bricks and stones, through the windows, by which they beat down the shrines of certain relics of St. Alban and St. Oswald, which St. Canutus had brought over from England. The saint, stretching out his arms before the altar, fervently recommended his soul into the hands of his Creator: in which posture he

was wounded with a javelin, darted through the window, and fell a victim to Christ. His brother Benedict, and seventeen others, were slain with him, on the 10th of July, 1086, as Ælnoth, a contemporary author, testifies, who has specified the date of all the events with the utmost exactness. His wicked brother Olaf succeeded him in the kingdom. God punished the people during eight years and three months of his reign with a dreadful famine, and other calamities; and attested the sanctity of the martyr, by many miraculous cures of the sick at his tomb. For which reason his relics were taken up out of their obscure sepulchre, and honorably entombed towards the end of the reign of Olaf. His successor, Eric III., a most religious prince, restored piety and religion, with equal courage and success, and sent ambassadors to Rome, with proofs of the miracles performed, and obtained from the pope a declaration authorizing the veneration of St. Canutus, the proto-martyr of Denmark. Upon this occasion a most solemn translation of his relics, which were put in a most costly shrine, was performed, at which Ælnoth, our historian, was present. He adds, that the first preachers of the faith in Denmark, Sweden, and Norway, were English priests; that the Danes then zealously embraced the Christian religion, but that the Swedes still continued more obstinate, among whom Eschil, an Englishman, received the crown of martyrdom, while he was preaching Christ to certain savage tribes.

ST. HENRY, ARCHBISHOP OF UPSAL, M.

HE was an Englishman, and preached the faith in the North with his countryman, cardinal Nicholas Breakspear, the apostle of Norway, and legate of the holy see, afterwards pope Adrian IV., by whom he was raised to this see, in 1148. St. Eric, or Henry, (for it is the same name,) was {181} then the holy king of Sweden.[1] Our saint, after having converted several provinces, went to preach in Finland, which that king had lately conquered. He deserved to be styled the apostle of that country, but fell a martyr in it, being stoned to death at the instigation of a barbarous murderer, whom he endeavored to reclaim by censures, in 1151. His tomb was in great veneration at Upsal, till his ashes were scattered on the change of religion, in the sixteenth century. See John Magnus, l. 1, Vit. Pout. Upsal. Olaus Magnus, l. 4. Bollandus, and chiefly his life published by Benzelius. Monum. Suec. p. 33.

Footnotes:

1. Stiernman, in his discourse, "On the State of Learning among the ancient Swedes," observes, that Sweden was chiefly converted to Christianity by English Saxon missionaries. The principal among these were Ansgar, Sigfrid, Roduard, Richolf, Edward, Eskil, David, and Henric, as he gives their names.

In the history of the bishops and archbishops of Upsal, published by Benzelius in his Monum. Suec. p 37, the first whose name is recorded is Everin, whom Benzelius supposes to be the person whom St. Sigfrid consecrated to this see. He seems to have been one of his English colleagues. Stephen, the sixth bishop of Upsal, was the first archbishop. See the life of St. Sigfrid, and Benzelius's notes on the catalogue of the bishops of Upsol, p. 186.

ST. WULSTAN, BISHOP OF WORCESTER, C.

HE was a native of Icentum, in Warwickshire. In his youth, perceiving himself somewhat touched with wanton love on seeing a woman dance, he withdrew into a thicket hard by, and, lying prostrate, bewailed his fault before God, with very great contrition. And he was endowed from that time, by Almighty God, with the gift of such a constant watchfulness over his senses, as prevented his being ever more annoyed with the like temptations. He laid the foundation of his studies and education in the monastery of Evesham, but completed the same at Peterborough. His parents having by mutual consent taken the monastic habit at Worcester; his father, Athelstan, in the great monastery of men, and his mother, Wulfgeva, in a nunnery; St. Wulstan put himself under the direction of Brihege, bishop of Worcester, by whom he was advanced to the holy orders of priesthood. In this station he redoubled his ardor for prayer, and practised greater austerities in the world, than monks in their convents. At first, he allowed himself the use of flesh; but being one day distracted in saying mass, by the smell of meat that was roasting in the kitchen, he bound himself by vow never more to eat any flesh. Not long after he entered himself a novice in the great abbey at Worcester, where he was remarkable for the innocence and sanctity of his life. The first charge with which he was intrusted in the monastery, was the care of instructing the children. He was afterwards made preceptor, and then treasurer of the church. In these two last stations he devoted himself totally to prayer, and watched whole nights in the church. As the meanest employments were always the object of his love and choice, it was contrary to his inclination that he was made prior of Worcester, and, in 1062, bishop of that see, when Aldred was translated to that of York. Though not very learned, he delivered the word of God with so much dignity and unction, as often to move his whole audience to tears. He always recited the psalter while he travelled, and never passed by any church or chapel without going in, to pour forth his soul before the altar with tears, which seemed to stand always ready in his eyes for prayer. When the conqueror had deprived the English, both nobility and clergy, of the posts of honor they possessed in the church and state, in favor of his Normans, on whose fidelity he could depend, Wulstan kept his see, though not without a miracle, as St.

Aelred, Florentius, and Capgrave relate, as follows: In a synod, held at Westminster, in which archbishop Lanfranc {182} presided, Wulstan was called upon to give up his crosier and ring, upon pretext of his simplicity and unfitness for business. The saint confessed himself unfit for the charge, but said, that king Edward, with the concurrence of the apostolic see, had compelled him to take it upon him, and that he would deliver his crosier to him. Then going to the king's monument, he fixed his crosier to the stone; then went and sat down among the monks. No one was able to draw out the crosier till the saint was ordered to take it again, and it followed his hand with ease. From this time the conqueror treated him with honor. Lanfranc even commissioned him to perform the visitation of the diocese of Chester for himself. When any English complained of the oppression of the Normans, he used to tell them, "This is a scourge of God for your sins, which you must bear with patience." The saint caused young gentlemen who were brought up under his care, to carry in the dishes and wait on the poor at table, to teach them the practice of humiliation, in which he set the most edifying example. He showed the most tender charity for penitents, and often wept over them, while they confessed their sins to him. He died in 1095, having sat thirty-two years, and lived about eighty-seven. He was canonized in 1203. See his life by William of Malmesbury, in Wharton, t. 2, p. 244. Also, a second, by Florence of Worcester, and a third in Capgrave; and his history, at length, by Dr. Thomas, in his History of the Cathedral of Worcester.

ST. BLAITHMAIC,

SON of an Irish king, and abbot in the isle of Hij, in Scotland. He was martyred by Danish pirates, to whom he refused to betray the treasures of the church, in 793. See his life, by Wilfridus Strabo, in Canisius Antiq. {} &c.

ST. LOMER, OR LAUDOMARUS, ABBOT.

IN his childhood he kept his father's sheep; in which employment he macerated his body by regular fasts, and spent his time in studies and prayer, under the direction of a certain holy priest. Being afterwards, by compulsion, ordained priest, he was made canon and cellarer (some moderns say provost) of the church of Chartres. After some years he retired into a neighboring forest: Mabillon thinks at the place where now stands Bellomer, a monastery of the order of Fontevrald. Many disciples being assembled near his hermitage, he removed with them into another desert, where he built the monastery of Corbion, (at present a priory called Moutier-au-Perche, six leagues from Chartres,) about the year 575. A wonderful spirit of prayer, and gift of miracles, rendered his name famous. He died on the 19th of January, in 593, at Chartres, in

the house of the bishop, who had called him thither some time before. In the incursions of the Normans, his remains were removed from place to place, till they were lodged at Perly, in Auvergne. His head is now kept in the priory of Maissac, called St. Laumer's, in Auvergne; the rest of his relics were removed to Blois, where an abbey was built which bears his name. Set his anonymous life, written by one who knew him, in Bollandus and Mabillon; also Chatelain and the Paris Breviary.

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JANUARY XX.

ST. FABIAN, POPE, M.

See Tillemont, t. 3, p. 362.

A.D. 250.

HE succeeded St. Anterus in the pontificate, in the year 236. Eusebius relates,[1] that in an assembly of the people and clergy, held for the election of a pastor in his room, a dove, unexpectedly appearing, settled, to the great surprise of all present, on the head of St. Fabian; and that this miraculous sign united the votes of the clergy and people in promoting him, though not thought of before, as being a layman and a stranger. He governed the church sixteen years, sent St. Dionysius and other preachers into Gaul, and condemned Privatus, a broacher of a new heresy in Africa, as appears from St. Cyprian.[2] St. Fabian died a glorious martyr in the persecution of Decius, in 250, as St. Cyprian and St. Jerom witness. The former, writing to his successor, St. Cornelius, calls him an incomparable man; and says, that the glory of his death had answered the purity and holiness of his life.[3]

* * * * *

The saints made God, and the accomplishment of his holy will, the great object of all their petitions to their prayers, and their only aim in all their actions. "God," says St. Austin,[4] "in his promises to hear our prayers, is desirous to bestow himself upon us; if you find any thing better than him, ask it, but if you ask any thing beneath him, you put an affront upon him, and hurt yourself by preferring to him a creature which he framed: pray in the spirit and sentiment of love, in which the royal prophet said to him, 'Thou, O Lord, art my portion.'[5] Let others choose to themselves portions among creatures, for my part, Thou art my portion, Thee alone have I chosen for my whole inheritance."

Footnotes:

1. Hist. I. 6, c. 29.
2. Cypr. Ep. 30. Ed. Pam.
3. Ep. 44 ad. Corn.
4. S. Aug. Conc. 1, in Ps. 34.
5. Ps. lxxii. 26.

ST. SEBASTIAN, M.

From his acts, written before the end of the fourth age. The gladiators, who were abolished by Honorius, in 403, subsisted when these acts were compiled. See Bollandus, who thinks St. Ambrose wrote them, also Tillemont, t. 1, p. 551.

A.D. 288.

ST. SEBASTIAN was born at Narbonne, in Gaul, but his parents were of Milan, in Italy, and he was brought up in that city. He was a fervent servant of Christ, and though his natural inclinations gave him an aversion to a military life, yet to be better able, without suspicion, to assist the confessors and martyrs in their sufferings, he went to Rome, and entered the army under the emperor Carinus, about the year 283. It happened that the martyrs, Marcus and Marcellianus, under sentence of death, appeared in danger of being shaken in their faith by the tears of their friends: Sebastian seeing this, stepped in, and made them a long exhortation to constancy, which {184} he delivered with the holy fire, that strongly affected all his hearers. Zoë, the wife of Nicostratus, having for six years lost the use of speech by a palsy in her tongue, fell at his feet, and spoke distinctly, by the saint's making the sign of the cross on her mouth. She, with her husband Nicostratus, who was master of the rolls,[1] the parents of Marcus and Marcellianus, the jailor Claudius, and sixteen other prisoners, were converted; and Nicostratus, who had charge of the prisoners, took them to his own house, where Polycarp, a holy priest, instructed and baptized them. Chromatius, governor of Rome, being informed of this, and that Tranquillinus, the father of Saints Marcus and Marcellianus, had been cured of the gout by receiving baptism, desired to be instructed in the faith, being himself grievously afflicted with the same distemper. Accordingly, having sent for Sebastian, he was cured by him, and baptized, with his son Tiburtius. He then enlarged the converted prisoners, made his slaves free, and resigned his prefectship.

Not long after, in the year 285, Carinus was defeated and slain in Illyricum by Dioclesian, who, the year following, made Maximian his colleague in the empire. The persecution was still carried on by the magistrates, in the same manner as under Carinus, without any new

edicts. Dioclesian, admiring the courage and virtue of St. Sebastian, who concealed his religion, would fain have him near his person, and created him captain of a company of the pretorian guards, which was a considerable dignity. When Dioclesian went into the East, Maximian, who remained in the West, honored our saint with the same distinction and respect. Chromatius, with the emperor's consent, retired into the country in Campania, taking many new converts along with him. It was a contest of zeal, out of a mutual desire of martyrdom, between St. Sebastian and the priest Polycarp, which of them should accompany this troop, to complete their instruction, and which should remain in the city, to encourage and assist the martyrs, which latter was the more dangerous province. St. Austin wished to see such contests of charity among the ministers of the church.[2] Pope Caius, who was appealed to, judged it most proper that Sebastian should stay in Rome, as a defender of the church. In the year 286, the persecution growing hot, the pope and others concealed themselves in the imperial palace, as a place of the greatest safety, in the apartments of one Castulus, a Christian officer of the court. St. Zoë was first apprehended, praying at St. Peter's tomb on the feast of the apostles. She was stifled with smoke, being hung by the heels over a fire. Tranquillinus, ashamed to be less courageous than a woman, went to pray at the tomb of St. Paul, and was seized by the populace, and stoned to death. Nicostratus, Claudius, Castorius, and Victorinus were taken, and after being thrice tortured, were thrown into the sea. Tiburtius, betrayed by a false brother, was beheaded. Castulus, accused by the same wretch, was thrice put on the rack, and afterwards buried alive. Marcus and Marcellianus were nailed by the feet to a post, and having remained in that torment twenty-four hours, were shot to death with arrows.

St. Sebastian, having sent so many martyrs to heaven before him, was himself impeached before the emperor Dioclesian; who, having grievously reproached him with ingratitude, delivered him over to certain archers of Mauritania, to be shot to death. His body was covered with arrows, and he left for dead. Irene, the widow of St. Castulus, going to bury him, found him still alive, and took him to her lodgings, where, by care, he recovered of his wounds, but refused to fly, and even placed himself one day by a staircase where the emperor was to pass, whom he first accosted, reproaching {185} him for his unjust cruelties against the Christians. This freedom of speech, and from a person, too, whom he supposed to have been dead, greatly astonished the emperor; but recovering from his surprise, he gave orders for his being seized and beat to death with cudgels, and his body thrown into the common sewer. A pious lady called Lucina, admonished by the martyr in a vision, got it privately removed, and buried it in the catacombs,[3] at the entrance of the cemetery of Calixtus. A church was afterwards built over his relics by pope Damasus, which is one of the seven ancient stationary churches

at Rome, but not one of the seven principal churches of that city, as some moderns mistake; it neither being one of the five patriarchal churches, nor one of the seventy-two old churches which give titles to cardinals. Vandelbert, St. Ado, Eginard, Sigebert, and other contemporary authors relate, that in the reign of Louis Débonnaire, pope Eugenius II. gave the body of St. Sebastian to Hilduin, abbot of St. Denys, who brought it into France, and it was deposited at St. Medard's, at Soissons, on the 9th of December, in 826; with it is said to have been brought a considerable portion of the relics of St. Gregory the Great. The rich shrines of SS. Sebastian, Gregory, and Medard, were plundered by the Calvinists, in 1564, and the sacred bones thrown into a ditch, in which there was water. Upon the declaration of two eye-witnesses, they were afterwards found by the Catholics; and in 1578, enclosed in three new shrines, though the bones of the three saints could not be distinguished from each other.[4] The head of this martyr, which was given to St. Willibrord by pope Sergius, is kept at Esternach, in the duchy of Luxemburg. Portions of his relics are shown in the cathedral at St. Victor's; the Theatins and Minims at Paris; in four churches at Mantua; at Malaca, Seville, Toulouse, Munich in the ducal palace, Tournay in the cathedral, Antwerp in the church of the Jesuits, and at Brussels, in the chapel of the court, not at St. Gudula's, as some have mistaken.[5] St. Sebastian has been always honored by the church, as one of her most illustrious martyrs. We read in Paul the deacon, in what manner, in the year 680, Rome was freed from a raging pestilence, by the patronage of this saint. Milan, in 1575, Lisbon, in 1599, and other places, have experienced, in like calamities, the miraculous effects of his intercession with God in their behalf.

Footnotes:

1. Primiscrinus.
2. Ep. 180.
3. On Catacombs, see in St. Calixtus, Oct. 14.
4. Chatelain, notes, p. 355. Baillet.
5. Bollandus, Chatel. ib.

ST. EUTHYMIUS, ABBOT.

From his life, faithfully written forty years after his death, by Cyril of Scythopolis, a monk of his monastery, one of the best writers of antiquity, and author of the life of St. Sabas. See it accurately published by Dom Lottin, *Annal. Græc. t. 1*, and Cotelier, *Mon. Græc. t. 2*, p. 200.

A.D. 473.

THE birth of this saint was the fruit of the prayers of his pious

parents, through the intercession of the martyr Polyeuctus. His father was a noble and wealthy citizen of Melitene in Armenia. Euthymius was educated in sacred learning, and in the fervent practice of prayer, silence, humility, and mortification, under the care of the holy bishop of that city, who ordained him priest, and constituted him his vicar and general-overseer of the monasteries. The saint often visited that of St. Polyeuctus, and spent whole nights in prayer on a neighboring mountain; as he also did all the time from the octave of the Epiphany till towards the end of Lent. The love of solitude daily growing stronger in his breast, he secretly left his own country, {186} at twenty-nine years of age: and, after offering up his prayers at the holy places in Jerusalem, chose a cell six miles from that city, near the Laura[1] of Pharan. He made baskets, and procured, by selling them, both his own subsistence and alms for the poor. Constant prayer was the employment of his soul. After five years he retired with one Theoctistus, a holy hermit, ten miles further towards Jericho, where they lived together on raw herbs in a cave. In this place he began to receive disciples, about the year 411. He committed the care of his monastery to Theoctistus, and continued himself in a remote hermitage, only giving audience on Saturdays and Sundays, to those who desired spiritual advice. He taught all his monks never to eat so much as to satisfy their hunger, but strictly forbade among them all singularity in fasts, or any other common observances, as savoring of vanity and self-will. According to his example, they all retired into the deserts from the octave of the feast of the Epiphany till the week before Easter, when they met again in their monastery, to celebrate the office peculiar to Holy Week. He enjoined them constant silence and manual labors: they gained their own subsistence, and a surplus, which they devoted as first-fruits to God in the relief of the poor.

St. Euthymius cured, by the sign of the cross and a short prayer, Terebon, one half of whose body had been struck dead with a palsy. His father, who was an Arabian prince, named Aspebetes, an idolater, had exhausted on his cure, but to no purpose, the much-boasted arts of physic and magic among the Persians, to procure some relief for his son. At the sight of this miracle Aspebetes desired baptism, and took the name of Peter. Such multitudes of Arabians followed his example, that Juvenal, patriarch of Jerusalem, ordained him their bishop, and he assisted at the council of Ephesus against Nestorius in 431. He built St. Euthymius a Laura on the right hand of the road from Jerusalem to Jericho, in the year 420. Euthymius could never be prevailed upon to depart from his rules of strict solitude; but governed his monks by proper superiors, to whom he gave his directions on Sundays. His humility and charity won the hearts of all who spoke to him. He seemed to surpass the great Arsenius in the gift of perpetual tears. Cyril relates many miracles which he wrought, usually by the sign of the

cross. In the time of a great drought, he exhorted the people to penance, to avert this scourge of heaven. Great numbers came in procession to his cell, carrying crosses, singing Kyrie eleison, and begging him to offer up his prayers to God for them. He said to them: "I am a sinner, how can I presume to appear before God, who is angry at our sins? Let us prostrate ourselves all together before him, and he will hear us." They obeyed; and the saint going into his chapel with some of his monks, prayed prostrate on the ground. The sky grew dark on a sudden, rain fell in abundance, and the year proved remarkably fruitful.

St. Euthymius showed great zeal against the Nestorian and Eutychian heretics. The turbulent empress Eudocia, after the death of her husband Theodosius, retired into Palestine, and there continued to favor the latter with her protection. Awakened by the afflictions of her family, particularly in the plunder of Rome, and the captivity of her daughter Eudocia, and her two granddaughters, carried by the Vandals into Africa, she sent to beg the advice of St. Simeon Stylites. He answered, that her misfortunes were the punishment of her sin, in forsaking and persecuting the orthodox faith; and ordered her to follow the direction of Euthymius. She knew that our saint admitted no woman within the precinct of his Laura, no more than St. Simeon suffered them to step within the enclosure of the mandra or lodge {187} about his pillar. She therefore built a tower on the east side of the desert, thirty furlongs from the Laura, and prayed St. Euthymius to meet her there. His advice to her was to forsake the Eutychians and their impious patriarch Theodosius, and to receive the council of Chalcedon. She followed his advice as the command of God, and returning to Jerusalem, embraced the Catholic communion with the orthodox patriarch Juvenal; and an incredible number followed her example. She spent the rest of her life in works of penance and piety. In 459, she desired St. Euthymius to meet her at her tower, designing to settle on his Laura sufficient revenues for its subsistence. He sent her word to spare herself the trouble, and to prepare herself for death; for God summoned her before his tribunal. She admired his disinterestedness, returned to Jerusalem, and died shortly after. One of the latest disciples of our saint was the young St. Sabas, whom he tenderly loved. In the year 473, on the 13th of January, Martyrius and Elias, to both whom St. Euthymius had foretold the patriarchate of Jerusalem, came with several others to visit him, and to conduct him into his Lent-retreat. But he said he would stay with them all that week, and leave them on the Saturday following, meaning, by death. Three days after he gave orders that a general watching should be observed on the eve of St. Antony's festival, on which he made a discourse to his spiritual children, exhorting them to humility and charity. He appointed Elias his successor, and foretold Domitian, a beloved disciple, that he would follow him out of this world, on the seventh day, which happened accordingly. Euthymius died on Saturday the 28th day of January, being

ninety-five years old, of which he had spent sixty-eight in the deserts. Cyril relates his having appeared several times after his death, and the many miracles that were wrought by his intercession; to several of which he declares himself an eye-witness. St. Sabas kept his festival immediately after his death; which is observed both by the Latins and Greeks. The latter always style him the Great. It appears from his life that he was ordained priest before he embraced an eremitical state, and that he founded two monasteries, besides a Laura, which was also converted into a monastery after his death.

Footnotes:

1. A Laura consisted of cells at a little distance from one another, and not under the same roof, as a monastery.

ST. FECHIN, ABBOT.

AN ancient hymn on this saint is published by Bollandus. He is honored with singular devotion at Foure, anciently called Fobhar, a village in West-Meath, where he governed a monastery with great sanctity; and happily departed to our Lord in the year 664, being carried off in the great pestilence which swept off four kings in Ireland; and which scarce a third part of the inhabitants survived. See his life in Bollandus; also Giraldus Cambr. Topog. Hibern. dist. 2, c. 52, and Colgan. Giraldus mentions St. Fechin's mill at Foure, which out of respect it is forbid for any woman ever to enter. Several churches, and some villages in Ireland, take their name from this saint.

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JANUARY XXI.

SAINT AGNES, V.M.

The following relation is taken from Prudentius, de Coron. hym. 14, St. Ambrose, l. 1, de Virgin. & Offic. t. 1, c. 41, and other fathers. Her acts are as ancient as the seventh century; but not sufficiently authentic: nor are those given us in Chaldaic by Stephen Assemani of a better stamp. They contradict St. Ambrose and Prudentius in supposing that she finished her martyrdom by fire. See Tillemont, t. 5.

A.D. 304, or 305.

ST. JEROM says,[1] that the tongues and pens of all nations are employed in the praises of this saint, who overcame both the cruelty of the tyrant and the tenderness of her age, and crowned the glory of chastity

with that of martyrdom. St. Austin observes,[2] that her name signifies chaste in Greek, and lamb in Latin. She has been always looked upon in the church as a special patroness of purity, with the immaculate Mother of God and St. Thecla. Rome was the theatre of the triumph of St. Agnes; and Prudentius says, that her tomb was shown within sight of that city. She suffered not long after the beginning of the persecution of Dioclesian, whose bloody edicts appeared in March in the year of our Lord 303. We learn from St. Ambrose and St. Austin, that she was only thirteen years of age at the time of her glorious death. Her riches and beauty excited the young noblemen of the first families of Rome, to vie with one another in their addresses, who should gain her in marriage.[3] Agnes answered them all, that she had consecrated her virginity to a heavenly spouse, who could not be beheld by mortal eyes. Her suitors finding her resolution impregnable to all their arts and importunities, accused her to the governor as a Christian; not doubting but threats and torments would overcome her tender mind, on which allurements could make no impression. The judge at first employed the mildest expressions and most inviting promises; to which Agnes paid no regard, repeating always, that she could have no other spouse than Jesus Christ. He then made use of threats, but found her soul endowed with a masculine courage, and even desirous of racks and death. At last, terrible fires were made, and iron hooks, racks, and other instruments of torture displayed before her, with threats of immediate execution. The young virgin surveyed them all with an undaunted eye; and with a cheerful countenance beheld the fierce and cruel executioners surrounding her, and ready to dispatch her at the word of command. She was so far from betraying the least symptom of fear, that she even expressed her joy at the sight, and offered herself to the rack. She was then dragged before the idols, and commanded to offer incense: "but could by no means be compelled to move her hand, except to make the sign of the cross," says St. Ambrose.

The governor seeing his measures ineffectual, said he would send her to a house of prostitution, where what she prized so highly should be exposed to the insults of the debauchees.[4] Agnes answered that Jesus Christ was too jealous of the purity of his spouses, to suffer it to be violated in such a manner; for he was their defender and protector. "You may," said she, "stain your sword with my blood, but will never be able to profane my body, consecrated to Christ." The governor was so incensed at this, that he {189} ordered her to be immediately led to the public brothel, with liberty to all persons to abuse her person at pleasure. Many young profligates ran thither, full of the wicked desire of gratifying their lust; but were seized with such awe at the sight of the saint, that they durst not approach her; one only excepted, who, attempting to be rude to her, was that very instant, by a flash, as it were, of lightning from heaven, struck blind, and fell trembling to the ground. His companions, terrified, took him up, and carried him to

Agnes, who was at a distance, singing hymns of praise to Christ, her protector. The virgin by prayer restored him to his sight and health.[5]

The chief prosecutor of the saint, who at first sought to gratify his lust and avarice, now labored to satiate his revenge, by incensing the judge against her; his passionate fondness being changed into anger and rage. The governor wanted not others to spur him on; for he was highly exasperated to see himself baffled, and set at defiance by one of her tender age and sex. Therefore, resolved upon her death, he condemned her to be beheaded. Agnes, transported with joy on hearing this sentence, and still more at the sight of the executioner, "went to the place of execution more cheerfully," says St. Ambrose, "than others go to their wedding." The executioner had secret instructions to use all means to induce her to a compliance: but Agnes always answered she could never offer so great an injury to her heavenly spouse; and having made a short prayer, bowed down her neck to adore God, and receive the stroke of death. The spectators wept to see so beautiful and tender a virgin loaded with fetters, and to behold her fearless under the very sword of the executioner, who with a trembling hand cut off her head at one stroke. Her body was buried at a small distance from Rome, near the Nomentan road. A church was built on the spot in the time of Constantine the Great, and was repaired by pope Honorius in the seventh century. It is now in the hands of Canon-Regulars, standing without the walls of Rome; and is honored with her relics in a very rich silver shrine, the gift of pope Paul V., in whose time they were found in this church, together with those of St. Emerentiana.[6] The other beautiful rich church of St. Agnes within the city, built by pope Innocent X., (the right of patronage being vested in the family of Pamphili,) stands on the place where her chastity was exposed. The feast of St. Agnes is mentioned in all Martyrologies, both of the East and West, though on different days. It was formerly a holyday for the women in England, as appears from the council of Worcester, held in the year 1240. St. Ambrose, St. Austin, and other fathers have wrote her panegyric. St. Martin of Tours was singularly devout to her. Thomas à Kempis honored her as his special patroness, as his works declare in many places. He relates many miracles wrought, and graces received through her intercession.

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Marriage is a holy state, instituted by God, and in the order of providence and nature the general or most ordinary state of those who live in the world. Those, therefore, who upon motives of virtue, and in a Christian and holy manner engage in this state, do well. Those, nevertheless, who for the sake of practising more perfect virtue, by a divine call, prefer a state of perpetual {190} virginity, embrace that

which is more perfect and more excellent. Dr. Wells, a learned Protestant, confesses that Christ[7] declares voluntary chastity, for the kingdom of heaven's sake, to be an excellency, and an excellent state of life.[8] This is also the manifest inspired doctrine of St. Paul,[9] and in the revelations of St. John,[10] spotless virgins are called, in a particular manner, the companions of the Lamb, and are said to enjoy the singular privilege of following him wherever he goes. The tradition of the church has always been unanimous in this point; and among the Romans, Greeks Syrians, and Barbarians, many holy virgins joyfully preferred torments and death to the violation of their integrity, which they bound themselves by vow to preserve without defilement, in mind or body. The fathers, from the very disciples of the apostles, are all profuse in extolling the excellency of holy virginity, as a special fruit of the incarnation of Christ, his divine institution, and a virtue which has particular charms in the eyes of God, who delights in chaste minds, and chooses to dwell singularly in them. They often repeat that purity raises men, even in this mortal life, to the dignity of angels; purifies the soul, fits it for a more perfect love of God and a closer application to heavenly things, and disengages the mind and heart from worldly thoughts and affections. It produces in the soul the clearest resemblance to God. Chastity is threefold; that of virgins, that of widows, and that of married persons; in each state it will receive its crown, as St. Ambrose observes,[11] but in the first is most perfect, so that St. Austin calls its fruit an hundred fold, and that of marriage sixty fold; but the more excellent this virtue is, and the higher its glory and reward, the more heroic and the more difficult is its victory; nor is it perfect unless it be embellished with all other virtues in an heroic degree, especially divine charity and the most profound humility.

Footnotes:

1. Ep. 8.
2. Serm. 274.
3. Footnote: S. Ambrose, l. 1, Virgin.
4. Prudent. S. Ambrose.
5. St. Basil witnesses, (l. de verâ Virgin.,) that when virgins were exposed by the persecutors to the attempts of lewd men, Christ wonderfully interposed in defence of their chastity. Tertullian reproached the heathens with this impiety, in these words: Apolog. "By condemning the Christian maid rather to the lewd youth than to the lion, you have acknowledged that a stain of purity is more dreaded by us than any torments or death. Yet your crafty cruelty avails you not: it rather serves to gain men over to our holy religion."
6. This church gives title to a cardinal, and every year on her feast the abbot of St. Peter's ad Vincula blesses in it, at high mass, two

lambs, which are thence carried to the pope, by whom they are again blessed. After which they are sent to the nuns of St. Laurence's in Panisperna, or sometimes to the Capucinesses, who make of their wool palliums, which his holiness blesses, and sends to archbishops as emblem of meekness and spotless purity.

7. Matt. xix. 11.
8. Wells, Paraph. on S. Matt. p. 185.
9. 1 Cor. vii. 7, 8, 25, 27, 32, 38.
10. Apoc. xiv. 1, 3, 4, 5.
11. S. Ambr. l. de Viduis, t. 5, p. 635.

SAINT FRUCTUOSUS, BISHOP OF TARRAGON, AND HIS COMPANIONS, MARTYRS

From his most valuable acts in Ruinart, quoted by St. Austin, Serm. 273, and transcribed by Prudentius, hymno 6.

A.D. 259.

ST. FRUCTUOSUS was the zealous and truly apostolical bishop of Tarragon, then the capital city of Spain. The persecution of Valerian and Gallien raging in the year 259, he was apprehended by an order of Emilian the governor, who sent the soldiers, called Beneficiarii,[1] for that purpose. They seized the good bishop in his lodgings, with two deacons, Augurius and Eulogius, on Sunday the 16th of January. He was then laid down on his bed, and only asked leave to put on his shoes; after which he cheerfully followed the guards, who committed him and his two companions to close prison, where he spent his time with them in fervent prayer, full of joy at the prospect of the crown prepared for them. He gave his benediction to the faithful who visited him, and recommended themselves to his prayers. On Monday he baptized in jail a catechumen named Rogatianus. On Wednesday he kept the usual fast of the stations[2] till none, or three o'clock in {191} the afternoon. On Friday, the sixth day after their commitment, the 21st of January, the governor ordered them to be brought before him, and asked Fructuosus if he knew the contents of the late edict of the emperors. The saint answered that he did not, but that whatever they were, he was a Christian. "The emperors," said Emilian, "command all to sacrifice to the gods." Fructuosus answered, "I adore one God, who made heaven and earth and all things therein." Emilian said, "Do you not know that there are gods?" "No," replied the saint. The proconsul said, "I will make you know it shortly." St. Fructuosus then lifted up his eyes to heaven, and began to pray in private. The proconsul broke out into this exclamation: "What will any man fear or adore on earth, if he contemns the worship of the immortal gods, and of the emperors?" Then turning to the deacon Angurius, he bade him not regard what Fructuosus had said: but he satisfied him in a few words that he adored the same almighty God.

Emilian lastly addressed himself to the other deacon, Eulogius, asking him if he did not adore Fructuosus. The holy man answered, "I adore not Fructuosus, but the same God whom he adores." Emilian asked Fructuosus if he was a bishop; and added, upon his confessing it, "say you have been one;" meaning that he was going to lose his dignity with his life: and immediately condemned them to be burnt alive.

The pagans themselves could not refrain from tears, on seeing them led to the amphitheatre; for they loved Fructuosus on account of his rare virtues. The Christians accompanied them with a sorrow mixed with joy. The martyrs exulted to behold themselves on the verge of a glorious eternity. The faithful offered St. Fructuosus a cup of wine, but he would not taste it, saying, it was not yet the hour of breaking the fast, which was observed on Fridays till three o'clock, and it was then only ten in the morning. The holy man hoped to end the station, or fast of that day, with the patriarchs and prophets in heaven. When they were come into the amphitheatre, Augustalis, the bishop's lector, came to him weeping, and begged he would permit him to pull off his shoes. The martyr said he could easily put them off himself, which he did. Felix, a Christian soldier, stepped in, and desired he would remember him in his prayers. Fructuosus said aloud: "I am bound to pray for the whole Catholic church spread over the world from the east to the west;" as if he had said, as St. Austin observes, who much applauds this sentence:[3] "Remain always in the bosom of the Catholic church, and you will have a share in my prayers." Martial, one of his flock, desired him to speak some words of comfort to his desolate church. The bishop, turning to the Christians, said, "My brethren, the Lord will not leave you a flock without a pastor. He is faithful to his promises. Do not grieve for me. The hour of my suffering is short." The martyrs were fastened to wooden stakes to be burnt; but the flame seemed at first to respect their bodies, having consumed only the bands with which their hands were tied, giving them liberty to stretch out their arms in the form of a cross in prayer, in which posture they gave up their souls to God before the fire had touched them. Babylas and Mygdone, two Christian servants of the governor, saw the heavens open, and the saints carried up with crowns on their heads. The faithful came in the night, extinguished the fire, and took out the half-burnt bodies. Every one carried some part of their remains home with them; but being admonished from heaven, brought them back and laid them in the same monument. St. Austin has left us a panegyric on St. Fructuosus, pronounced on the anniversary day of his martyrdom, on which his name has been always famous in the western church, especially in Spain and Africa.

Footnotes:

1. Beneficarii were soldiers distinguished by certain privileges, and who stood for promotion, as Vege{tius} informs us, l. 2, c. 7.

2. Wednesdays and Fridays were fast-days at that time; but only till none, that is, three in the afternoon, and called the fast of the stations.
3. Serm. 273.

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ST. VIMIN, OR VIVIAN, B.C., IN SCOTLAND.

BY the fervent practices of the most perfect monastic discipline in one of the famous abbeys in Fifeshire, he qualified himself to become, by word and example, a guide and director to many chosen souls in the paths of evangelical perfection. This appeared in the fruits of his zealous preaching and labors, when he was raised to the abbatial, and soon after to the episcopal dignity; for at that time, very few bishoprics being erected in Scotland, it was customary for learned and holy abbots of great monasteries to be often consecrated bishops, and to be attended by their monks in performing their functions; as venerable Bede informs us, speaking of St. Aidan.[1] St. Vimin, to shun the danger of vain-glory, to which the reputation of many miracles which he had wrought exposed him, removed to a more solitary place, and there founded the abbey of Holywood, called in Latin Sacrum-boscum, in succeeding ages famous for many learned men; particularly the great mathematician, John à Sacro-bosco, in the thirteenth century. King places the death of St. Vimin in 615, but brings no proofs for dating it so high. The noble and very ancient family of Wemse, in Fifeshire, is said in Scotland to be of the same lineage with this saint. The ancient prayer in the Aberdeen breviary on his festival, and other monuments, bear evidence to the great devotion of the ancient Scottish church to his memory. See Breviarium Aberdonense of Chronicou Skonense.

Footnotes:

1. Bede, Hist. l. 4, c. 17, &c.

ST. PUBLIUS, B.M.

HE succeeded St. Dionysius the Areopagite in the see of Athens, as we are assured by St. Dionysius of Corinth, quoted by Eusebius.[1] He went to God by martyrdom, and St. Quadratus was chosen third bishop of that city. See Le Quien, Or. Christ. t. 2, p. 169.

Footnotes:

1. Euseb. l. 4, c. 22.

ST. EPIPHANIUS, BISHOP OF PAVIA,

FROM 467 TO 497.

THE reputation of Epiphanius for sanctity and miracles, gave him the highest credit with all the last weak Roman emperors, and with the kings Odoacer and Theodoric, though all of opposite interests. By his admirable eloquence and charity he often disarmed the most savage barbarians, obtained the lives and liberty of whole armies of captives, the abolition of several oppressive laws, and the mitigation of heavy public imposts and taxes. By his profuse charities he preserved an incredible number of distressed persons from perishing, and by his zeal he stemmed the torrent of iniquity in times of universal disorder and calamity. He performed an embassy to the emperor Anthemius, and another to king Euric at Toulouse; both to avert the dangers of war. He rebuilt Pavia, which had been destroyed by Odoacer, and mitigated the fury of Theodoric in the heat of his victories. He undertook a journey into Burgundy, to redeem captives detained by the kings Gondebald and Godegisile, and died of a cold and fever at Pavia, in the fifty-eighth year of his age. His body was translated to Hildesheim in Lower {193} Saxony, in 963. Brower thinks it lies in a silver coffin near the high altar. His name is inserted in the Roman Martyrology. See his panegyric in verse, by Ennodius, his successor, the master-piece of that author, published by Bollandus and F. Sirmond. Consult also Marroni, of the Schola Pia Comment. de Ecclesià & Episcopis Papiensibus. Romæ. An. 1758.

Footnotes:

1. B. MACELAIN, A. His name in Irish signifies the son of Chilian. Passing into Belgic Gaul, in order to lead there an anchoretical life, he was appointed abbot of St. Michael's on the borders of Hainault, and of Vasour, or Vasencour, on the Meuse, in the diocese of Namur: monasteries which were just founded. He appointed St. Cadroe, who had accompanied him from Ireland, provost of the latter in 946, and died in 978. Ferrarius, Saussaye, and Wilson, falsely place this monastery of St. Michael's at Virdun, mistaking the epithet Vir Dni, which is given him in the chronicle of Flodoard, for the name of that town. Though he is styled saint in the catalogue of the abbots of Vasour, and by several martyrologists on this day, he never was honored in any public office even in either of his monasteries, as Bollandus observes; who makes the same remark of his two companions, B. Forannand and B. Cadroe. This latter was called from Vasour, and made abbot of St. Clement's, at Metz, where he died in 975. See Bolland. t. 2, p. 386. Chatelain, p. 371. Gallia Christ. Nova, t. 3, p. 570.

B. FORANNAND, B.C. This saint is styled in ancient chronicles, Archbishop of Domnachmor, in Ireland. Domnach signifying church, and

mor, the greater, says Mabillon: by which epithet many understand Armagh. Resigning his see, he travelled into Belgic Gaul, with twelve companions, among whom were B. Macelain, and B. Cadroe. After leading for some time an eremitical life, he was commanded by pope Benedict VII. to take upon him the charge of the government of Vasour, in which employment he died on the last day of April, in 982. See Gallia Christ. Nova, t. 3. p. 571.

JANUARY XXII.

ST. VINCENT, MARTYR.

From Prudentius, hymn 5, and St. Austin, serm, 274, 275, 276, 277, all four preached on his festivals. His ancient acts in Bollandus are also authentic, but not those in Metaphrastes and Surius. See Tillemont t. 5, p. 217.

A.D. 399.

THE most glorious martyr St. Vincent was born, some say at Saragossa, others at Valentia, but most authors, and most probably, at Osca, now Huesca, in Granada. He was instructed in the sacred sciences and in Christian piety by Valerius, the bishop of that city, who ordained him his deacon, and appointed him, though very young, to preach and instruct the people. Dacian, a most bloody persecutor, was then governor of Spain. The emperors Dioclesian and Maximian published their second and third bloody edicts against the Christian clergy in the year 303, which in the following year were put in force against the laity. It seems to have been before these last that Dacian put to death eighteen martyrs at Saragossa, who are mentioned by Prudentius, and in the Roman Martyrology, January the 16th, and that he apprehended Valerius and Vincent. They spilt some of their blood at Saragossa, but were thence conducted to Valentia, where the governor let them lie long in prison, suffering extreme famine and other miseries. The proconsul hoped that this lingering torture would shake their constancy; but when they were brought out before him, he was surprised to see them still intrepid in mind, and vigorous in body, and reprimanded his officers, as if they had not treated the prisoners according to his orders. Then, turning to the champions of Christ, he employed alternately threats and promises to induce them to sacrifice. Valerius, who had an impediment in his speech, making no answer, Vincent said to him "Father, if you order me, I will speak." "Son," said Valerius, "as I committed to you the dispensation of the word of God, so I now charge you to answer in vindication of the faith which we defend." The holy deacon then acquainted the judge that they were ready to suffer every thing for the {194} true God, and little

regarded either his threats or promises in such a cause. Dacian contented himself with banishing Valerius.[1] As for St. Vincent, he was determined to assail his resolution by every torture his cruel temper could suggest. St. Austin assures us, that he suffered torments far beyond what any man could possibly have endured, unless supported by a supernatural strength; and that he preserved such a peace and tranquillity in his words, countenance, and gestures in the midst of them, as astonished his very persecutors, and visibly appeared as something divine; while the rage and distraction of Dacian's soul was as visible in the violent agitations of his body, by his eyes sparkling with fury, and his faltering voice.

The martyr was first stretched on the rack by his hands and feet, drawn by cords and pulleys, till his joints were almost torn asunder: while he hung in this posture, his flesh was unmercifully torn off with iron hooks. Vincent, smiling, called the executioners weak and faint-hearted. Dacian thought they spared him, and caused them to be beaten, which afforded the champion an interval of rest: but they soon returned to him, resolved fully to satisfy the cruelty of their master, who excited them all the while to exert their utmost strength. They twice stayed their hands to take breath, and let his wounds grow cold; then began with fresh vigor to rend and tear his body, which they did in all its limbs and parts with such cruelty, that his bones and bowels were in most places exposed bare to sight. The more his body was mangled, the more did the divine presence cherish and comfort his soul, and spread a greater joy on his countenance. The judge, seeing the streams of blood which flowed from all the parts of his body, and the frightful condition to which it was reduced, was obliged to confess, with astonishment, that the courage of the young nobleman had vanquished him; and his rage seemed somewhat abated. Hereupon he ordered a cessation of his torments, begging of the saint for his own sake, that if he could not be prevailed upon to offer sacrifice to the gods, he would at least give up the sacred books to be burnt, according to the order of the late edicts. The martyr answered, that he feared his torments less than that false compassion which he testified. Dacian, more incensed than ever, condemned him to the most cruel of tortures, that of fire upon a kind of gridiron, called by the acts the legal torture.[2] The saint walked with joy to the frightful engine, so as almost to get the start of his executioners, such was his desire to suffer. He mounted cheerfully the iron bed, in which the bars were framed like scythes, full of sharp spikes made red-hot by the fire underneath. On this dreadful gridiron, the martyr was stretched out at length, and bound fast down. He was not only scourged thereon, but, while one part of his body was broiling next the fire, the other was tortured by the application of red-hot plates of iron. His wounds were rubbed with salt, which the activity of the fire forced the deeper into his flesh and bowels. All the parts of his body

were tormented in this manner, one after the other, and each several times over. The melted fat dropping from the flesh, nourished and increased the flames; which, instead of tormenting, seemed, as St. Austin says, to give the martyr new vigor and courage; for the more he suffered, the greater seemed to be the inward joy and consolation of his soul. The rage and confusion of the tyrant exceeded all bounds: he appeared not able to contain himself, and was continually inquiring what Vincent did and what he said; but was always answered, that he suffered with joy in his countenance, and seemed every moment to acquire new strength and resolution. {195} He lay unmoved, his eyes turned towards heaven, his mind calm, and his heart fixed on God in continual prayer.

At last, by the command of the proconsul, he was thrown into a dungeon and his wounded body laid on the floor strewn with broken potsherds, which opened afresh his ghastly wounds, and cut his bare flesh. His legs were set in wooden stocks, stretched very wide, and strict orders were given that he should be left without provisions, and that no one should be admitted to see or speak to him. But God sent his angels to comfort him, with whom he sung the praises of his protector. The jailer observing through the chinks the prison filled with light, and the saint walking and praising God, was converted upon the spot to the Christian faith, and afterwards baptized. At this news Dacian chafed, and even wept through rage, but ordered some repose should be allowed the prisoner. The faithful were then permitted to see him, and coming in troops wiped and kissed his wounds, and dipped cloths in his blood, which they kept as an assured protection for themselves and their posterity. After this a soft bed was prepared for him, on which he was no sooner laid but he expired, the happy moment he had not ceased to pray for ever since his torments, and his first call to martyrdom. Dacian commanded his body to be thrown on a marshy field among rushes; but a crow defended it from wild beasts and birds of prey. The acts in Ruinart and Bollandus, and the sermon attributed to St. Leo, add, that it was then tied to a great stone and cast into the sea in a sack, but miraculously carried to the shore, and revealed to two Christians. They laid it in a little chapel out of the walls of Valentia, where God honored these relics with many miracles, as the acts and St. Austin witness. Prudentius informs us, that the iron on which he lay, and other instruments of his passion, were likewise preserved with veneration. Childebert, king of France, or rather of Paris, besieging Saragossa, wondered to see the inhabitants busied continually in making processions. Being informed they carried the stole of St. Vincent about the walls in devout prayer, and had been miraculously protected by that martyr's intercession, he raised the siege upon condition that relic should be given him. This he with great solemnity brought to Paris, and enriched with it the magnificent church and abbey of St. Vincent, now called St. Germain-des-Prés, which he built in 559, and which his

successor Clotaire caused to be dedicated.[3] In the year 855, his sacred bones were discovered at Valentia, and conveyed into France, and deposited in the abbey of Castres, now an episcopal see in Languedoc, where they remain; but several portions have been given to the abbey of St. Germain-des-Prés at Paris, and other churches; and part was burnt at Castres by the Huguenots about the end of the sixteenth century.[4] Aimoinus, a contemporary monk, wrote the history of this translation, with an account of many miracles which attended it.[5] St. Gregory of Tours mentions a portion of his relics to have been famous for miracles, in a village church near Poitiers.[6] In the life of St. Domnolus, mention is made of a portion placed by him in a great monastery in the suburb of the city of Mans. But it is certain that the chief part of this martyr's body was conveyed to Lisbon. To escape the cruel persecution of the Saracen king Abderamene, at Valentia, many Christians privately withdrew themselves, and, carrying with them the body of St. Vincent, took shelter on the southwest cape, called {196} the Sacred Promontory, and from these relics St. Vincent's, in the kingdom of Algarb, then under the Saracens. Alphonsus Henry, the most pious first king of Portugal, son of count Henry, having defeated five Moorish kings, at Ourique, in the year 1139, received from those faithful keepers the body of St. Vincent, sent it by sea to Lisbon, and built the royal monastery of the Cross of regular canons of St. Austin, in which he most religiously deposited this treasure, rendered more famous by miracles, in the year 1148. This account is recorded by contemporary unexceptionable vouchers in Bollandus, p. 406. Mariana, and especially Thomas ab Incarnatione, a regular canon, in his *Historiâ Ecclesiæ Lusitanæ*, printed at Lisbon, A.D. 1759, Sæc. 4, c. 6, t. 1, p. 215. The Portuguese, ever since the year 1173, keep an annual commemoration of this translation on the 15th of September, which feast was confirmed by Sixtus V.

Prudentius finishes his hymn on this holy martyr by a prayer to him, that he would present the marks of his sufferings to Christ, to move him to compassion in his behalf.

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God never more visibly manifested his power, nor gave stronger or more wonderful proofs of his tenderness and love for his church, than when he suffered it to groan under the most violent oppression and persecution; nor does his grace anywhere appear more triumphant than in the victories of his martyrs under the severest trials, and in the heroic virtues which they displayed amidst torments and insults. Under the slightest disappointments and afflictions we are apt to fall into discouragement, and to imagine, by our sloth and impatience, that our situation is of all others the most unhappy and intolerable. If nature feels, and we

implore the divine mercy, and a deliverance, if this may be conducive to God's honor, we must be careful never to sink under the trials, or consent to the least secret murmuring: we must bear them if not with joy, at least with perfect submission; and remain assured that God only seems to withdraw himself from us, that we may follow him more earnestly, and unite ourselves more closely to him.

Footnotes:

1. He is named in the Roman Martyrology, January the 28th, and his relics are kept with veneration at Saragossa, famous for miracles wrought by them even in the last age. See Bollandus, January the 28th, p. 838.
2. Quæstio legitima.
3. S. Greg. Tur. Hist. Franc. l. 3, c. 29. Aimoin. de Gestis Franc. l. 2, c. 19 and 20. Ade In Chron. &c.
4. See Chatelain, Notes on the Martyrol. p. 378.
5. This Aimoinus is something more ancient than another monk of the same name, who has left a history of France. His relation depends upon the authority of Audald, a monk of Conques in the diocese of Rhodes, who brought them from Valentia into Languedoc. See his account in Bollandus, which yet the Spaniards deny, and say it could only be a small part of these bones: or the body of another martyr of the same name.
6. De Gk. Mart. l. 1, c. 90.

ST. ANASTASIUS, MARTYR.

From his genuine acts, which are commended in the seventh general council, about one hundred and sixty years after his death.

A.D. 628.

ST. ANASTASIUS was a trophy of the holy cross of Christ, when it was carried away into Persia by Chosroës, in the year 614, after he had taken and plundered Jerusalem. The martyr was a Persian, son of a Magian, instructed in the sciences of that sect, and a young soldier in the Persian troops. Upon hearing the news of the taking of the cross by his king, he became very inquisitive concerning the Christian religion: and its sublime truths made such an impression on his mind, that being returned into Persia from an expedition into the Roman empire, he left the army with his brother, who also served in it, and retired to Hierapolis. In that city he lodged with a devout Persian Christian, a silversmith, with whom he went often to prayer. The holy pictures which he saw, moved him exceedingly, and gave him occasion to inquire daily more into our faith, and to admire the courage of the martyrs whose glorious sufferings were painted in the churches. At length, desirous of

baptism, he left Hierapolis, which city was subject to the Persians, and went to Jerusalem, where he received that sacrament by the hands of Modestus who governed that church as vicar during the absence {197} of the patriarch Zachary, whom Chosroës had led away captive into Persia. In baptism he changed his Persian name Magundat, into that of Anastasius, meaning, according to the signification of that Greek word, that he was risen from death to a new and spiritual life. He had prepared himself with wonderful devotion for that sacrament while a catechumen, and he spent in no less fervor the several days after it, which persons baptized passed in white garments, in prayer, and in receiving more perfect instructions in the faith. At the end of this term, Anastasius, the more easily and more perfectly to keep inviolably his sacred baptismal vows and obligations, desired to become a monk in a monastery five miles distant from Jerusalem. Justin, the abbot, made him first learn the Greek tongue and the psalter; then cutting off his hair, gave him the monastic habit, in the year 621.

Anastasius was always the first at all spiritual duties, especially in assisting at the celebration of the divine mysteries. His attention to pious discourse testified the earnest thirst of his soul; nor was he less fervent in practice. He never read the triumphs of the martyrs without abundance of tears, and burned with an ardent desire of the like happiness. Being molested beyond measure with blasphemous thoughts of magic and superstitions, which his father had taught him, he was delivered from that troublesome temptation by discovering it to his director, and by his advice and prayers. After seven years spent in great perfection in this monastery, his desire of martyrdom daily increasing, and having been assured by a revelation, that his prayers for that grace were heard, he left that house, and visited the places of devotion in Palestine, at Diospolis, Garizim, and our Lady's church at Cæsarea, where he stayed two days. This city, with the greatest part of Syria, was then subject to the Persians. The saint seeing certain Persian soothsayers of the garrison occupied in their abominable superstitions in the streets, boldly spoke to them, remonstrating against the impiety of such practices. The Persian magistrates apprehended him as a suspected spy; but he informed them that he once enjoyed the dignity of Magian with them, and had renounced it to become a humble follower of Christ. Upon this confession he was thrown into a dungeon, where he lay three days without eating or drinking, till the return of Marzabanes, the governor, to the city. Being interrogated by him, he confessed his conversion to the faith, and equally despised his offers of great preferments, and his threats of crucifying him. Marzabanes commanded him to be chained by the foot to another criminal, and his neck and one foot to be also linked together by a heavy chain, and condemned him in this condition to carry stones. The Persians, especially those of his own province of Rasech, and his former

acquaintance, upbraided him as the disgrace of his country, kicked and beat him, plucked his beard, and loaded him with burdens above his strength. The governor sent for him a second time, but could by no means prevail with him to pronounce the impious words which the Magians used in their superstitions: he said, "That the wilful calling them to remembrance would defile the heart." The judge then threatened he would write immediately to the king against him, if he did not comply. "Write what you please," said the saint, "I am a Christian: I repeat it again, I am a Christian." Marzabanes commanded him to be forthwith beaten with knotty clubs. The executioners were preparing themselves to bind him fast on the ground; but the saint told him it was unnecessary, for he had courage enough to lie down under the punishment without moving, and he regarded it as his greatest happiness and pleasure to suffer for Christ. He only begged leave to put off his monk's habit, lest it should be treated with contempt, which only his body deserved. He therefore laid it aside in a respectful manner, and then stretched himself on the ground, and without {198} being bound did not stir all the time of the cruel torment, bearing it without changing his posture. The governor again threatened him to acquaint the king of his obstinacy: "Whom ought we rather to fear," said Anastasius, "a mortal man, or God, who made all things out of nothing?" The judge pressed him to sacrifice to fire, and to the sun and moon. The saint answered, he could never acknowledge as gods, creatures which God had made only for our use; upon which he was remanded to prison.

His old abbot hearing of his sufferings, sent two monks to assist him, and ordered prayers for him. The confessor, after carrying stones all the day, spent the greatest part of the night in prayer, to the surprise of his companions: one of whom, a Jew, saw and showed him to others at prayer in the night, shining in brightness and glory like a blessed spirit, and angels praying with him. As the confessor was chained to a man condemned for a public crime, he prayed always with his neck bowed downwards, keeping his chained foot near his companion not to disturb him. Marzabanes in the mean time having informed Chosroës, and received his orders, acquainted the martyr by a messenger, without seeing him, that the king would be satisfied on condition he would only by word of mouth abjure the Christian faith: after which he might choose whether he would be an officer in the king's service, or still remain a Christian and a monk; adding, he might in his heart always adhere to Christ, provided he would but for once renounce him in words privately, in his presence, "in which there could be no harm, nor any great injury to his Christ," as he said. Anastasius answered firmly, that he would never even seem to dissemble, or to deny his God. Then the governor told him, that he had orders to send him bound into Persia to the king. "There is no need of binding me," said the saint: "I go willingly and cheerfully to suffer for Christ." The governor put on him and on two other

prisoners the mark, and gave orders that they should set out after five days. In the mean time, on the feast of the Exaltation of the Cross, the 14th of September, at the request of the Comercarius, or tax-gatherer for the king, who was a Christian of distinction, Anastasius had leave to go to the church and assist at the divine service. His presence and exhortations encouraged the faithful, excited the tepid to fervor, and moved all to tears. He dined that day with the Comercarius, and then returned with joy to his prison. On the day appointed, the martyr left Cæsarea, in Palestine, with two other Christian prisoners, under a strict guard, and was followed by one of the monks whom the abbot had sent to assist and encourage him. The acts of his martyrdom were written by this monk, or at least from what he related by word of mouth. The saint received great marks of honor, much against his inclination, from the Christians wherever he came. This made him fear lest human applause should rob him of his crown by infecting his heart with pride. He wrote from Hierapolis, and again from the river Tigris, to his abbot, begging the prayers of his brethren.

Being arrived at Barsaloe in Assyria, six miles from Discartha, or Dastagerde, near the Euphrates, where the king then was, the prisoners were thrown into a dungeon till his pleasure was known. An officer came from Chosroës to interrogate the saint, who made answer, with regard to his magnificent promises, in these words: "My religious habit and poor clothes show that I despise from my heart the gaudy pomp of the world. The honors and riches of a king, who must shortly die himself, are no temptation to me." Next day the officer returned to the prison, and endeavored to intimidate him by blustering threats and reproaches. But the saint said calmly: "My lord judge, do not give yourself so much trouble about me. By the grace of Christ I am not to be moved: so execute your pleasure without more ado." The officer caused him to be unmercifully beaten with staves, after {199} the Persian manner, insulting him all the time, and often repeating, that because he contemned the king's bounty, he should be treated in that manner every day as long as he lived. This punishment was inflicted on him three days; on the third the judge commanded him to be laid on his back, and a heavy beam pressed down by the weight of two men on his legs, crushing the flesh to the very bone. The martyr's tranquillity and patience astonished the officer, who went again to acquaint the king of his behavior. In his absence the jailer, being a Christian by profession, though too weak to resign his place rather than detain such a prisoner, gave every one free access to the martyr. The Christians immediately filled the prison; every one sought to kiss his feet or chains, and kept as relics whatever had been sanctified by their touch: they also overlaid his fetters with wax, in order to receive their impression. The saint, with confusion and indignation, strove to hinder them, and expressed how extremely dissatisfied he was with such actions. The

officer returning from the king caused him to be beaten again, which the confessor bore rather as a statue, than as flesh and blood. Then he was hung up for two hours by one hand, with a great weight at his feet, and tampered with by threats and promises. The judge despairing to overcome him, went back to the king; for his last orders, which were, that he and all the Christian captives should be put to death. He returned speedily to put them in execution, and caused Anastasius's two companions, with threescore and six other Christians, to be strangled one after another on the banks of the river, before his face, whom the judge all the time pressed to return to the Persian worship, and to escape so disgraceful a death, promising, in case of compliance, that he should be made one of the greatest men in the court. Anastasius, with his eyes lifted up to heaven, gave thanks to God for bringing his life to so happy a conclusion; and said he expected that he should have met with a more cruel death in the torture of all his members: but seeing God granted him one so easy, he embraced with joy that end of a life which he otherwise must shortly have lost in a more painful manner. He was accordingly strangled, and after his death his head was cut off. This was in the year 628, the seventeenth of the emperor Heraclius, on the 22d of January, on which day both the Latins and Greeks keep his festival. His body, among the other dead, was exposed to be devoured by dogs, but it was the only one they left untouched. It was afterwards redeemed by the Christians, who laid it in the monastery of St. Sergius, a mile from the place of his triumph, in the city Barsaloe, called afterwards from that monastery, Sergiopolis. The monk that attended him brought back his Colobium, or liners tunic without sleeves. The saint's body was afterwards brought into Palestine. Some years after, it was removed to Constantinople, and lastly to Rome.

The seventh general council[1] proves the use of pious pictures from the head of this holy martyr, and his miraculous image, then kept at Rome with great veneration: where it is still preserved in the church belonging to the monastery of our Lady ad Aquas Sylvias, which now bears the name of SS. Vincent and Anastasius.[2] The rest of his relics are repositied in the holy chapel ad Scalas Sanctas, near St. John Lateran. See the history of many miracles wrought by them in Bollandus. St. Anastasius foretold the speedy fall of the tyrant Chosroës: and ten days after his martyrdom the emperor Heraclius entered Persia.

Footnotes:

1. Act. 4.
2. Mabill. Iter. Ital. p. 141.

{200}

JANUARY XXIII.

ST. RAYMUND, OF PENNAFORT, C.

From the bull of his canonization, by Clement VIII. in 1601, and his life, written by several Spanish, Italian, and French authors. See Fleury, b. 78, n. 55, 84, and chiefly Touron, Hommes Illustres de l'Ordre de S. Domin. t. 1, p. 1.

A.D. 1275.

THE house of Pegnafort, or, as it is pronounced, Pennafort, was descended from the counts of Barcelona, and nearly allied to the kings of Aragon. Raymund was born in 1175, at Pennafort, a castle in Catalonia, which in the fifteenth century was changed into a convent of the order of St. Dominick. Such was his rapid progress in his studies, that at the age of twenty he taught philosophy at Barcelona, which he did gratis, and with so great reputation, that he began then to be consulted by the ablest masters. His principal care was to instil into his scholars the most perfect maxims of a solid piety and devotion, to compose all differences among the citizens, and to relieve the distressed. He was about thirty years of age when he went to Bologna, in Italy, to perfect himself in the study of the canon and civil law, commenced Doctor in that faculty, and taught with the same disinterestedness and charity as he had done in his own country. In 1219 Berengarius, bishop of Barcelona, who had been at Rome, took Raymund home with him, to the great regret of the university and senate of Bologna; and, not content with giving him a canonry in his church, made him his archdeacon, grand vicar, and official. He was a perfect model to the clergy, by his innocence, zeal, devotion, and boundless liberalities to the poor, whom he called his creditors. In 1222 he took the religious habit of St. Dominick at Barcelona, eight months after the death of the holy founder, and in the forty-seventh year of his age. No person was ever seen among the young novices more humble, more obedient, or more fervent. To imitate the obedience of a Man-God, who reduced himself to a state of subjection to his own creatures, to teach us the dangers and deep wound of self-will, and to point out to us the remedy, the saint would depend absolutely on the lights of his director in all things. And it was upon the most perfect self-denial that he laid the foundation of that high sanctity which he made the object of his most earnest desires. The grace of prayer perfected the work which mortification had begun. In a spirit of compunction he begged of his superiors that they would enjoin him some severe penance, to expiate the vain satisfaction and complacency which he said he had sometimes taken in teaching. They indeed imposed on him a penance, but not such a one as he expected. It was to write a collection of cases of conscience for the instruction and

conveniency of confessors and moralists. This produced his Sum, the first work of that kind. Had his method and decisions been better followed by some later authors of the like works, the holy maxims of Christian morality had been treated with more respect by some moderns than they have been, to our grief and confusion.

Raymund joined to the exercises of his solitude the functions of an apostolical life, by laboring without intermission in preaching, instructing, hearing confessions with wonderful fruit, and converting heretics, Jews, and Moors. Among his penitents were James, king of Aragon, and St. Peter Nolasco, {201} with whom he concerted the foundation of the Order of the B. Virgin of mercy for the redemption of captives. James, the young king of Aragon, had married Eleonora of Castile within the prohibited degrees, without a dispensation. A legate was sent by pope Gregory IX. to examine and judge the case. In a council of bishops of the two kingdoms, held at Tarragon, he declared the marriage null, but that their son Don Alphonso should be reputed lawfully born, and heir to his father's crown. The king had taken his confessor with him to the council, and the cardinal legate was so charmed with his talents and virtue, that he associated him in his legation, and gave him a commission to preach the holy war against the Moors. The servant of God acquitted himself of that function with so much prudence, zeal, and charity, that he sowed the seeds of the total overthrow of those infidels in Spain. His labors were no less successful in the reformation of the manners of the Christians detained in servitude under the Moors, which were extremely corrupted by their long slavery or commerce with these infidels. Raymund showed them, by words full of heavenly unction and fire, that, to triumph over their bodily, they must first conquer their spiritual enemies, and subdue sin in themselves, which made God their enemy. Inculcating these and the like spiritual lessons, he ran over Catalonia, Aragon, Castile, and other countries. So general a change was wrought hereby in the manners of the people, as seemed incredible to all but those who were witnesses of it. By their conversion the anger of God was appeased, and the arms of the faithful became terrible to their enemies. The kings of Castile and Leon freed many places from the Moorish yoke. Don James, king of Aragon, drove them out of the islands of Majorca and Minorca, and soon after, in 1237, out of the whole kingdom of Valentia. Pope Gregory IX. having called St. Raymund to Rome in 1230, nominated him his chaplain, (which was the title of the Auditor of the causes of the apostolic palace,) as also grand penitentiary. He made him likewise his own confessarius, and in difficult affairs came to no decision but by his advice. The saint still reserved himself for the poor, and was so solicitous for them that his Holiness called him their father. He enjoined the pope, for a penance, to receive, hear, and expedite immediately all petitions presented by them. The pope, who was well versed in the canon law,

ordered the saint to gather into one body all the scattered decree, of popes and councils, since the collection made by Gratian in 1150. Raymund compiled this work in three years, in five books, commonly called the Decretals, which the same pope Gregory confirmed in 1234. It is looked upon as the best finished part of the body of the canon law; on which account the canonists have usually chosen it for the texts of their comments. In 1235, the pope named St. Raymund to the archbishopric of Tarragon, the capital of Aragon: the humble religious man was not able to avert the storm, as he called it, by tears and entreaties; but at length fell sick through anxiety and fear. To restore him to his health, his Holiness was obliged to consent to excuse him, but required that he should recommend a proper person. The saint named a pious and learned canon of Gironne. He refused other dignities with the like constancy.

For the recovery of his health he returned to his native country, and was received with as much joy as if the safety of the whole kingdom, and of every particular person, had depended on his presence. Being restored again to his dear solitude at Barcelona, he continued his former exercises of contemplation, preaching, and administering the sacrament of penance. Except on Sundays, he never took more than one very small refection in the day. Amidst honors and applause he was ever little in his own eyes. He appeared in the schools like a scholar, and in his convent begged the {202} superior to instruct him in the rules of religious perfection, with the humility and docility of a novice. Whether he sung the divine praises with his brethren, or prayed alone in his cell, or some corner of the church, he poured forth an abundance of tears; and often was not able to contain within himself the ardor of his soul. His mildness and sweetness were unalterable. The incredible number of conversions of which he was the instrument, is known only to Him who, by his grace, was the author of them. He was employed frequently in most important commissions, both by the holy see and by the king. But he was thunderstruck by the arrival of four deputies from the general chapter of his order at Bologna, in 1238, with the news that he was chosen third general, Jordan of Saxony being lately dead. He wept and entreated, but at length acquiesced in obedience. He made the visitation of his order on foot, without discontinuing any of his penitential austerities, or rather exercises. He instilled into his spiritual children a love of regularity, solitude, mortification, prayer, sacred studies, and the apostolical functions, especially preaching. He reduced the constitutions of the order into a clearer method, with notes on the doubtful passages. Thus his code of rules was approved in three general chapters. In one held at Paris in 1239, he procured the establishment of this regulation, that a voluntary demission of a superior, founded upon just reasons, should be accepted. This he contrived in his own favor; for, to the extreme regret of the order, he in the year following

resigned the generalship, which he had held only two years. He alleged for his reason his age of sixty-five years. Rejoicing to see himself again a private religious man, he applied himself with fresh vigor to the exercises and functions of an apostolical life, especially the conversion of the Saracens. Having this end in view, he engaged St. Thomas to write his work 'Against the Gentiles;' procured the Arabic and Hebrew tongues to be taught in several convents of his order; and erected convents, one at Tunis, and another at Murcia, among the Moors. In 1256, he wrote to his general that ten thousand Saracens had received baptism. King James took him into the island of Majorca. The saint embraced that opportunity of cultivating that infant church. This prince was an accomplished soldier and statesman, and a sincere lover of religion, but his great qualities were sullied by a base passion for women. He received the admonitions of the saint with respect, and promised amendment of life, and a faithful compliance with the saint's injunctions in every particular; but without effect. St. Raymund, upon discovering that he entertained a lady at his court with whom he was suspected to have criminal conversation, made the strongest instances to have her dismissed, which the king promised should be done, but postponed the execution. The saint, dissatisfied with the delay, begged leave to retire to his convent at Barcelona. The king not only refused him leave, but threatened to punish with death any person that should undertake to convey him out of the island. The saint, full of confidence in God, said to his companion, "A king of the earth endeavors to deprive us of the means of retiring; but the King of heaven will supply them." He then walked boldly to the waters, spread his cloak upon them, tied up one corner of it to a staff for a sail, and having made the sign of the cross, stepped upon it without fear, while his timorous companion stood trembling and wondering on the shore. On this new kind of vessel the saint was wafted with such rapidity, that in six hours he reached the harbor of Barcelona, sixty leagues distant from Majorca. Those who saw him arrive in this manner met him with acclamations. But he, gathering up his cloak dry, put it on, stole through the crowd, and entered his monastery. A chapel and a tower, built on the place where he landed, have transmitted the memory of this miracle to posterity. {203} This relation is taken from the bull of his canonization, and the earliest historians of his life. The king became a sincere convert, and governed his conscience, and even his kingdoms, by the advice of St. Raymund from that time till the death of the saint. The holy man prepared himself for his passage to eternity, by employing days and nights in penance and prayer. During his last illness, Alphonsus, king of Castile, with his queen, sons, and brother; and James, king of Aragon, with his court, visited him, and received his last benediction. He armed himself with the last sacraments; and, in languishing sighs of divine love, gave up his soul to God, on the 6th of January, in the year 1275, and the hundredth of his age. The two kings, with all the princes and princesses

of their royal families, honored his funeral with their presence: but his tomb was rendered far more illustrious by miracles. Several are recorded in the bull of his canonization, published by Clement VIII. in 1601. Bollandus has filled fifteen pages in folio with an account of them. His office is fixed by Clement X. to the 23d of January.

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The saints first learned in solitude to die to the world and themselves, to put on the spirit of Christ, and ground themselves in a habit of recollection and a relish only for heavenly things, before they entered upon the exterior functions even of a spiritual ministry. Amidst these weighty employments, not content with reserving always the time and means of frequent retirement for conversing with God and themselves, in their exterior functions by raising their minds to heaven with holy sighs and desires, they made all their actions in some measure an uninterrupted prayer and exercise of divine love and praise. St. Bonaventure reckons it among the general exercises of every religious or spiritual man,[1] "That he keep his mind always raised, at least virtually, to God: hence, whensoever a servant of God has been distracted from attending to him for ever so short a space, he grieves and is afflicted, as if he was fallen into some misfortune, by having been deprived of the presence of such a friend who never forgets us. Seeing that our supreme felicity and glory consists in the eternal vision of God, the constant remembrance of him is a kind of imitation of that happy state: this the reward, that the virtue which entitles us to it. Till we are admitted to his presence, let us in our exile always bear him in mind: every one will behold him in heaven with so much the greater joy, and so much the more perfectly, as he shall more assiduously and more devoutly have remembered him on earth. Nor is it only in our repose, but also in the midst of our employments, that we ought to have him present to our minds, in imitation of the holy angels, who, when they are sent to attend on us, so acquit themselves of the functions of this exterior ministry as never to be drawn from their interior attention to God. As much as the heavens exceed the earth, so much larger is the field of spiritual meditation than that of all terrestrial concerns."

Footnotes:

1. S. Bonav. de Profectu Religios. l. 2, c. 20. p. 604.

ST. JOHN THE ALMONER, C.

PATRIARCH OF ALEXANDRIA.

HE received his surname from his profuse alms-deeds; was nobly

descended, very rich, and a widower, at Amathus in Cyprus, where, having buried all his children, he employed the whole income of his estate in the relief of the poor, and was no less remarkable for his great piety. The reputation of his sanctity raised him to the patriarchal chair of Alexandria about the year 605, at which time he was upwards of fifty years of age. On his arrival in that city, he ordered an exact list to be taken of his Masters. Being asked who these were, his answer was, "The poor;" namely, on account of their great interest in the court of heaven in behalf of their benefactors. Their number amounted to seven thousand five hundred, whom he took under his special protection, and furnished with all necessaries. He prepared himself, by this action, to receive the fulness of grace in his consecration. On the same day he published severe ordinances, but in the most humble terms, conjuring and commanding all to use just weights and measures, in order to prevent injustices and oppressions of the poor. He most rigorously forbade all his officers and servants ever to receive the least presents, which are no better than bribes, and bias the most impartial. Every Wednesday and Friday he sat the whole day on a bench before the church, that all might have free access to him to lay their grievances before him, and make known their necessities. He composed all differences, comforted the afflicted, and relieved the distressed. One of his first actions at Alexandria was to distribute the eighty thousand pieces of gold which he found in the treasury of his church, among hospitals and monasteries. He consecrated to the service of the poor the great revenues of his see, then the first in all the East, both in riches and rank. Besides these, incredible charities flowed through his hands in continual streams, which his example excited every one to contribute according to their abilities. When his stewards complained that he impoverished his church, his answer was, that God would provide for them. To vindicate his conduct, and silence their complaints, he recounted to them a vision he had in his youth, of a beautiful woman, brighter than the sun, with an olive garland on her head, whom he understood to be Charity, or compassion for the miserable; who said to him "I am the eldest daughter of the great King. If you enjoy my favor, I will introduce you to the great monarch of the universe. No one has so great an interest with him as myself, who was the occasion of his coming down from heaven to become man for the redemption of mankind." When the Persians had plundered the East, and sacked Jerusalem, St. John entertained all that fled from their swords into Egypt; and sent to Jerusalem, for the use of the poor there, besides a large sum of money, one thousand sacks of corn, as many of pulse, one thousand pounds of iron, one thousand loads of fish, one thousand barrels of wine, and one thousand Egyptian workmen to assist in rebuilding the churches; adding, in his letter to Modestus, the bishop, that he wished it had been in his power to have gone in person, and contributed the labor of his hands towards carrying on that holy work. He also sent two bishops and an abbot to ransom captives. No number of

necessitous objects, no losses, no straits to which he saw himself often reduced, discouraged him, or made him lose his confidence in divine providence, and resources never failed him in the end. When a certain person, whom he had privately relieved with a most bountiful alms, expressed his gratitude in the strongest terms, the saint cut him short, saying, "Brother, I have not yet spilt my blood for you, as Jesus Christ, my master and my God, commands me." A certain merchant, who had been thrice ruined by shipwrecks, had as often found relief from the good patriarch, who the third time gave him a ship belonging to the church, laden with twenty thousand measures of corn. This vessel was driven by a storm to the British Islands, and a famine raging there, the owners sold their cargo to great advantage, {205} and brought back a considerable value in exchange, one half in money, the other in pewter.

The patriarch lived himself in the greatest austerity and poverty, as to diet, apparel, and furniture. A person of distinction in the city, being informed that our saint had but one blanket on his bed, and this a very sorry one, sent him one of value, begging his acceptance of it, and that he would make use of it for the sake of the donor. He accepted of it, and put it to the intended use, but it was only for one night; and this he passed in great uneasiness, with severe self-reproaches for being so richly covered, while so many of his masters (his familiar term for the poor) were so ill accommodated. The next morning he sold it, and gave the price to the poor. The friend being informed of it, bought it for thirty-six pieces, and gave it him a second, and a third time; for the saint always disposed of it in the same way, saying facetiously, "We shall see who will be tired first." He was well versed in the scriptures, though a stranger to the pomp of profane eloquence. The functions of his ministry, prayer, and pious reading, employed his whole time. He studied with great circumspection to avoid the least idle word, and never chose to speak about temporal affairs, unless compelled by necessity, and then only in very few words. If he heard any detract from the reputation of their neighbor, he was ingenious in turning the discourse to some other subject, and he forbade them his house, to deter others from that vice. Hearing that when an emperor was chosen, it was customary for certain carvers to present to him four or five blocks of marble, to choose one out of them for his tomb, he caused his grave to be half dug, and appointed a man to come to him on all occasions of pomp, and say, "My lord, your tomb is unfinished; be pleased to give your orders to have it completed, for you know not the hour when death will seize you." The remembrance of the rigorous account which we are to give to God, made him often burst into the most pathetic expressions of holy fear. But humility was his distinguishing virtue, and he always expressed, both in words and actions, the deepest sentiments of his own nothingness, sinfulness, miseries, and pride. He often admired how perfectly the saints saw their own imperfections, and that they were

dust, worms, and unworthy to be ranked among men.

The saint regarded injuries as his greatest gain and happiness. He always disarmed his enemies of their rancor by meekness, and frequently fell at the feet of those who insulted him, to beg their pardon. Nicetas, the governor, had formed a project of a new tax, very prejudicial to the poor. The patriarch modestly spoke in their defence. The governor in a passion left him abruptly. St. John sent him this message towards evening: "The sun is going to set:" putting him in mind of the advice of the apostle: _Let not the sun go down upon your anger_. This admonition had its intended effect on the governor, and pierced him to the quick. He arose, and went to the patriarch, bathed in tears, asked his pardon, and by way of atonement, promised never more to give ear to informers and tale-bearers. St. John confirmed him in that resolution, adding, that he never believed any man whatever against another, till he himself had examined the party accused; and that he punished all calumniators and tale-bearers in a manner which might deter others from so fatal a vice. Having in vain exhorted a certain nobleman to forgive one with whom he was at variance, he soon after invited him to his private chapel to assist at his mass, and there desired him to recite with him the Lord's prayer. The saint stopped at that petition; _Forgive us our trespasses, as we forgive those that trespass against us_. When the nobleman had recited it alone, he conjured him to reflect on what he had been saying to God at the hour of the tremendous mysteries, {206} begging to be pardoned in the same manner as he forgave others. The other, feeling himself struck to the heart, fell at his feet, and from that moment was sincerely reconciled with his adversary. The saint often exhorted men against rash judgment, saying, "Circumstances easily deceive us; magistrates are bound to examine and judge criminals; but what have private persons to do with others, unless it be to vindicate them?" He used to relate many examples of persons who were found innocent and eminent saints, though they had been condemned by the world upon circumstances; as that of a certain monk, who brought to that city a Jewess whom he had converted, but was accused as guilty of lewdness with her, and cruelly scourged; for he said nothing to justify himself, out of a desire of humiliation and suffering. But his innocence and sanctity were soon after brought to light. St. John employed Sophronius and John Moschus in reducing to the faith the Severians and other heretics. Observing that many amused themselves without the church, during part of the divine office, which was then of a very considerable length, he followed them out, and seated himself among them, saying, "My children, the shepherd must be with his flock." This action, which covered them with confusion, prevented their being guilty of that irreverence any more. As he was one day going to church, he was accosted on the way by a woman who demanded justice against her son-in-law that had injured her. The woman being ordered by some

standers-by to wait the patriarch's return from church, he overhearing them, said, "How can I hope that God will hear my prayer, if I put off the petition of this woman?" Nor did he stir from the place till he had redressed the grievance complained of.

Nicetas, the governor, persuaded the saint to accompany him to Constantinople, to pay a visit to the emperor. St. John was admonished from heaven, while he was on his way, at Rhodes, that his death drew near, and said to Nicetas, "You invite me to the emperor of the earth; but the King of heaven calls me to himself." He therefore sailed for Cyprus, and soon after died happily at Amathus, about the year of our Lord 619, in the sixty-fourth of his age, and tenth of his patriarchal dignity. His body was afterwards carried to Constantinople, where it was kept a long time. The Turkish emperor made a present of it to Matthias, king of Hungary, which he deposited in his chapel at Buda. In 1530 it was translated to Tall, near Presbourg; and, in 1632, to the cathedral itself of Presbourg, where, according to Bollandus, it still remains. The Greeks honor this saint on the 11th of November, the day of his death; but the Roman Martyrology on the 23d of January, the day marked for the translation of his relics. His life, written by his two vicars, Sophronius and Moschus, is lost; but we have that by Leontius, bishop of Nablouse in Cyprus, from the relation of the saint's clergy, commended in the seventh general council. It is published more correct by Rosweide and Bollandus. We have another life of this saint, conformable to the former, given us by Metaphrastes. See *Le Quien, Oriens Christi*, t. 2, p. 446.

ST. EMERENTIA, V.M.

SHE suffered about the year 304, and is named in the Martyrologies under the name of St. Jerom, Bede, and others. She is said in her acts to have been stoned to death, while only a catechumen, praying at the tomb of St. Agnes.

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ST. CLEMENT OF ANCYRA, B.M.

HE suffered under Dioclesian, and is ranked by the Greeks among the great martyrs. His modern Greek acts say, his lingering martyrdom was continued by divers torments during twenty-eight years; but are demonstrated by Baronius and others to be of no authority. Two churches at Constantinople were dedicated to God under the invocation of St. Clement of Ancyra; one called of the Palace, the other now in Pera, a suburb of that city. Several parts of his relics were kept with great devotion at Constantinople. His skull, which was brought thence to Paris

when Constantinople was taken by the Latins, in the thirteenth century, was given by queen Anne of Austria to the abbey of Val de Grace. See Chatelain, p. 386. Le Quien, Oriens Chr. t. 1, p. 457.

ST. AGATHANGELUS,

THE fellow-martyr of St. Clement, bishop of Ancyra. His relics, with those of St. Clement, lay in a church in the suburbs of Constantinople, now called Pera; but were brought into the West when that city was taken by the Latins.

ST. ILDEFONSUS, B.

HE was a learned Benedictin abbot of a monastery called Agaliense, in a suburb of Toledo, promoted to the archbishopric of that city after the death of Eugenius, in December, 657, according to F. Flores; sat nine years and two months, and died on the 23d of January, 667, according to the same learned author, in the eighteenth year of king Rescisvintho. His most celebrated work is a book On the spotless virginity of the Virgin Mary, against Helvidius, Jovinian, and a certain Jew: he breathes in it the most tender devotion to her, and confidence in her intercession with her Son. He had a singular devotion to St. Leocadia, patroness of Toledo. Certain sermons of St. Ildefonsus on the B. Virgin Mary, and some letters, are published by Flores.[1] Some of his letters, which were first given us by D'Achery, were reprinted by cardinal D'Aguirre.[2] In Spanish this saint is called Ildefonso, and by the common people Alanso, for Alphonsus, which is an abbreviation of Ildefonsus. See his short life by St. Julian, bishop of Toledo, twenty-three years after his death. In Mabillon, sæc. 2. Fleury, b. 39, n. 40. That by Cixila is not authentic. See especially the remarks of the learned F. Flores on these two lives, &c., in his Spana Sagrada, t. 5, tr. 5, c. 3, n. 31, p. 275, and app. 9, ib. p. 522. F. Flores reckons St. Ildefonsus the thirty-first bishop of Toledo, from St. Eugenius, the disciple of St. Dionysius of Paris, whom, with the writers of his country, he counts the first, in the year 112.

Footnotes:

1. F. Flores. Spana Sagrada, t. 5, append. 7, p. 490.
2. Card. D'Aguirre, Conc. Hispan. t. 2, p. 534.

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ST. EUSEBIUS,

AN ABBOT BETWEEN ANTIOCH AND BER[OE]A

HIS example was a perpetual and a most moving sermon, and his very countenance inspired all who beheld him with the love of virtue. He took nourishment but once in four days, but would not allow any of his monks to pass above two days without eating. He prescribed them mortifications of each sense in particular, but made perpetual prayer his chief rule, ordering them to implore the divine mercy in their hearts, in whatever labor their hands were employed. While Ammianus, who had resigned to him the government of the abbey, was one day reading aloud, out of the scriptures, for their mutual edification, Eusebius happened to cast his eye on certain laborers in the field where they sat, so as not to give due attention to the lecture: to punish himself for this slight fault, he put on, and wore till his death, for above forty years, a heavy iron collar about his neck, fastened by a stiff chain to a great iron girdle about his middle, so that he could only look downwards under his feet: and he never afterwards stirred out of his cell but by a narrow passage from his cell to the chapel. His sanctity drew many disciples to him. He flourished in the fourth century. See Theodoret Philoth. c. 4. Item Hist. Eccles. l. 4, c. 28.

JANUARY XXIV.

ST. TIMOTHY, B. AND M.

See Tillemont, t. 2, p. 142.

ST. TIMOTHY, the beloved disciple of St. Paul, was of Lycaonia, and probably of the city Lystra. His father was a Gentile, but his mother Eunice a Jewess. She, with Lois his grandmother, embraced the Christian religion, and St. Paul commends their faith. Timothy had made the holy scriptures his study from his infancy.[1] When St. Paul preached in Lycaonia, in the year 51, the brethren of Iconium and Lystra gave him so advantageous a character of the young man, that the apostle, being deprived of St. Barnaby, took him for the companion of his labors, but first circumcised him at Lystra. For though the Jewish ceremonies ceased to be obligatory from the death of Christ, it was still lawful to use them (but not as of precept and obligation) till about the time of the destruction of Jerusalem with the temple, that the synagogue might be buried with honor. Therefore St. Paul refused to circumcise Titus, born of Gentile parents, to assert the liberty of the gospel, and to condemn those who erroneously affirmed circumcision to be still of precept in the New Law. On the other side, he circumcised Timothy, born of a Jewess, by that condescension to render him the more acceptable to the Jews, and to make it appear that himself was no enemy to their law. St. Chrysostom[2] here admires the prudence, steadiness, {209} and charity of St. Paul; and we may add, the voluntary obedience of the disciple.

St. Austin[3] extols his zeal and disinterestedness in immediately forsaking his country, his house, and his parents, to follow this apostle, to share in his poverty and sufferings. After he was circumcised, St. Paul, by the imposition of hands, committed to him the ministry of preaching, his rare virtue making ample amends for his want of age. From that time the apostle regarded him not only as his disciple and most dear son, but as his brother, and the companion of his labors.[4] He calls him a man of God,[5] and tells the Philippians, that he found no one so truly united to him in heart and sentiments, as Timothy.[6] This esteem of the apostle is a sufficient testimony of the extraordinary merit of the disciple, whose vocation and entrance into the ministry was accompanied with prophecies in his behalf.[7]

St. Paul travelled from Lystra over the rest of Asia, sailed into Macedon, and preached at Philippi, Thessalonica, and Ber[oe]ja, in the year 52. Being compelled to quit this last city by the fury of the Jews, he left Timothy behind him, to confirm the new converts there. On St. Paul's arrival at Athens he sent for him, but being informed that the Christians of Thessalonica lay under a very heavy persecution for the faith, he soon after deputed him to go thither, to comfort and encourage them under it; and he returned to St. Paul, then at Corinth, to give him an account of his success in that commission.[8] Upon this the apostle wrote his first epistle to the Thessalonians. From Corinth St. Paul went to Jerusalem, and thence to Ephesus, where he spent two years. Here he formed a resolution of returning into Greece, and sent Timothy and Erastus before him through Macedon, to apprise the faithful in those parts of his intention, and to prepare the alms intended to be sent the Christians of Jerusalem.

Timothy had a particular order to go afterwards to Corinth, to correct certain abuses, and to revive in the minds of the faithful there the doctrine which the apostle had taught them; who, writing soon after to the Corinthians, earnestly recommended this disciple to them.[9] St. Paul waited in Asia for his return, and then went with him into Macedon and Achaia. St. Timothy left him at Philippi, but rejoined him at Troas. The apostle on his return to Palestine was imprisoned, and after two years custody at Cæsarea, was sent to Rome. Timothy seems to have been with him all or most of this time, and is named by him in the titles of his epistles to Philemon, and to the Philippians and Thessalonians, in the years 61 and 62. St. Timothy himself suffered imprisonment for Christ, and gloriously confessed his name, in the presence of many witnesses; but was set at liberty.[10] He was ordained bishop by a prophecy, and a particular order of the Holy Ghost.[11] He received by this imposition of hands, not only the grace of the sacrament, and the authority to govern the church, but also the power of miracles, and the other exterior gifts of the Holy Ghost. St. Paul being returned from

Rome into the East, in the year 64, left St. Timothy at Ephesus, to govern that church, to oppose false teachers, and to ordain priests, deacons, and even bishops.[12] For St. Chrysostom[13] and other fathers observe, that he committed to him the care of all the churches of Asia: and St. Timothy is always named the first bishop of Ephesus.[14]

St. Paul wrote his first epistle to Timothy from Macedon, in 64; and his second, in 65, from Rome, while there in chains, to press him to come to Rome, that he might see him again before he died. It is an effusion of his heart, full of tenderness towards this his dearest son. In it he encourages {210} him, endeavors to renew and stir up in his soul that spirit of intrepidity, and that fire of the Holy Ghost, with which he was filled at his ordination; gives him instructions concerning the heretics of that time, and adds a lively description of such as would afterwards arise.[15]

We learn[16] that St. Timothy drank only water: but his austerities having prejudiced his health, on account of his weak stomach and frequent infirmities, St. Paul ordered him to use a little wine. The fathers observe that he only says a little, even in that necessity, because the flesh is to be kept weak, that the spirit may be vigorous and strong. St. Timothy was then young: perhaps about forty. It is not improbable that he went to Rome to confer with his master. In the year 64 he was made by St. Paul bishop of Ephesus, before St. John arrived there, who resided also in that city as an apostle, and exercising a general inspection over all the churches of Asia.[17] St. Timothy is styled a martyr in the ancient martyrologies.

His acts, in some copies ascribed to the famous Polycrates, bishop of Ephesus, but which seem to have been written at Ephesus, in the fifth or sixth age, and abridged by Photius, relate, that under the emperor Nerva, in the year 97, St. John being still in the isle of Patmos, St. Timothy was slain with stones and clubs by the heathens, while he was endeavoring to oppose their idolatrous ceremonies on one of their festivals called Catagogia, kept on the 22d of January, on which the idolaters walked in troops, every one carrying in one hand an idol, and in the other a club. St. Paulinus,[18] Theodorus Lector, and Philostorgius,[19] inform us, that his relics were with great pomp translated to Constantinople in the year 356, in the reign of Constantius. St. Paulinus witnesses, that the least portion of them wrought many miracles wherever they were distributed. These precious remains, with those of St. Andrew. and St. Luke, were deposited under the altar, in the church of the apostles in that city, where the devils, by their howlings, testified how much they felt their presence, says St. Jerom:[20] which St. Chrysostom also confirms.[21]

* * * * *

Pious reading was the means by which St. Timothy, encouraged by the example and exhortations of his virtuous grandmother and mother, imbibed in his tender years, and nourished during the whole course of his life, the most fervent spirit of religion and all virtues; and his ardor for holy reading and meditation is commended by St. Paul, as the proof of his devotion and earliest desire of advancing in divine charity. When this saint was wholly taken up in the most laborious and holy functions of the apostolic ministry, that great apostle strongly recommends to him always to be assiduous in the same practice,[22] and in all exercises of devotion. A minister of the gospel who neglects regular exercises of retirement, especially self-examination, reading, meditation, and private devotion, forgets his first and most essential duty, the care he owes to his own soul. Neither can he hope to kindle the fire of charity in others, if he suffer it to be extinguished {211} in his own breast. These exercises are also indispensably necessary in a certain degree, in all states and circumstances of life; nor is it possible for a Christian otherwise to maintain a spirit of true piety, which ought to animate the whole body of all his actions, and without which even spiritual functions want as it were their soul.

Footnotes:

1. 2 Tim. iii. 15.
2. Præf. in 1 Tim.
3. Serm. 177, n. 7.
4. 1 Thess. iii. 2. 1 Cor. iv. 17.
5. 1 Tim. vi. 11.
6. Phil. ii. 20.
7. 1 Tim. i. 18.
8. Acts xviii.
9. 1 Cor. xvi. 10.
10. Heb. xiii. 23.
11. 1 Tim. iv. 14.
12. 1 Tim. {}.
13. Hom. 15, in 1 Tim.
14. Eus. l. 3, c. {} Conc. t. 4, p. 699.
15. 2 Tim. iii. 1, 2.
16. 1 Tim. v. 23.
17. In the Apocalypse, which was written in the year 95, Christ threatens the bishop of Ephesus, because he was fallen from his first charity, and exhorts him to do penance and return to his first works. (Apoc. xi. 4.) Calmet says, that this bishop could be no other than St. Timothy; Pererius, Cornelieus à Lapide, Grotius, Alcazar, Bossuet, and other learned men, agree in this point; also Tillemont, t. 2, p. 147, and Bollandus ad 21 Jan. pp. 563 & 564.

Nicholas à Lyra and Ribera cannot be persuaded that St. Timothy ever deserved such a censure, unless we understand it only of his flock. The others say, he might have fallen into some venial remissness in not reprehending the vices of others with sufficient vigor; which fault he repaired, upon this admonition, with such earnestness, as to have given occasion to his martyrdom, in 97. He was succeeded in the see of Ephesus by John I., who was consecrated by St. John Evangelist. (See Consitut. Apostol. l. 8, c. 46.) Onesimus was third bishop of Ephesus. See Le Quien Oriens. Chris. t. 1, p. 672.

18. Carm. 26.

19. L. 3, c. 2.

20. In Vigilant. c. 2.

21. Hom. 1, ad Pop. Antioch.

22. 1 Tim. iv. 7 and 13.

ST. BABYLAS,

BISHOP OF ANTIOCH AND MARTYR.

From St. Chrysostom, l. contra Gentiles de S. Babylâ, and hom. de S. Babylâ, t. 2, ed. Ben. p. 531. He wrote the first discourse against the Gentiles, expressly to confound them by the miracles of this saint. He spoke the second five years after, in 3871 on St. Babylas's feast, before a numerous auditory, and mentions Flavian, the bishop of Antioch, and others, who were to speak after him on the same subject. The miracles were recent, performed before the eyes of many then present. None of the three acts of this saint in Bollandus can be authentic. See Tillemont, Mem. t. 3, p. 400, and Hist. des Empereurs, t. 3, and F. Merlin. Dissertation contre M. Bayle sur ce que rapporte S. Chrysostome du Martyre de S. Babylas, Mem. de Trevoux, Juin 1737, p. 1051. Also Stilling, the Bollandist, in Vit. S. Chrysost. §15. p 439, ad 14 Septemb. t. 4.

About the year 250.

THE most celebrated of the ancient bishops of Antioch, after St. Ignatius, was St. Babylas, who succeeded Zebinus in the year 237, and governed that church with great zeal and virtue, about thirteen years, under the emperors Gordian, Philip, and Decius. Philip, an Arabian by birth, and of mean extraction, raised by the young emperor Gordian to be prefect of the prætorian guards, perfidiously murdered his master at the head of his victorious army in Persia, and caused himself to be acknowledged emperor by the senate and people of Rome, in the year 244. We have very imperfect histories of his reign. Eusebius says that he abolished the public stews and promiscuous bathing in Rome, which Alexander Severus, the most virtuous of the heathen emperors, had in

vain attempted to do. The same historian adds, it was averred[1] that Philip, being a Christian, subjected himself to canonical penance at Antioch, where being arrived on the eve of a great festival, as the chronicle of Alexandria relates, he presented himself at the Christian oratory, with his wife; but being excluded by the bishop, with a meek rebuke for his crimes, he made his exomologesis, or confession, and ranked himself among the penitents without doors. St. Jerom, Vincent of Lerins, Orosius, and others, positively affirm that this emperor was a Christian: and Eusebius, Rufinus, St. Jerom, Vincent of Lerins, and Syncellus say, that Origen wrote two letters, one to the emperor Philip, another to his wife, with an authority which the Christian priesthood gave him over emperors.

Philip assisted at the heathenish solemnity of the thousandth year of Rome; but his presence was necessary on that occasion, nor is he said to have offered sacrifice. He was indeed a bad Christian, and probably only a catechumen, an ambitious and cruel tyrant, who procured the death of Misitheus, father-in-law of Gordian, murdered Gordian himself to usurp his empire, and put to death the young prince, son of the king of Persia, of the Parthians, left a hostage in his hands: circumstances mentioned by St. Chrysostom. Having reigned something upwards of five years, he was slain with his son Philip, his colleague in the empire, by Decius, about the middle of the year 249. The peace and favor which the church had enjoyed during his reign, had much increased her numbers, but had relaxed the fervor of many, as we see in St. Cyprian's works, and in the life of St. Gregory Thaumaturgus. Whole cities had embraced the faith, and public {212} churches were erected. Decius equally hated the Philips and the Christian religion, against which he published the most cruel edicts in the year 250; which caused the seventh general persecution, permitted by God to purge away the dross to his flock, and to awake them to fervor.

St. Chrysostom extols the courage and zeal of St. Babylas, in shutting the church-doors against an emperor and a barbarous tyrant, then at the head of a victorious army. We find Philip styled conqueror of the Parthians, in an inscription in Gruter,[2] by which he seems to have returned triumphant, though Zonoras pretends he had bought a peace. Eusebius mentions it as a report, that the emperor received the bishop's rebuke with meekness, and submitted to public penance: but St. Chrysostom insinuates, that the same tyrant, in a rage for being refused admittance, threw St. Babylas into a dungeon, where he soon died. St. Jerom says that Decius imprisoned him, which seems the true account. F. Stilling thinks that Decius, after being proclaimed emperor in Pannonia, marched first against Philip, and when he was slain, led his army into Syria, where Priscus, Philip's brother, commanded the troops of those parts, and Jotapian about that time assumed the purple, but was soon

crushed. At this time he doubts not but Decius was forbid by St. Babylas to enter the church, because he was an idolater, and had perfidiously murdered a prince who was the son of some king of a nation of barbarians, who had sent him as a hostage to that tyrant. For many transactions of that time are not recorded by the Roman historians. At least it seems to have been under Decius that St. Babylas consummated his martyrdom by the hardships of his prison: and when dying, ordered his chains to be buried with him, as the happy instruments and marks of his triumph. The Christians built a church over his tomb. His body rested here about one hundred years, till 351, when Gallus Cæsar translated it to Daphne, five miles from Antioch, to oppose the worship of a famous idol of Apollo, which gave oracles in that place. Gallus erected a church, sacred to the name of St. Babylas, near the profane temple, and placed in it his venerable ashes in a shrine above ground. The neighborhood of the martyr's relics struck the devil dumb, as is averred by St. Chrysostom. Theodoret,[3] Sozomen, and others, who triumph over the pagans on this account.[4] Eleven years after, Julian the Apostate came to Antioch, in the year 362, and by a multitude of sacrifices endeavored to learn of the idol the cause of his silence. At length the fiend gave him to understand, that the neighborhood was full of dead bones, which must be removed before he could be at rest and disposed to give answers. Julian understood this of the body of St. Babylas, and commanded that the Christians should immediately remove his shrine to some distant place; but not touch the other dead bodies. Thus do the fathers and Christian historians of that age relate this miracle.[5] The Christians obeyed the order, and with great solemnity carried back in procession the sacred relics to Antioch, singing on this occasion the psalms which ridicule the vanity and feebleness of idols, repeating after every verse: "May they who adore idols and glory in false gods, blush with shame and be covered with confusion." The following evening, lightning fell on the temple of Apollo, and reduced to ashes all the rich and magnificent ornaments with which it was embellished, and the idol itself, leaving only the walls standing. Julian, the emperor's uncle, {213} and governor of the East, upon this news hastened to Daphne, and endeavored by tortures to compel the priests to confess if the accident had happened by any negligence, or by the interposition of the Christians: but it was clearly proved by the testimony of these very priests, and also by that of several peasants who saw the fire fall from heaven, that lightning was the cause. The Apostate durst not restore the idol lest the like thunder should fall on his own head: but he breathed nothing but fury against the Christians in general, more especially against those of Antioch, the fatal effects of which he intended they should feel at his return from the Persian war. Vain projects against God, who defeated them by his unhappy death in that expedition! The ruins of this temple remained in the same condition above twenty years after. The Roman Martyrology, with that of St. Jerom

and others of the West, celebrate the memory of St. Babylas on the 24th of January, but the Greeks on the 4th of September, together with three children martyred with him, as St. Chrysostom and others mention. His body is said to be now at Cremona, brought from the East in the crusades. St. Babylas is the titular saint of many churches in Italy, France, and Spain.

Footnotes:

1. [Greek: Touton katexei xristianon honta] Eus. l. 6, c. 3.
2. P. 273.
3. Theodoret l. 3. Hist. c. 6, and de Græcor. Affect. l. 10. Rufin. Chrys.
4. St. Chrysostom has given us the lamentation of Libanius, the celebrated heathen sophist, bewailing the silence of Apollo at Daphne; adding that Julian had delivered him from the neighborhood of a dead man, which was troublesome to him.
5. Ammianus Marcellinus, a heathen, and Julian's own historian, says b. 2, p. 225, that he caused all the bones of dead men to be taken away to purify the place.

ST. SURANUS, ABBOT IN UMBRIA,

WHO gave all things, even the herbs out of his garden, to the poor. He was martyred by the Lombards in the seventh century, and his relics were famed for miracles.[1]

Footnotes:

1. St. Greg. Dial. l. 4, c. 22.

ST. MACEDONIUS, ANCHORET IN SYRIA.

HE lived forty years on barley moistened in water, till finding his health impaired, he ate bread, reflecting that it was not lawful for him to shorten his life to shun labors and conflicts, as he told the mother of Theodoret; persuading her, when in a bad state of health, to use a proper food, which he said was physic to her. Theodoret relates many miraculous cures of sick persons, and of his own mother among them, by water on which he had made the sign of the cross, and that his own birth was the effect of his prayers, after his mother had lived childless in marriage thirteen years.[1] {214} The saint died, ninety years old, and is named in the Greek menologies. See Theodoret, Hist. Eccles. l. 5, c. 19, and Philothææ, c. 13. St. Chrysost. hom. 17, ad Pop. Antioch.

Footnotes:

1. The great Theodoret was dedicated to God by his parents before he was born, and was educated in the study of every true branch of

Syriac, Greek, and Hebrew learning. He gave a large estate to the poor, and entered a monastery near Apamea, but was taken out of it against his will, and consecrated bishop of Cyrus in 423, being very young. He converted all the Marcionites, Arians, and other heretics in his diocese, in which he reckons eight hundred churches, or parishes. (Ep. 113, p. 987.) Cyrus was a very small poor town in a desert country, eighty miles from Antioch, one hundred and twenty from Apamea, and one hundred and seventeen from Samosata. Though Theodoret lived in great poverty, he enriched the poor and the churches, and built for his city an aqueduct, two large bridges, porticoes, and baths. In 430 pope Celestin and St. Cyril of Alexandria wrote to John, patriarch of Antioch, against Nestorius, who on his side sent an orthodox letter to the same prelate: soon after St. Cyril wrote his third letter to Nestorius, to which he subjoined twelve anathematisms against the errors of Nestorius. In this writing certain obscure phrases occur, which John of Antioch thought favorable to the heresy of Apollinaris: whereupon he engaged Theodoret to undertake a confutation of them. Theodoret carried on this contest with great warmth in several writings, and when the ecumenical council of Ephesus was assembled in 431, refused, with John of Antioch, and the rest of the forty Oriental bishops, to enter it, because Nestorius had been condemned in it on the 21st of June, before they arrived at Ephesus on the 27th. They even went so far as to pretend to excommunicate St. Cyril, and form a schism in the church. F. Garnier, the most declared enemy to Theodoret among the moderns, lays to his charge several things, of which Tillemont and others clear him. It is certain that he wrote with great bitterness against St. Cyril, and his anathematisms, as appears from the works which he wrote upon that occasion, especially certain letters and fragments of his Pentalogus, (or work in five books, against St. Cyril,) still extant. But St. Cyril having made a clear confession of his faith in a letter to Acacius of Ber[oe]ja, Theodoret loudly declared him orthodox, and this he proved even in letters which he wrote to Nestorius himself, and to Alexander of Hierapolis, his own metropolitan, the warmest of all St. Cyril's enemies. John of Antioch and many others made their peace with St. Cyril, about the month of April. In 433, Theodoret stood out some time longer, by refusing to condemn the person of Nestorius. St. Cyril and John of Antioch afterwards admitted him to their communion without requiring that condition, and Theodoret labored to gain over Alexander of Hierapolis; but in vain, so that this prelate was banished by the emperor; Theodoret himself, though he enjoyed the communion of St. Cyril, and of John of Antioch, was often accused, because he persisted to defend the person of Nestorius. The persecution was often renewed against Theodoret, so long as he adhered to Nestorius, especially after St. Cyril, St. Proclus, and all the western

prelates condemned the writings of Theodorus of Mopsuestia, as the master of the heresiarch Nestorius in his capital error. The Orientals defended Theodorus, and Theodoret endeavored to justify him by several writings against St. Cyril, of which only fragments quoted in the fifth council are extant. St. Cyril, by his silence and moderation, calmed this dispute, and always maintained peace with the Orientals from the time it was settled between them. His death happened in June, 444, and Dioscorus, the impious Eutychian, was his successor. Theodorus, bishop of Mopsuestia, in Cilicia, who died in 428, in his erroneous writings laid the foundation both of the Pelagian and Nestorian heresies. Theodoret, in his writings against St. Cyril, adopts certain expressions which favored Nestorianism, and were condemned in the fifth general council; nevertheless, his sentiments were always orthodox, as is proved by Tillemont, (Art. 20, t. 15, p. 253,) Natalis Alexander, Graveson, &c. By exerting his zeal against Eutyches and Dioscorus, he incurred the indignation of their sect, and the false council of Ephesus pronounced a pretended sentence of deposition against him. Theodosius the younger first forbade him to stir out of his diocese, and when he desired to go to Rome to justify himself, in 450, banished him to his monastery near Apamea. The emperor Marcian put an end to the persecution raised by the Eutychians under his predecessor; yet Theodoret chose to continue in his monastery till he was called by pope Leo to assist at the council of Chalcedon. He had received, with great applause, the excellent letter of that pope to Flavian, and St. Leo declared null all the proceedings of Dioscorus against him at Ephesus, and restored him to his see, (Conc. t. 4, p. 622.) The council of Chalcedon met in 451, and in the seventh session, held on the 26th of October, Theodoret presented his request that his writings and faith might be examined. Those who were prepossessed against him would not allow any such examination, but required that he should anathematize Nestorius, which he at length did; and the council, with high commendations, declared him orthodox, and worthy of his see. Marcian, by a law published the following year, annulled the edict of Theodosius against him and Flavian. He died at Cyrus, about the year 458. The heresy of Nestorius he had clearly condemned from the beginning, with John of Antioch, in their exhortatory letter to Nestorius, (Conc. t. 3, p. 394). What mistakes and faults he fell into he cancelled by his edifying repentance; and the great virtues which he practised even under his disgrace, the extent of his learning, and the sublimity and acuteness of his genius, have established his reputation in all succeeding ages, and he is deservedly ranked among the most illustrious fathers of the church. His excellent writings are the most authentic monuments of his extraordinary learning and piety. He modestly compares himself (Proleg. in Osee. t. 2, p. 700)

to the Jewish poor women, who in the building of the tabernacle, having neither gold nor silver to give to God towards this work, picked and gathered together the hair, thread, or cloths, contributed by others, or spun, or sewed something, not to be found quite empty-handed. St. Chrysostom was taken away from Antioch in 397, and Theodoret was only born about the year 393: but though he had not the happiness of hearing his divine discourses, he took him for his principal model, and especially in his comments on the scriptures usually adhered to those of that incomparable doctor. His works were printed at Paris, in 1642, in four volumes in folio, to which F. Garnier, a learned Jesuit, in 1684, added a fifth under the title of an Auctarium, containing certain letters and discourses of this father, with several prolix historical dissertations on the Nestorian heresy. The judicious F. Sirmond, far more equitable than F. Garnier. admires Theodoret's brevity, joined with great perspicuity, especially in his commentaries, and commends the pleasing beauty and attic elegance of his style. Photius praises his fruitfulness of invention, the purity of his language, the choice of his words, and the smoothness and neatness of his style, in which he finds everywhere a decent and noble elevation, though he thinks his metaphors sometimes too bold. This great critic calls his method of short notes the most accomplished model for interpreting the holy scriptures, and mentions, as an instance of his sincere humility, that he never employs a single word, or produces a quotation for ostentation, never falling into digressions foreign to his purpose; we may almost say, that a superfluous word scarce ever escapes him. (Phot. Cod. 203, p. 526. Cod. 31, 46, 56.)

His comments on St. Paul, and on most of the books of the old Testament, are concise literal, and solid, but contain not that inexhausted and excellent treasure of morality which we find in St. Chrysostom, whose commentaries Theodoret had always before him: this latter excels chiefly on the prophets. His church history, in five books, from the close of that of Eusebius in 324 to 429, is a valuable compilation. Photius justly prefers his style to that of Eusebius, Evagrius, Socrates, and Sozomen, as more historical, clear, and lofty, without any redundancy. (Cod. 31) His religious history, or Philothea, (_i.e._ History of the Friends of God,) contains the lives of thirty monks and anchorets of his time. He was himself an eye-witness to several of the miracles which he relates to have been wrought by the sign of the cross, holy water, and blessed oil. Of some other miracles which he mentions, he tells us that they were so authentic and notorious that no one who believes those of Moses, Elias, and the Apostles, could deny them. The five books, Of Heretical Fables, are a history of ancient heresies which he wrote at the request of Sporacius, one of the imperial

commissaries at the council of Chalcedon, who was consul in 452. In the fourth book, he inveighs most bitterly against Nestorius, whom he had for some time unwarily favored. The letters of Theodoret which are extant, amount to the number of 146. His book Against the twelve Anathematisms of St. Cyril, he tacitly recalled by his condemnation of Nestorius; also his Pentalogus on the same subject, which is now lost, except some fragments preserved by Marius Mercator. His three dialogues against the Eutychians, he entitled Polymorphus, (_i.e._ of many shapes,) and Eranistes, that is, the Beggar, because the Eutychian error was gathered from the various heresies of Marcian, Valentin, Arius, and Apollinaris. The first dialogue he calls the Unchangeable, because in it he shows that the divine Word suffered no change by becoming man. The second is entitled The Inconfused, from the subject, which is to prove that in Christ, after the Incarnation, the divine and human nature remain really distinct. The third is called, The Impassible, because in it the author demonstrates that the divinity neither did nor could suffer; the same is the purport of his Demonstration by syllogisms. The dialogues were written about the year 447; for the author clearly confutes Eutyches, though he never names him; and it appears that St. Cyril was then dead, the author reckoning him in the end among the Catholic doctors, who had formerly flourished in the church, and among the stars which had enlightened the world. (Dial. 2. p. 86, and 111.)

Theodoret's ten sermons On Providence, is a work never yet paralleled by any other writer, ancient or modern, on that sublime subject; whether we consider the matter and the choice of thoughts, or the author's sincere piety, or his extensive knowledge, and the depth of his philosophical inquiries, or the strength and solidity of his reasoning, or the noble sublimity of the expression, and the elegance and perspicuity of the diction. It was the love of God which engaged him to undertake, in this task, the defence of the cause of our best Father and supreme Lord, as he modestly assures us, (p. 320,) and this motive animated him with fresh life and uncommon vigor in exerting and displaying the strength and beauty of his genius on so great a subject.

His twelve discourses On healing the Prejudices of the Greeks, are an excellent apology for our faith against the pagans; a performance which falls little short of the former. In it we meet with many curious anecdotes relating to the heathenish theology of the ancients, and the impiety and vices with which their philosophers disgraced their profession. In the eighth of these discourses, which is entitled, On the Martyrs, he clearly demonstrates that the veneration which Christians pay to the saints in heaven, is entirely

different from the worship which the heathens give to their false gods, and elegantly explains (pp. 591, 660, 606) in what manner the souls of the martyrs now in heaven, with the choirs of angels, are our protectors and mediators with God, the physicians of our bodies, and savers of our souls: the portions of their divided relics are the guard and protection of our cities, which through their intercession with God obtain divine gifts: Christians give their names to their children to put these under their patronage: it was a custom to hang up before their shrines, gold or silver images of eyes, feet, or hands, as tokens or memorials of health, or other benefits received by their means: they keep their festivals, as those of Peter, Paul, Thomas, Sergius, Marcellus, Leontius, Panteleemon, Antoninus, Mauritius, and others, in prayer, divine canticles, and holy sermons. The same he testifies in his other works. Almost every life of holy monks which he wrote, he closes by imploring their intercession, and mentions that as far as Rome, handicraftsmen hang up in their shops the picture of St. Simeon Stylites, hoping by their devotion to share in the protection of his prayers. (Philoth. c. 26, p. 862.) We learn from, him, that Christians were always accustomed to make the sign of the cross on the cup before they drank. (Hist. Eccl. l. 3, c. 13.) He often extols the virtues of that holy sign, honored, as he says, by all Christians, whether Greeks, Romans, or Barbarians, (Serm. 6, de Prov. p. 580, t. 4,) and he relates, (Hist. Eccl. l. 3. c. 1,) that Julian the Apostate, by making it in a fright, drove away the devils which one of his enchanters was invoking. His book in praise of virginity, to which he refers us, (on 1 Cor. vii. 33.) is lost; also the book in which he confuted both Eutyches and Nestorius, which is mentioned by Gennadius (c. 89) and Marcellinus. (ad an. 466.) His book Against the Jews, and several others, have not reached us. Among those which are extant his Octateuch, (or comments on the five books of Moses, and those of Joshua, Judges, and Ruth,) to which he added comments on the books of Kings and Paralipomenon, much commended by Photius, seems to be the last work which he wrote. See Tillem. t. 15. Ceillier.

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ST. CADOCUS, OR CADOC, ABBOT IN WALES.

CADOC was son to Gundleus, a prince of South Wales, by his wife Gladusa, daughter of Braghan, whose name was given to the province now called Brecknockshire. His parents were not less ennobled by their virtues than by their blood, and his father, who some years before his death renouncing the world, led an eremitical life near a country church which he had built, was honored in Wales among the saints. Cadoc, who was his

eldest son, succeeded in the government, but not long after followed his father's example; and embracing a religious life, put himself under the direction of St. Tathai, an Irish monk, who had opened a famous school at Gwen{t}, the ancient Venta Silurum of the Romans, afterwards a bishop's see, now in ruins in Monmouthshire. Our saint made such progress both in learning and virtue, that when he returned into Glamorganshire, his own country, he spread on every side the rays of his wisdom and sanctity. Here, three miles from Cowbridge, he built a church and a monastery, which was called Llan-carvan, or the Church of Stags, and sometimes Nancarvan, that is, the Vale of Stags. The school which he established in this place became most illustrious, and fruitful in great and holy men. By our saint's persuasion St. Illut renounced the court and the world, and learned at Llan-carvan that science which he preferred to all worldly treasures. He afterwards founded the great monastery of Llan-Illut. These two monasteries and that of St. Docuinus, all situated in the diocese of Landaff, were very famous for many ages, and were often governed by abbots of great eminence. St. Gildas, after his return from Ireland, entered the monastery of St. Cadoc, where he taught for one year, and copied a book of the gospels, which was long preserved with great care in the church of St. Cadoc, and highly revered by the Welsh, who used it in their most solemn oaths and covenants. After spending there one year, St. Gildas and St. Cadoc left Llan-carvan, being desirous to live in closer retirement. They hid themselves first in the islands of Ronech and Echni. An ancient life of St. Cadoc tells us, that he died at Benevenna, which is the {216} Roman name of a place now called Wedon, in Northamptonshire. Some moderns take it for Benevento, in Italy, where they suppose him to have died. Chatelain imagines this St. Cadoc to be the same who is honored at Rennes, under the name of Cadoc, or Caduad, and from whom a small island on the coast of Vennes is called Enes-Caduad. St. Cadoc flourished in the beginning of the sixth century, and was succeeded in the abbacy of Llan-carvan, by Ellenius, "an excellent disciple of an excellent master," says Leland. See the Acts of St. Cadoc, in Capgrave; Usher's Antiquities, c. 13, p. 252. Chatelain's Notes on the Martyr. p. 399.

JANUARY XXV.

THE CONVERSION OF ST. PAUL.

See Tillemont, t. 1, p. 192.

THIS great apostle was a Jew, of the tribe of Benjamin. At his circumcision, on the eighth day after his birth, he received the name of Saul. His father was by sect a Pharisee, and a denizen of Tarsus, the capital of Cilicia: which city had shown a particular regard for the

cause of the Cæsars; on which account Cassius deprived it of its privileges and lands; but Augustus, when conqueror, made it ample amends by honoring it with many new privileges, and with the freedom of Rome, as we read in the two Dions and Appian. Hence St. Paul, being born at Tarsus, was by privilege a Roman citizen, to which quality a great distinction and several exemptions were granted by the laws of the empire.[1] His parents sent him young to Jerusalem, where he was educated and instructed in the strictest observance of the law of Moses, by Gamaliel,[2] a learned and noble Jew, and probably a member of the Sanhedrim; and was a most scrupulous observer of it in every point. He appeals even to his enemies to bear evidence how conformable to it his life had been in every respect.[3] He embraced the sect of the Pharisees, which was of all others the most severe, though by its pride the most opposite to the humility of the gospel.[4] It was a rule among the Jews that all their children were to learn some trade with their studies, were it but to avoid idleness, and to exercise the body, as well as the mind, in something serious.[5] It is therefore probable that Saul learned in his youth the trade which he exercised even after his apostleship, of making tents.[6]

Saul, surpassing all his equals in zeal for the Jewish law and their traditions, which he thought the cause of God, became thereby a blasphemer, a persecutor, and the most outrageous enemy of Christ.[7] He was one of those who combined to murder St. Stephen, and by keeping the garments of all who stoned that holy martyr, he is said by St. Austin to have stoned him by the hands of all the rest;[8] to whose prayers for his enemies he ascribes {217} the conversion of St. Paul:[9] "If Stephen," said he, "had not prayed, the church would never have had St. Paul."

After the martyrdom of the holy deacon, the priests and magistrates of the Jews raised a violent persecution against the church at Jerusalem, in which Saul signalized himself above others. By virtue of the power he had received from the high priest, he dragged the Christians out of their houses, loaded them with chains, and thrust them into prison.[10] He procured them to be scourged in the synagogues, and endeavored by torments to compel them to blaspheme the name of Christ. And as our Saviour had always been represented by the leading men of the Jews as an enemy to their law, it was no wonder that this rigorous Pharisee fully persuaded himself that _he ought to do many things contrary to the name of Jesus of Nazareth_.[11] By the violences he committed, his name became everywhere a terror to the faithful. The persecutors not only raged against their persons, but also seized their estates and what they possessed in common,[12] and left them in such extreme necessity, that the remotest churches afterwards thought it incumbent on them to join in charitable contributions to their relief. All this could not satisfy the

fury of Saul; he breathed nothing but threats and the slaughter of the other disciples.[13] Wherefore, in the fury of his zeal, he applied to the high priest and Sanhedrim for a commission to take up all Jews at Damascus who confessed Jesus Christ, and bring them bound to Jerusalem, that they might serve as public examples for the terror of others. But God was pleased to show forth in him his patience and mercy; and, moved by the prayers of St. Stephen and his other persecuted servants, for their enemies, changed him, in the very heat of his fury, into a vessel of election, and made him a greater man in his church by the grace of the apostleship, than St. Stephen had ever been, and a more illustrious instrument of his glory. He was almost at the end of his journey to Damascus, when about noon, he and his company were on a sudden surrounded by a great light from heaven, brighter than the sun.[14] They all saw the light, and being struck with amazement, fell to the ground. Then Saul heard a voice, which to him was articulate and distinct; but not understood, though heard by the rest:[15] _Saul, Saul, why dost thou persecute me?_ Christ said not: Why dost thou persecute my disciples? but me: for it is he, their head, who is chiefly persecuted in his servants. Saul answered: _Who art thou, Lord?_ Christ said: _Jesus of Nazareth, whom thou persecutest. It is hard for thee to kick against the goad:_ "to contend with one so much mightier than thyself. By persecuting my church you make it flourish, and only prick and hurt yourself." This mild expostulation of our Redeemer, accompanied with a powerful interior grace, strongly affecting his soul, cured his pride, assuaged his rage, and wrought at once a total change in him. Wherefore, trembling and astonished, he cried out: _Lord, what wilt thou have me to do?_ What to repair the past? What to promote your glory? I make a joyful oblation of myself to execute your will in every thing, and to suffer for your sake afflictions, disgraces, persecutions, torments, and every sort of death. The true convert expressed this, not in a bare form of words, nor with faint languid desires, nor with any exception lurking in the secret recesses of his heart; but with an entire sacrifice of himself, and an heroic victory over the world with its frowns and charms, over the devils with their snares and threats, and over himself and all inclinations of self-love; devoting himself totally to God. A {218} perfect model of a true conversion, the greatest work of almighty grace! Christ ordered him to arise and proceed on his journey to the city, where he should be informed of what he expected from him. Christ would not instruct him immediately by himself, but, St. Austin observes,[16] sent him to the ministry[17] which he had established in the church, to be directed in the way of salvation by those whom he had appointed for that purpose. He would not finish the conversion and instruction of this great apostle, whom he was pleased to call in so wonderful a manner, but by remitting him to the guidance of his ministers; showing us thereby that his holy providence has so ordered it, that all who desire to serve him, should seek his will by listening

to those whom he has commanded us to hear, and whom he has sent in his own name and appointed to be our guides. So perfectly would he abolish in his servants all self-confidence and presumption, the source of error and illusion. The convert, rising from the ground, found that, though his eyes were open, he saw nothing. Providence sent this corporal blindness to be an emblem of the spiritual blindness in which he had lived, and to signify to him that he was henceforward to die to the world, and learn to apply his mind totally to the contemplation of heavenly things. He was led by the hand into Damascus, whither Christ seemed to conduct him in triumph. He was lodged in the house of a Jew named Judas, where he remained three days blind, and without eating or drinking. He doubtless spent his time in great bitterness of soul, not yet knowing what God required of him. With what anguish he bewailed his past blindness and false zeal against the church, we may conjecture both from his taking no nourishment during those three days, and from the manner in which he ever after remembered and spoke of his having been a blasphemer and a persecutor. Though the entire reformation of his heart was not gradual, as in ordinary conversions, but miraculous in the order of grace, and perfect in a moment; yet a time of probation and a severe interior trial (for such we cannot doubt but he went through on this occasion) was necessary to crucify the old man and all other earthly sentiments in his heart, and to prepare it to receive the extraordinary graces which God designed him. There was a Christian of distinction in Damascus, much respected by the Jews for his irreproachable life and great virtue; his name was Ananias. Christ appeared to this holy disciple; and commanded him to go to Saul, who was then in the house of Judas at prayer: Ananias trembled at the name of Saul, being no stranger to the mischief he had done in Jerusalem, or to the errand on which he was set out to Damascus. But our Redeemer overruled his fears, and charged him a second time to go to him, saying: _Go, for he is a vessel of election to carry my name before Gentiles and kings, and the children of Israel: and I will show him how much he has to suffer for my name_. For tribulation is the test and portion of all the true servants of Christ. Saul in the mean time saw in a vision a man entering, and laying his hands upon him, to restore his sight. Ananias, obeying the divine order, arose, went to Saul, and laying his hands upon him, said: _Brother Saul, the Lord Jesus who appeared to thee on thy journey, hath sent me that thou mayest receive thy sight, and be filled with the Holy Ghost._ Immediately something like scales fell from his eyes, and he recovered his eyesight. Ananias added: _The God of our fathers hath chosen thee that thou shouldst know his will and see the just one, and shouldst hear the voice from his mouth: and thou shalt be his witness unto all men to publish what thou hast seen and heard. Arise, therefore, be baptized and washed from thy sins, invoking the name of the Lord._ Saul then arose, was baptized,{219} and took some refreshment. He stayed some few days with the disciples at Damascus, and began immediately to

preach in the synagogues, that Jesus was the Son of God, to the great astonishment of all that heard him, who said: _Is not this he who persecuted at Jerusalem those who invoked the name of Jesus, and who is come hither to carry them away prisoners?_ Thus a blasphemer and a persecutor was made an apostle, and chosen to be one of the principal instruments of God in the conversion of the world.

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St. Paul never recalled to mind this his wonderful conversion, without raptures of gratitude and praise to the divine mercy. The church, in thanksgiving to God for such a miracle of his grace, from which it has derived such great blessings, and to commemorate so miraculous an instance of his almighty power, and to propose to penitents a perfect model of a true conversion, has instituted this festival, which we find mentioned in several calendars and missals of the eighth and ninth centuries, and which pope Innocent III. commanded to be observed with great solemnity. It was for some time kept a holy day of obligation in most churches in the West; and we read it mentioned as such in England in the council of Oxford in 1222, in the reign of king Henry III.[18]

Footnotes:

1. Acts, xxi. 29, xxii. 3.
2. Ibid. xxii. 3.
3. Ibid. xxvi. 4.
4. Ibid. xxvi. 5.
5. Rabbi Juda says, "That a parent, who neglects his duty, is as criminal as if he taught his son to steal." See Grotius and Sanctius on Acts xviii. 3.
6. These tents were for the use of soldiers and mariners, and were made of skins sewn together. {} think that his business was that of making tapestry and hangings for theatres.
7. Gal. i. 14.
8. Serm. 301.
9. Ibid. l. 16, c. 4. Acts, vi.
10. Acts, viii. 3, xxii. 4, xxvi. 10.
11. Acts, xxvi. 9.
12. Heb. x. 32.
13. Acts, x. 1.
14. Acts, ix. xiii. xxvi.
15. So the Greek word [Greek: akoein] is often used in scripture, as in J{} xiv. 2. And thus the text is very reconcilable with Acts. xxii. 9.
16. Qu. Evang. l. 2, c. 40, et præf. 1, de doctr. Christ. p. 32.
17. St. Austin doubts not but Ananias was a bishop, or at least a priest. The Greeks give him a place in their calendar on the 1st of

October, and style him bishop of Damascus and martyr.
18. Conc. Labbe, t. xi. p. 274.

SS. JUVENTINUS AND MAXIMINUS, MARTYRS.

From the elegant panegyric of St. Chrysostom, t. 2, p. 578, ed. Montf.,
and from Theodoret, Hist. l. 3, c. 11.

A.D. 363.

THESE martyrs were two officers of distinction in the foot-guards of Julian the Apostate.[1] When that tyrant was on his march against the Persians, they let fall at table certain free reflections on his impious laws against the Christians, wishing rather for death than to see the profanation {220} of holy things. The emperor, being informed of this, sent for them, and finding that they could not be prevailed upon by any means to retract what they had said, nor to sacrifice to idols, he confiscated their estates, caused them to be cruelly scourged, and, some days after, to be beheaded in prison at Antioch, January the 25th, 363. The Christians, with the hazard of their lives, stole away their bodies, and after the death of Julian, who was slain in Persia on the 26th of June following, erected for them a magnificent tomb. On their festival St. Chrysostom pronounced their panegyric, in which he says of these martyrs: "They support the church as pillars, defend it as towers, and repel all assaults as rocks. Let us visit them frequently, let us touch their shrine, and embrace their relics with confidence, that we may obtain from thence some benediction. For as soldiers, showing to the king the wounds which they have received in his battles, speak with confidence, so they, by an humble representation of their past sufferings for Christ, obtain whatever they ask of the King of heaven." [2]

Footnotes:

1. Julian, surnamed the Apostate, rebelled against Constantius, his cousin-german, in the spring, in 360, and by his death, in November, 361, obtained the empire. He was one of the most infamous dissemblers that ever lived. Craft, levity, inconstancy, falsehood, want of judgment, and an excessive vanity, discovered themselves in all his actions, and appear in his writings, namely, his epistles, his satire called Misopogon, and his lives of the Cæsars. He wrote the last work to censure all the former emperors, that he might appear the only great prince: for a censorious turn is an effect of vanity and pride. He was most foolishly superstitious, and exceedingly fond of soothsayers and magicians. After the death of Constantius, he openly professed idolatry, and by besmearing himself with the blood of impious victims, pretended to efface the character

of baptism. He was deceived in almost every step by ridiculous omens, oracles, and augurs, as may be seen in his heathen historian, Ammianus Marcellinus, (b. 22.) Maximus, the magician, and others of that character, were his chief confidants. He endeavored, by the black art, to rival the miracles of Christ, though he effected nothing. He disqualified Christians from bearing offices in the state; he forbade them to teach either rhetoric or philosophy, that he might deprive them of the advantages of human literature, a thing condemned by Ammianus himself. He commanded, by an edict, that they should be no longer called Christians, but Galileans, and though he pretended to toleration, he destroyed more souls by recompenses, caresses, and stratagems, than he could have done by cruelties. He levied heavy fines and seized the estates of Christians, saying, in raillery, that he did it to oblige them to follow the gospel, which recommends poverty. He often put them to death, but secretly, and on other pretences, that he might deprive them of the honor of martyrdom: which artifice might have its influence on philosophers, the lovers of vanity; but not on the servants of God, who desired to be known to him alone, and to suffer, regardless of the applause of men, as St. Gregory Nazianzen observes. (Or. 3, in Julian.) That father, when he knew him a student at Athens, in 355, prognosticated (Or. 4, in Julian, p. 122) from his light carriage, wandering eye, haughty look, impertinent questions, and foolish answers, what a monster the Roman empire was fostering and breeding up. In his march to his Persian expedition, he was made a subject of mockery and ridicule at Antioch, on account of his low stature, gigantic gait, great goat's beard, and bloody sacrifices. In answer to which, he wrote his *Misopogon*, or *Beardhater*, a low and insipid satire. He everywhere threatened the Christians upon his return from the Persian war. The oracles of Delos, Delphos, Dodona, and others, promised him victories, as Theodoret, St. Gregory Nazianzen, Philostorgius, and Libanius himself, (Libanius, Or. 12,) a heath, and the chief favorite of Julian, testify: all the pagan deities wherever he passed, gave him the like assurances, as he himself writes (Julian, ep. 2.) But in Persia he rashly ventured into wilds and deserts, with an army of sixty-five thousand men, where he was defeated and slain in June, 363. Ammianus, who was then in the army, only says that he was mortally wounded in the battle, and died in his tent the same day, before noon. Theodoret, Sozomen, and the acts of St. Theodoret the martyr, say, that finding himself wounded, he threw up a handful of blood towards heaven, crying out: "Thou hast conquered, O Galilean, thou hast conquered." It was revealed to many holy hermits, that God cut him off to give peace to his church.

2. Hom. in SS. Juv. et Max. t. 2, p. 583.

ST. PROJECTUS, BISHOP OF CLERMONT, M.

CALLED AT LYONS ST. PRIEST, AT SENS ST. PREST, IN SAINT-ONGE ST. PREILS, AT PARIS AND IN PICARDY ST. PRIX.

THE episcopal see of Auvergne, which was founded by St. Austremonius, in the middle of the third century, has been honored with many holy bishops, of whom twenty-six are ranked among the saints. Of these the most eminent are St. Alidius, called in French Allyre, the fourth bishop, in 380, St. Sidonius Apollinaris in 482, St. Gallus in 656, St. Prix in 674, and St. Bont in 710. About the year 1160, the title of bishops of Auvergne was changed into that of Clermont, from the city of this name. St. Prix was a native of Auvergne, and trained up in the service of the church, under the care of St. Genesis, first archdeacon, afterwards bishop of Auvergne, and was well skilled in plain song, (which was esteemed in that age the first part of the science of a clergyman,) and in holy scriptures and church history. The parish of Issoire, and afterwards the nunnery, of Candedin, (now probably Chantoen, a convent of barefooted Carms,) were the chief theatres of his zeal, till about the year 666 he was called by the voice of the people, seconded by Childeric II., king of Austrasia, to the episcopal dignity, upon the death of Felix, bishop of Auvergne. Partly by his own ample patrimony, and partly by the great liberalities of Genesis, the holy count of Auvergne, he was enabled to found several monasteries, churches, and hospitals; so that all distressed persons in his extensive diocese were provided for, and a spirit of fervor in the exercises of religion, and all Christian virtues, reigned in all parts. This was the fruit of the unwearied and undaunted zeal, assiduous sermons and exhortations, and the admirable example and sanctity of the holy prelate; whose learning, eloquence, and piety, are exceedingly extolled by the two historians of his life. The saint, on his road to the court of king Childeric, whither he was going for the affairs of his diocese, restored to health St. Damarin, or Amarin, a holy abbot of a monastery in the mountains of Voге, who was afterwards martyred with him. This king caused Hector, the patrician of Marseilles, whom the saint had severely rebuked for having ravished a young lady of Auvergne, a rich heiress, and having unjustly usurped considerable estates belonging to his church, to be put to death for this rape and other crimes. One Agritius, imputing his death to the complaints carried to the king by St. Prix, in revenge {221} stirred up many persons against the holy prelate, and with twenty armed men met the bishop as he returned from court, at Volvic, two leagues from Clermont, and first slew the abbot St. Damarin, whom the ruffians mistook for the bishop. St. Prix, perceiving their design, courageously presented himself to them, and was stabbed in the body by a Saxon named Radbert. The saint, receiving this wound, said, "Lord, lay not this sin to their charge, for they know not what they do." Another of the assassins clove his head with a

back-sword, and scattered his brains. This happened in 674, on the 25th of January. The veneration which the Gallican churches paid to the memory of this martyr began from the time of his death. His name was added to the calendar in the copies of the Sacramentary of St. Gregory, which were transcribed in France, and churches were erected under his invocation in almost every province of that kingdom. The principal part of his relics remain in the abbey of Flavigny, whither they were carried about the year 760. Some portions are kept in the abbey of St. Prix at St. Quintin's, of the congregation of Cluni; another in the priory of St. Prix near Bethune, and in certain other places. See the two lives of St. Prix, the first written by one who was acquainted with him, the other by one of the same age, both extant in Bollandus, pp. 628, 636, and in Mabillon Act. Ben. t. 1, pp. 642, 650.

ST. POPPO, ABBOT OF STAVELO

ST. POPPO was born in Flanders in 978, and received a pious education, under the care of a most virtuous mother, who died a nun at Verdun. In his youth he served for some time in the army, but even while he lived in the world, he found the spiritual food of heavenly meditation and prayer, with which the affections of the soul are nourished, [St. Aug. Tr. 26. in Joan.] to be incomparably sweeter than all the delights of the senses, and to give himself up entirely to these holy exercises, he renounced his profession and the world. In a visit which he made by a penitential pilgrimage to the holy places at Jerusalem, he brought thence many precious relics, with which he enriched the church of our Lady at Deisne, now a marquisate between Ghent and Courtray. He made also a pilgrimage to the shrines of the apostles at Rome, and, some time after his return, took the monastic habit at St. Thierry's, near Rheims. Richard, abbot of Verdun, becoming acquainted with his eminent virtue, obtained with great difficulty his abbot's consent to remove him thither; and being made abbot of St. Vedast's, at Arras, upon the deposition of Folrad, who had filled that house with scandalous disorders, he appointed Poppo procurator. In a journey which our saint was obliged to make to the court of St. Henry, he prevailed with that religious prince to abolish the combats of men and bears. St. Poppo was chosen successively prior of St. Vedast's, provost of St. Vennes, and abbot of Beaulieu, which last he rebuilt. He was afterwards chosen abbot of St. Vedast's, and some time later of the two united abbeys of Stavelo and Malmedy, about a league asunder, in the diocese of Liege; also, two years after this, of St. Maximin's at Triers. Those of Arms and Marchiennes were also committed to his care: in all which houses he settled the most exact discipline. He died at Marchiennes, on the 25th of January, in 1048, being seventy years of age. St. Poppo received extreme unction at the hands of Everhelm, abbot of Hautmont, afterwards of Blandinberg at Ghent, who afterwards wrote his life, in which he

gives a particular account of his great {222} virtues. The body of St. Poppo was carried to Stavelo, and there interred: his remains were taken up and enshrined in 1624, after Baronius had inserted his name in the Roman Martyrology; for Molanus, in his *Indiculus*, and Miræus observe that he was never canonized. Chatelain denies against Trithemius that any commemoration was ever made of him in the public office in any of the abbeys which he governed. But Martenne assures us that he was honored among the saints at Stavelo, in the year 1624. See his life written by the monk Onulf, and abridged by Everhelm, abbot of Hautmont, in Bollandus, p. 673, and Martenne, *Amplis. Collectio*, t. 2, Præf. p. 17.

ST. APOLLO, ABBOT IN THEBAIS.

AFTER passing many years in a hermitage, he formed and governed a community of five hundred monks, near Heliopolis. They all wore the same coarse white habit, all received the holy communion every day, and the holy abbot made them also a daily exhortation with admirable unction. He entertained them often on the evils of melancholy and sadness, saying, that spiritual joy and cheerfulness of heart are necessary amid our tears of penance; as being the fruit of charity, and requisite to support the fervor of the soul. He was known to strangers by the joy of his countenance. By humility he ranked himself among the goats, unworthy to be numbered among the sheep. He made it his constant and earnest petition to God, that he might know himself, and be preserved from the subtle snares and illusions of pride. It is said that the devil left a possessed person at his command, crying out that he was not able to withstand his humility. The saint received a visit from St. Petronius, afterwards bishop of Bologna, in 393, being then near eighty years old, which he did not long survive. See Sozom. l. 6, c. 29. Rufin. l. 2. Tillem. t. 10, p. 35. The Greek menæa and Bollandus on this day.

ST. PUBLIUS, ABBOT

NEAR ZEUGMA, UPON THE EUPHRATES,

IS honored by the Greeks. He was the son of a senator in that city, and sold his estate, plate, and furniture, for the benefit of the poor; and lived first a hermit, afterwards governed a numerous community in the fourth age. He allowed his monks no other food than herbs and pulse, and very coarse bread; no drink but water: he forbade milk, cheese, grapes, and even vinegar, also oil, except from Easter to Whitsuntide. To put himself always in mind of advancing continually in fervor and charity, he added every day something to his exercises of penance and devotion: he was remarkably solicitous to avoid sloth, being sensible of the inestimable value of time. Alas! what would not a damned soul, what

would not a suffering soul in purgatory give, for one of those moments which we unthinkingly throw away. As far as the state of the blessed in heaven can admit of regret, they eternally condemn their insensibility as having lost every moment of their mortal life, which they did not improve to the utmost advantage. Theodoret tells us that the holy abbot Publius founded two congregations, the one of Greeks, the other of Syrians, each using their own tongue in the divine office: for the Greek and Chaldean were from the beginning {223} sacred languages, or consecrated by the church in her public prayers. St. Publius flourished about the year 369. See Theodoret, Philoth. c. 5. Rosweide, l. 6, c. 7. Chatel. Mart. Univ. p. 886, among the Aemeres, or saints who are not commemorated on any particular day.

JANUARY XXVI.

ST. POLYCARP, BISHOP OF SMYRNA, M.

From his acts, written by the church of Smyrna in an excellent circular letter to the churches of Pontus, immediately after his martyrdom: a piece abridged by Eusebius, b. 4, c. 14, highly esteemed by the ancients. Joseph Scaliger, a supercilious critic, says that nothing in the whole course of church history so strongly affected him, as the perusal of these acts, and those relating to the martyrs of Lyons: that he never read them but they gave him extraordinary emotions. Animad. in Chron. Eusebii, n. 2183, &c. They are certainly most valuable pieces of Christian antiquity. See Eusebius, St. Jerom, and St. Irenæus. Also Tillemont, t. 2, p. 327. Dom Ceillier, t. 1. Dom Marechal, Concordance des Peres Grecs et Latins, t. 1.

A.D. 166.

ST. POLYCARP was one of the most illustrious of the apostolic fathers, who, being the immediate disciples of the apostles, received instructions from their mouths, and inherited of them the spirit of Christ, in a degree so much the more eminent, as they lived nearer the fountain head. He embraced Christianity very young, about the year 80; was a disciple of the apostles, in particular of St. John the Evangelist, and was constituted by him bishop of Smyrna, probably before his banishment to Patmos, in 96: so that he governed that important see seventy years. He seems to have been the angel or bishop of Smyrna, who was commended above all the bishops of Asia by Christ himself in the Apocalypse,[1] and the only one without a reproach. Our Saviour encouraged him under his poverty, tribulation, and persecutions, especially the calumnies of the Jews, called him rich in grace, and promised him the crown of life by martyrdom. This saint was respected by

the faithful to a degree of veneration. He formed many holy disciples, among whom were St. Irenæus and Papias. When Florinus, who had often visited St. Polycarp, had broached certain heresies, St. Irenæus wrote to him as follows:[2] "These things were not taught you by the bishops who preceded us. I could tell you the place where the blessed Polycarp sat to preach the word of God. It is yet present to my mind with what gravity he everywhere came in and went out: what was the sanctity of his deportment, the majesty of his countenance and of his whole exterior, and what were his holy exhortations to the people. I seem to hear him now relate how he conversed with John and many others, who had seen Jesus Christ; the words he had heard from their mouths. I can protest before God, that if this holy bishop had heard of any error like yours, he would have immediately stopped his ears, and cried out, according to his custom: Good God! that I should be reserved to these times to hear such things! That very instant he would have fled out of the place in which he had heard such doctrine." St. Jerom[3] mentions, that St. Polycarp met at Rome the heretic Marcion, in the streets, who resenting that the holy bishop did not take that notice of him which he expected, said to him: "Do not you {224} know me, Polycarp?" "Yes," answered the saint, "I know you to be the first-born of Satan." He had learned this abhorrence of the authors of heresy, who knowingly and willingly adulterate the divine truths, from his master St. John, who fled out of the bath in which he saw Cerinthus.[4] St. Polycarp kissed with respect the chains of St. Ignatius, who passed by Smyrna on the road to his martyrdom, and who recommended to our saint the care and comfort of his distant church of Antioch; which he repeated to him in a letter from Troas, desiring him to write in his name to those churches of Asia to which he had not leisure to write himself.[5] St. Polycarp {225} wrote a letter to the Philippians shortly after, which is highly commended by St. Irenæus, St. Jerom, Eusebius, Photius, and others, and is still extant. It is justly admired both for the excellent instructions it contains, and for the simplicity and perspicuity of the style; and was publicly read in the church in Asia, in St. Jerom's time. In it he calls a heretic, as above, the eldest son of Satan. About the year 158, he undertook a journey of charity to Rome, to confer with pope Anicetus about certain points of discipline, especially about the time of keeping Easter, for the Asiatic churches kept it on the fourteenth day of the vernal equinoctial moon, as the Jews did, on whatever day of the week it fell; whereas Rome, Egypt, and all the West, observed it on the Sunday following. It was agreed that both might follow their custom without breaking the bands of charity. St. Anicetus, to testify his respect, yielded to him the honor of celebrating the Eucharist in his own church.[6] We find no further particulars concerning our saint recorded before the acts of his martyrdom.

In the sixth year of Marcus Aurelius and Lucius Verus, Statius Quadrates

being proconsul of Asia, a violent persecution broke out in that country, in which the faithful gave heroic proofs of their courage and love of God, to the astonishment of the infidels. When they were torn to pieces with scourges till their very bowels were laid bare, amidst the moans and tears of the spectators, who were moved with pity at the sight of their torments, not one of them gave so much as a single groan: so little regard had they for their own flesh in the cause of God. No kinds of torture, no inventions of cruelty were forborne to force them to a conformity to the pagan worship of the times. Germanicus, who had been brought to Smyrna with eleven or twelve other Christians, signalized himself above the rest, and animated the most timorous to suffer. The proconsul in the amphitheatre called upon him with tenderness, entreating him to have some regard for his youth, and to value at least his life: but he, with a holy impatience, provoked the beasts to devour him, to leave this wicked world. One Quintus, a Phrygian, who had presented himself to the judge, yielded at the sight of the beast let out upon him, and sacrificed. The authors of these acts justly condemn the presumption of those who offered themselves to suffer,[7] and says that the martyrdom of St. Polycarp was conformable to the gospel, because he exposed not himself to the temptation, but waited till the persecutors laid hands on him, as Christ our Lord taught us by his own example. The same venerable authors observe, that the martyrs by their patience and constancy demonstrated to all men, that, while their bodies were tormented, they were in spirit estranged from the flesh, and already in heaven; or rather that our Lord was present with them and assisted them; for the fire of the barbarous executioners seemed as if it had been a cooling refreshment to them.[8] The spectators, seeing the courage of Germanicus and his companions, and being fond of their impious bloody diversions, cried out: "Away with the impious; let Polycarp be sought for." The holy man, though fearless, had been prevailed upon by his friends to withdraw and conceal himself in a neighboring village during the storm, spending most of his time in prayer. Three days before his martyrdom, he in a vision saw his pillow on fire; from which he understood by revelation, and {226} foretold his companions, that he should be burnt alive. When the persecutors were in quest of him he changed his retreat, but was betrayed by a boy, who was threatened with the rack unless he discovered him. Herod, the Irenarch, or keeper of the peace, whose office it was to prevent misdemeanors and apprehend malefactors, sent horsemen by night to beset his lodgings. The saint was above stairs in bed, but refused to make his escape, saying: "God's will be done." He went down, met them at the door, ordered them a handsome supper, and desired only some time for prayer before he went with them. This granted, he began his prayer standing, which he continued in that posture for two hours, recommending to God his own flock and the whole church with so much earnestness and devotion, that several of those that were come to seize him repented they had

undertaken the commission. They set him on an ass, and were conducting him towards the city, when he was met on the road by Herod and his father Nicetes, who took him into their chariot, and endeavored to persuade him to a little compliance, saying: "What harm is there in saying Lord Cæsar, or even in sacrificing, to escape death?" By the word Lord was meant nothing less than a kind of deity or godhead. The bishop at first was silent, in imitation of our Saviour: but being pressed, he gave them this resolute answer: "I shall never do what you desire of me." At these words, taking off the mask of friendship and compassion, they treated him with scorn and reproaches, and thrust him out of the chariot with such violence, that his leg was bruised by the fall. The holy man went forward cheerfully to the place where the people were assembled. Upon his entering it, a voice from heaven was heard by many: "Polycarp, be courageous, and act manfully."^[9] He was led directly to the tribunal of the proconsul, who exhorted him to respect his own age, to swear by the genius of Cæsar, and to say: "Take away the impious," meaning the Christians. The saint turning towards the people in the pit, said, with a stern countenance: "Exterminate the wicked," meaning by this expression either a wish that they might cease to be wicked by their conversion to the faith of Christ: or this was a prediction of the calamity which befell their city in 177, when Smyrna was overturned by an earthquake, as we read in Dion^[10] and Aristides.^[11] The proconsul repeated: "Swear by the genius of Cæsar, and I discharge you; blaspheme Christ." Polycarp replied: "I have served him these fourscore and six years, and he never did me any harm, but much good; and how can I blaspheme my King and my Saviour? If you require of me to swear by the genius of Cæsar, as you call it, hear my free confession: I am a Christian; but if you desire to learn the Christian religion, appoint a time, and hear me." The proconsul said: "Persuade the people." The martyr replied: "I addressed my discourse to you; for we are taught to give due honor to princes as far as is consistent with religion. But the populace is an incompetent judge to justify myself before." Indeed, rage rendered them incapable of hearing him.

The proconsul then assuming a tone of severity, said: "I have wild beasts:" "Call for them," replied the saint: "for we are unalterably resolved not to change from good to evil. It is only good to pass from evil to good." The proconsul said: "If you contemn the beasts, I will cause you to be burnt to ashes." Polycarp answered: "You threaten me with a fire which burns for a short time, and then goes out; but are yourself ignorant of the {227} judgment to come, and of the fire of everlasting torments which is prepared for the wicked. Why do you delay? Bring against me what you please." While he said thus and many other things, he appeared in a transport of joy and confidence, and his countenance shone with a certain heavenly grace, and pleasant cheerfulness, insomuch that the proconsul himself was struck with

admiration. However, he ordered a crier to make public proclamation three times in the middle of the Stadium, (as was the Roman custom in capital cases:) "Polycarp hath confessed himself a Christian." [12] At this proclamation the whole multitude of Jews and Gentiles gave a great shout, the latter crying out: "This is the great teacher of Asia; the father of the Christians; the destroyer of our gods, who preaches to men not to sacrifice to or adore them." They applied to Philip the Asiarch, [13] to let loose a lion upon Polycarp. He told them that it was not in his power, because those shows had been closed. Then they unanimously demanded that he should be burnt alive. Their request was no sooner granted, but every one ran with all speed to fetch wood from the baths and shops. The Jews were particularly active and busy on this occasion. The pile being prepared, Polycarp put off his garments, untied his girdle, and began to take off his shoes; an office he had not been accustomed to, the Christians having always striven who should do these things for him, regarding it as a happiness to be admitted to touch him. The wood and other combustibles were heaped all round him. The executioners would have nailed him to the stake; but he said to them: "Suffer me to be as I am. He who gives me grace to undergo this fire, will enable me to stand still without that precaution." They therefore contented themselves with tying his hands behind his back, and in this posture, looking up towards heaven, he prayed as follows: "O Almighty Lord God, Father of thy beloved and blessed Son Jesus Christ, by whom we have received the knowledge of thee, God of angels, powers, and every creature, and of all the race of the just that live in thy presence! I bless thee for having been pleased in thy goodness to bring me to this hour, that I may receive a portion in the number of thy martyrs, and partake of the chalice of thy Christ, for the resurrection to eternal life, in the incorruptibleness of the holy Spirit. Amongst whom grant me to be received this day as a pleasing sacrifice, such an one as thou thyself hast prepared, that so thou mayest accomplish what thou, O true and faithful God! hast foreshown. Wherefore, for all things I praise, bless, and glorify thee, through the eternal high priest Jesus Christ thy beloved Son, with whom, to Thee and the Holy Ghost be glory now and for ever. Amen." He had scarce said Amen, when fire was set to the pile, which increased to a mighty flame. But behold a wonder, say the authors of these acts, seen by us, reserved to attest it to others; the flames forming themselves into an arch, like the sails of a ship swelled with the wind, gently encircled the body of the martyr, which stood in the middle, resembling not roasted flesh, but purified gold or silver, appearing bright through the flames; and his body sending forth such a fragrancy, that we seemed to smell precious spices. The blind infidels were only exasperated to see his body could not be consumed, and ordered a spearman to pierce him through, which he did, and such a quantity of blood issued out of his left side as to quench the fire. [14] The malice of the devil ended not here: {228} he endeavored to obstruct the relics

of the martyr being carried off by the Christians; for many desired to do it, to show their respect to his body. Therefore, by the suggestion of Satan, Nicetes advised the proconsul not to bestow it on the Christians, lest, said he, abandoning the crucified man, they should adore Polycarp: the Jews suggested this, "Not knowing," say the authors of the acts, "that we can never forsake Christ, nor adore any other, though we love the martyrs, as his disciples and imitators, for the great love they bore their king and master." The centurion, seeing a contest raised by the Jews, placed the body in the middle, and burnt it to ashes. "We afterwards took up the bones," say they, "more precious than the richest jewels or gold, and deposited them decently in a place at which may God grant us to assemble with joy, to celebrate the birth-day of the martyr." Thus these disciples and eye-witnesses. It was at two o'clock in the afternoon, which the authors of the acts call the eighth hour, in the year 166, that St. Polycarp received his crown, according to Tillemont; but, in 169, according to Basnage.[15] His tomb is still shown with great veneration at Smyrna, in a small chapel. St. Irenæus speaks of St. Polycarp as being of an uncommon age.

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The epistle of St. Polycarp to the Philippians, which is the only one among those which he wrote that has been preserved, is, even in the dead letter, a standing proof of the apostolic spirit with which he was animated, and of that profound humility, perfect meekness, burning charity, and holy zeal, of which his life was so admirable an example. The beginning is an effusion of spiritual joy and charity with which he was transported at the happiness of their conversion to God, and their fervor in divine love. His extreme abhorrence of heresy makes him immediately fall upon that of the Docætæ, against which he arms the faithful, by clearly demonstrating that Christ was truly made man, died, and rose again: in which his terms admirably express his most humble and affectionate devotion to our divine Redeemer, under these great mysteries of love. Besides walking in truth, he takes notice, that to be raised with Christ in glory, we must also do his will, keep all his commandments, and love whatever he loved; refraining from all fraud, avarice, detraction, and rash judgment; repaying evil with good, forgiving and showing mercy to others that we ourselves may find mercy. "These things," says he, "I write to you on justice, because you incited me; for neither I, nor any other like me, can attain to the wisdom of the blessed and glorious Paul, into whose epistles if you look, you may raise your spiritual fabric by strengthening faith, which is our mother, hope following, and charity towards God, Christ, and our neighbor preceding us. He who has charity is far from all sin." The saint gives short instructions to every particular state, then adds; "Every one who hath not confessed that Jesus Christ is come in the flesh, is

antichrist;[16] and who hath not confessed the suffering of the cross, is of the devil; and who hath drawn the oracles of the Lord to his passions, and hath said that there is no resurrection nor judgment, he is the oldest son of Satan." He exhorts to watching always in prayer, lest we be led into temptation; to be constant in fasting, persevering, joyful in hope, and in the pledge of our justice, which is Christ {229} Jesus, imitating his patience; for, by suffering for his name, we glorify him. To encourage them to suffer, he reminds them of those who had suffered before their eyes: Ignatius, Zozimus, and Rufus, and some of their own congregation,[17] "who are now," says our saint, "in the place which is due to them with the Lord, with whom they also suffered."

Footnotes:

1. Ch. ii. v. 9.
2. Eus. Hist. l. 5, c. 20, p. 188.
3. Cat. vir. illustr. c. 17.
4. See also 1 John ii. 18, 22, and 2 John 10.
5. St. Ignatius begins his letter to the faithful at Smyrna, by glorifying God for their great spiritual wisdom, saying he knew them to be perfect in their unshaken faith, as men crucified with our Lord Jesus in flesh and in spirit, and deeply grounded in charity by the blood of Christ. He then solidly confutes the Docætæ, heretics who imagined that Christ was not incarnate, and died only in appearance; whom he calls demoniacs. He adds: "I give you this caution, knowing that you hold the true faith, but that you may stand upon your guard against these wild beasts in human shape, whom you ought not to receive under your roof, nor even meet if possible; and be content only to pray for them that they may be converted, if it be possible; for it is very difficult; though it is in the power of Jesus Christ, our true life. If Jesus Christ did all this in appearance only, then I am only chained in imagination; and why have I delivered myself up to death, to fire, to the sword, to beasts? but who is near the sword, is near God; he who is among beasts is with God. I suffer all things only in the name of Jesus Christ, that I may suffer with him, he giving me strength, who was made perfectly man. What does it avail me to be commended by any one, if he blasphemes our Lord, not confessing him to have flesh? The whole consists in faith and charity; nothing can take place before these. Now consider those who maintain a false opinion of the grace of Jesus Christ, how they also oppose charity; they take no care of the widow, or orphan, or him who is afflicted, or pining with hunger or thirst. _They abstain from the Eucharist and prayer, (says he,) because they confess not the Eucharist to be the flesh of our Saviour Jesus Christ, which was crucified for our sins, and which the Father, by his goodness, raised again._ It is advisable for you to separate yourselves from them, and neither to speak to them in

public or in private. Shun schisms and all discord, as the source of evils. Follow your bishop as Christ his Father, and the college of priests as the apostles; respect the deacons as the precept of God. Let no one do any thing that belongs to the church without the bishop. Let that Eucharist be regarded as lawful which is celebrated by the bishop, or one commissioned by him. Wherever the bishop makes his appearance, there let the people be assembled, as wherever Christ Jesus is, there is the Catholic church. It is not lawful to baptize or celebrate the Agape without the bishop or his authority. What he approves of is acceptable to God. He who does any thing without the bishop's knowledge, serves the devil." The saint most affectionately thanks them for the kindness they had shown him and his followers; begs they will depute some person to his church in Syria, to congratulate with his flock for the peace which God had restored to them, adding that he was unworthy to be called a member of that church of which he was the last. He asks the succor of their prayers, that by them he might enjoy God. "Seeing," says he, "that you are perfect, entertain perfect sentiments of virtue: for God is ready to bestow on you who desire to do well." After the most tender salutations of many in particular, and of all in general, especially the virgins who were called widows, (i.e. the deaconesses, who were called widows, because they were often such, though these were virgins,) he closes his letter by praying for their advancement in all charity, grace, mercy, peace, and patience. St. Ign. ep. ad Smyrnæos, p. 872, ed. Cotel.

The apostolic St. Ignatius writes as follows, in his letter to St. Polycarp. "Thy resolution in God, founded as it were upon an unshaken rock, I exceedingly commend, having been made worthy of thy holy face, which I pray I may enjoy in God. I conjure thee in the grace with which thou art enriched, to increase thy stock in thy course, and to exhort all that they may be saved. Have great care of unity and concord, than which nothing is better. Bear with all men, that God may bear with thee; bear all men by charity, as thou dost apply thyself to prayer without interruption. Ask more perfect understanding than thou hast. Watch, seeing that the spirit which sleepeth not, dwelleth within thee. Speak to every one according to the grace which God giveth thee. Bear the weaknesses and distemper of all as a stout champion. Where the labor is greater, the gain is exceeding great. If thou lovest the disciples that are good, thou deservest not thanks; strive rather to subdue the wicked by meekness. Every wound is not healed by the same plaster; assuage inflammations by lenitives. Be not intimidated by those who seem worthy of faith, yet teach things that are foreign. Stand firm, as an anvil which is beaten: it is the property of a true champion to be struck and to conquer. Let not the widows be neglected. Let

religious assemblies be most frequent. Seek out every one in them by name. Despise not the slaves, neither suffer them to be puffed up; but to the glory of God let them serve with greater diligence, that they may obtain of God a better liberty. Let them not desire that their liberty be purchased or procured for them by the congregation, lest they fall under the slavery of their own passions. Fly evil artifices; let them not be so much as named. Engage my sisters to love the Lord, and never entertain a thought of any man but their husbands. In like manner enjoin my brethren, in the name of Jesus Christ, to love their wives as Christ loveth his church. If any one is able to remain in a state of continency, in honor of our Lord's flesh, let him be constantly humble: if he boasts, or is puffed up, he is lost. Let all marriages be made by the authority of the bishop, that they may be made in the Lord, not by the passions of men. Let all things be done to the honor of God." Then addressing himself to all the faithful at Smyrna, he writes: "Listen to your bishop, that God may also hearken to you. With joy I would lay down my life for those who are subject to the bishop, priests, and deacons. May my portion be with them in God. Let all things be in common among you: your labor, your warfare, your sufferings, your rest, and your watching, as becomes the dispensers, the assessors, and the servants of God. Please him, in whose service you fight, and from whom you receive your salary. Let your baptism be always your weapons, faith your helmet, charity your spear, and patience your complete armor. Let your good works be the treasure which you lay up, that you may receive the fruit which is worthy. Bear with each other in all meekness, as God bears with you. I pray that I may always enjoy and rejoice in you. Because the church of Antioch by our prayers now enjoys peace, I am in mind secure in God; provided still that by suffering I may go to God, and be found in the resurrection your servant. You will do well, O Polycarp, most blessed in God, to hold an assembly, and choose a very dear person fit for dispatch in a journey, who may be styled the divine messenger; him honor with a commission to go to Antioch, and there bear witness of the fervor of your charity. A Christian lives not for himself alone, but belongs to God." The holy martyr concludes by desiring St. Polycarp to write for him to the other churches of Asia, he being at that moment called on board by his guards to sail from Troas to Naples.

6. St. Iren. b. 3, c. 3. Euseb. b. 5, c. 24. S. Hieron. c. 17.
7. N. 1, and 4.
8. [Greek: To tur hên autois psuxron to tôn apathôn basanitzôn.] Frigidis ipsis videbatur immanium carnificum ignis. n. 2, p. 1020.
9. Dr. Middleton pretends, that this voice was only heard by some few; but the acts in Ruinart say, by those who were present, [Greek: hoi parontes]: Eusebius says, [Greek: polloi]: Rufinus _plurimi_, very

many. A voice from heaven must certainly be sensibly discerned to be more than human, and manifest itself sufficiently, to be perceived that it could not come from the crowd.

10. L. 71.
11. Or. 20, 21, 22, 41.
12. The great council of Asia seems to have been held at that time in Smyrna, instead of Ephesus, which the Arundelian marbles show sometimes to have been done.
13. Or president of the public games, chosen yearly by the common-council of Asia.
14. Dr. Middleton ridicules the mention of a dove issuing out of the wound of the side; but this is only found in some modern MSS. by the blunder of a transcriber: it is not in Eusebius, Rufinus, Nicephorus, or the Greek Menæa; though the last two would have magnified a prodigy if they had found the least authority for any. According to Le Moyen, (Proleg. ad varia sacra.) Ceillier, &c., the true reading is [Greek: ep apisera], on the left side; which some transcriber blundered into [Greek: perisera], a dove. As to the foregoing miracle, that a wind should naturally divest the fire of its property of burning, and form it into an arch about the body, is a much more wonderful supposition of the doctor's than any miracle.
15. St. Polycarp says himself, "That he had served Christ eighty-six years." Basnage thinks he had been bishop so long, and was a hundred and twenty years old when he suffered: but it is far more probable that this is the term he had been a Christian, having been converted in his youth, and dying about one hundred years old or upwards, as Tillemont understands it.
16. 1 John iv. 3.
17. Some of the Philippians had seen St. Ignatius in chains, and perhaps at Rome. The primitive martyrs, Zozimus and Rufus, are commemorated in the Martyrologies on the 18th of December.

ST. PAULA, WIDOW.

This illustrious pattern of widows surpassed all other Roman ladies in riches, birth, and the endowments of mind. She was born on the 5th of May, in 347. The blood of the Scipios, the Gracchi, and Paulus Æmilius, was centred in her by her mother Blesilla. Her father derived his pedigree from Agamemnon, and her husband Toxotius his from Iulus and Æneas. By him she had a son called also Toxotius, and four daughters, namely, Blesilla, Paulina, Eustochium, and Rufina. She shone a bright pattern of virtue in the married state, and both she and her husband edified Rome by their good example; but her virtue was not without its alloy; a certain degree of the love of the world being almost inseparable from honors and high life. She did not discern the secret attachments of her heart, nor feel the weight of her own chains: she had

neither courage to break them, nor light whereby to take a clear and distinct view of her spiritual poverty and misery. God, compassionating her weakness, was pleased in his mercy to open her eyes by violence, and sent her the greatest affliction that could befall her in the death of her husband, when she was only thirty-two years of age. Her grief was immoderate till such time as she was encouraged to devote herself totally to God, by the exhortations of her friend St. Marcella, a holy widow, who then edified Rome by her penitential life. Paula, thus excited to set aside her sorrow, erected in her heart the standard of the cross of Jesus Christ, and courageously resolved to walk after it. From that time, she never sat at table with any man, not even with any of the holy bishops and saints whom she entertained. She abstained from all flesh meat, fish, eggs, honey, and wine; used oil only on holydays; lay on a stone floor covered with sackcloth; renounced all visits and worldly amusements, laid aside all costly garments, and gave every thing to the poor which it was in her power to dispose of. She was careful in inquiring after the necessitous, and deemed it a loss on her side if any other hands than her own administered relief to them. It was usual with her to say, that she could not make a better provision for her children, than to secure for them by alms the blessings of heaven. Her occupation was prayer, pious reading, and fasting. She could not bear the distraction of company, which interrupted her commerce with God; and, if ever she sought conversation, it was with the servants of God for her own edification. She lodged St. Epiphanius and St. Paulinus of Antioch, when they came to Rome; and St. Jerom was her director in the service of God, during his stay in that city for two years and a half, under pope Damasus. Her eldest daughter Blesilla, having, in a short time after marriage, lost her husband, came to a resolution of forsaking the world, but died before she could compass her pious design. The mother felt this affliction too sensibly. St. Jerom, who at that time was newly arrived at Bethlehem, in 384, wrote to her both to comfort and reprove her.[1] He first condoles their common loss; but adds {230} that God is master, that we are bound to rejoice in his will, always holy and just, to thank and praise him for all things; and, above all, not to mourn for a death at which the angels attend, and for one who by it departs to enjoy Christ: and that it is only the continuation of our banishment which we ought to lament. "Blesilla," says he, "has received her crown, dying in the fervor of her resolution, in which she had purified her soul near four months." He adds, that Christ seemed to reproach her grief in these terms: "Art thou angry, O Paula! that thy daughter is made mine? Thou art offended at my providence, and by thy rebellious tears, thou dost offer an injury to me who possess her." [2] He pardons some tears in a mother, occasioned by the involuntary sensibility of nature; but calls her excess in them a scandal to religion, abounding with sacrilege and infidelity: adding, that Blesilla herself mourned, as far as her happy state would allow, to see her offend Christ, and cried out to her; "Envy

not my glory: commit not what may forever separate us. I am not alone. Instead of you I have the mother of God, I have many companions whom I never knew before. You mourn for me because I have left the world; and I pity your prison and dangers in it." Paula afterwards, completing the victory over herself, showed herself greatly superior to this weakness. Her second daughter Paulina was married to St. Pammachius, and died in 397. Eustochium, the third, was her individual companion. Rufina died young.

The greater progress Paula made in spiritual exercises, and in the relish of heavenly things, the more insupportable to her was the tumultuous life of the city. She sighed after the deserts, longed to be disincumbered of attendants, and to live in a hermitage, where her heart would have no other occupation than on God. The thirst after so great a happiness made her ready to forget her house, family, riches, and friends; yet never did mother love her children more tenderly.[3] At the thought of leaving them her bowels yearned, and being in an agony of grief, she seemed as if she had been torn from herself. But in this she was the most wonderful of mothers, that while she felt in her soul the greatest emotions of tenderness, she knew how to keep them within due bounds. The strength of her faith gave her an ascendant over the sentiments of nature, and she even desired this cruel separation, bearing it with joy, out of a pure and heroic love of God. She had indeed taken a previous care to have all her children brought up saints; otherwise her design would have been unjustifiable. Being therefore fixed in her resolution, and having settled her affairs, she went to the water side, attended by her brother, relations, friends, and children, who all strove by their tears to overcome her constancy. Even when the vessel was ready to sail, her little son Toxotius, with uplifted hands on the shore, and bitterly weeping, begged her not to leave him. The rest, who were not able to speak with gushing tears, prayed her to defer at least her voluntary banishment. But Paula, raising her dry eyes to heaven, turned her face from the shore, lest she should discover what she could not behold without feeling the most sensible pangs of sorrow. She sailed first to Cyprus, where she was detained ten days by St. Epiphanius; and from thence to Syria. Her long journeys by land she performed on the backs of asses; she, who till then had been accustomed to be carried about by eunuchs in litters. She visited with great devotion all the principal places which we read to have been consecrated by the mysteries of the life of our divine Redeemer, as also the respective abodes of all the principal anchorets and holy solitaires of Egypt and Syria. At Jerusalem the proconsul had prepared a stately palace richly furnished for her reception; but excusing herself with regard {231} to the proffered favor, she chose to lodge in an humble cell. In this holy place her fervor was redoubled at the sight of each sacred monument, as St. Jerom describes. She prostrated herself before

the holy cross, pouring forth her soul in love and adoration, as if she had beheld our Saviour still bleeding upon it. On entering the sepulchre, she kissed the stone which she angel removed on the occasion of our Lord's resurrection, and imparted many kisses full of faith and devotion to the place where the body of Christ had been laid. On her arrival at Bethlehem, she entered the cave or stable in which the Saviour of the world was born, and she saluted the crib with tears of joy, crying out; "I, a miserable sinner, am made worthy to kiss the manger, in which my Lord was pleased to be laid an infant babe weeping for me! This is my dwelling-place, because it was the country chosen by my Lord for himself."

After her journeys of devotion, in which she distributed immense alms, she settled at Bethlehem with her daughter Eustochium, under the direction of St. Jerom. The three first years she spent there in a poor little house; but in the mean time she took care to have a hospital built on the road to Jerusalem, as also a monastery for St. Jerom and his monks, whom she maintained; besides three monasteries for women, which properly made but one house, for all assembled in the same chapel to perform together the divine service day and night; and on Sundays in the church that was adjoining. At prime, tierce, sext, none, vespers, complin, and the midnight office, they daily sung the whole psalter, which every sister was obliged to know by heart. Their food was very coarse and temperate, their fasts frequent and austere. All the sisters worked with their hands, and made clothes for themselves and others. All wore the same uniform poor habit, and used no linen except for the wiping of their hands. No man was ever suffered to set a foot within their doors. Paula governed them with a charity full of discretion, animating them in the practice of every virtue by her own example and instructions, being always the first, or among the first, in every duty; sharing with her daughter Eustochium in all the drudgery and meanest offices of the house, and appearing everywhere as the last of her sisters. She severely reprimanded a studied neatness in dress, which she called an uncleanness of the mind. If any one was found talkative, or angry, she was separated from the rest, ordered to walk the last in order, to pray at the outside of the door, and for some time to eat alone. The holy abbess was so tender of the sick, that she sometimes allowed them to eat flesh-meat, but would not admit of the same indulgence in her own ailments, nor even allow herself a drop of wine in the water she drank. She extended her love of poverty to her buildings and churches, ordering them all to be built low, and without any thing costly or magnificent; she said that money is better laid out on the poor, who are the living members of Christ. She wept so bitterly for the smallest faults, that others would have thought her guilty of grievous crimes. Under an overflow of natural grief for the death of her children, she made frequent signs of the cross on her mouth and breast

to overcome nature, and remained always perfectly resigned in her soul to the will of God. Her son Toxotius married Læta, daughter to a priest of the idols, but, as to herself, she was a most virtuous Christian. Both were faithful imitators of the sanctity of our saint. Their daughter, Paula the younger, was sent to Bethlehem. to be under the care of her grandmother, whom she afterwards succeeded in the government of that monastery. St. Jerom wrote to Læta some excellent lessons^[4] for the education of this girl, which parents can never read too often. Our saint lived {232} fifty-six years and eight months, of which she had spent in her widowhood five at Rome, and almost twenty at Bethlehem. In her last illness, but especially in her agony, she repeated almost without intermission certain verses of the psalms, which express an ardent desire of the heavenly Jerusalem, and of being united to God. When she was no longer able to speak, she formed the sign of the cross on her lips, and expired in the most profound peace, on the 26th of January, 404. Her corpse, carried by bishops, and attended with lighted wax torches, was interred on the 28th of the same month, in the midst of the church of the holy manger. Her tomb is still shown in the same place, near that of St. Jerom, but empty: even the Latin epitaph which St. Jerom composed in verse, and caused to be engraved on her tomb, is erased or removed, though extant in the end of this letter which he addressed to her daughter. Her relics are said to be in the possession of the metropolitanical church at Sens, and the feast of St. Paula is kept a holiday of precept in that city on the 27th of January; on which day her name is placed by Ado, Usuard, &c., because she died on the 26th, after sunset, and the Jews in Palestine began the day from sunset: but her name occurs on the 26th in the Roman Martyrology, &c. See her life in St. Jerom's letter to her daughter, called her epitaph, ep. 86, &c.

Footnotes:

1. Ep. 22, ol. 54.
2. Rebellibus lachrymis injurian facis possidenti.
3. Nulla sic amabat filios, &c. St. Heir {} epitaph. Paulæ.
4. Ep. 57, ol. 7.

ST. CONON, BISHOP OF THE ISLE OF MAN.

IF we can give credit to some lives of St. Fiaker, and the old breviary of Limoges, that saint was son of Eusenius, king of Scotland, and by his father committed in his childhood, with his two brothers, to the care of St. Conon, from which saintly education he received that ardent love and perfect spirit of piety, by which he was distinguished during the whole course of his life. Conon, by the purity and fervor in which he served God, was a saint from his infancy. The Isle of Man, which was a famous ancient seat of the Druids, is said to have received the seeds of the Christian faith by the zeal of St. Patrick. St. Conon, passing thither

from Scotland, completed that great work, and is said to have been made bishop of Man, or of Sodor, supposed by these authors to have been anciently, a town in this island. This bishopric was soon after united with that of the Hebrides or the Western islands, which see was fixed in the isle of Hi, Iona or Y-colmille. St. Conon died in the isle of Man, about the year 648. His name continued, to the change of religion, in great veneration throughout the Hebrides, or islands on the West of Scotland.[1] On St. Conon, see Leslie, Hist. of Scotland, &c.

Footnotes:

1. In some few of these islands, the laird and all the inhabitants remain still Catholics; as Banbecuis, under Ranal Mac Donald; South-Vist, under Alan Mac Donald of Moydart, whose ancestors were once kings of these islands; Barry under Mac Neil; Canny, and Egg, and some others. In many others there are long since no Catholics, as in Lewis, North-Vist, Harries, St. Kilda, &c. See the latest edition of the Present State of England and bishop Leslie's nephew, in his MS. account, &c.

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JANUARY XXVII.

ST. JOHN CHRYSOSTOM,

ARCHBISHOP OF CONSTANTINOPLE, AND DOCTOR OF THE CHURCH.

From Socrates, Theodoret, and other historians: as also from the saint's works; and his life, written by way of dialogue, with great fidelity, by his friend and strenuous advocate Palladius, a holy bishop, but a distinct person from Palladius the bishop of Helenopolis and author of the Lausiack history, who was then young, and is evidently distinguished by this writer in many places, as Tillemont, Montfaucon, and Stilling show against Baillet and others; though also Palladius, bishop of Helenopolis, exerted himself in defence of St. Chrysostom. Palladius, author of the Dialogue on the life of St. Chrysostom, was never accused of Origenism except by those who, at least in the proofs alleged for this charge, confounded him with the bishop of Helenopolis. F. Stilling clears also the latter from the charge of Origenism, and answers the arguments produced by Baronius against him. Comm. Hist. §1, p. 404. The later Greek panegyrist, George, patriarch of Alexandria, in 620, the emperor Leo the Wise, in 890, &c., deserve very little notice. See the life of our saint compiled by Dom Montfaucon. Op. t. 13. And lastly, the accurate commentary on his life given by F. Stilling the Bollandist, on the 14th of September, from p. 401 to 709, t. 4.

A.D. 407.

THIS incomparable doctor, on account of the fluency and sweetness of his eloquence, obtained soon after his death the surname of Chrysostom, or Golden Mouth, which we find given him by St. Ephrem of Antioch, Theodoret, and Cassiodorus. But his tender piety, and his undaunted courage and zeal in the cause of virtue, are titles far more glorious, by which he holds an eminent place among the greatest pastors and saints of the church. About the year 344, according to F. Stilling, Antioch, the capital city of the East, was ennobled by his illustrious birth. He had one elder sister, and was the only son and heir of Secundus, master of the horse, that is, chief commander of the imperial troops in Syria. His mother, Anthusa, left a widow at twenty years of age, continued such the remainder of her life, dividing her time between the care of her family and the exercises of devotion. Her example in this respect made such an impression on our saint's master, a celebrated pagan sophist, that he could not forbear crying out, "What wonderful women have the Christians!"[1] She managed the estate of her children with great prudence and frugality, knowing this to be part of her duty to God, but she was sensible that their spiritual instruction in virtue was of infinitely greater importance. From their cradle she instilled into them the most perfect maxims of piety, and contempt of the world. The ancient Romans dreaded nothing more in the education of youth, than their being ill taught the first principles of the sciences; it being more difficult to unlearn the errors then imbibed, than to begin on a mere tabula rasa, or blank paper. Wherefore Anthusa provided her son the ablest masters in every branch of literature, which the empire at that time afforded. Eloquence was esteemed the highest accomplishment, especially among the nobility, and was the surest means of raising men to the first dignities in the state. John studied that art under Libanius, the most famous orator of that age; and such was his proficiency, that even in his youth he excelled his masters. Libanius being asked by his pagan friends on his death-bed, about the year 390, who should succeed him in his school: "John," said he, "had not the Christians stolen him from us."[2] Our saint was then priest. While he was only a scholar, that sophist one day read to an assembly of orators a declamation composed by him, and it was received with unusual tokens {234} of admiration and applause. Libanius pronounced the young orator happy, "as were also the emperors," he said, "who reigned at a time when the world was possessed of so great a treasure."[3] The progress of the young scholar in philosophy, under Andragatius, was no less rapid and surprising; his genius shone in every disputation. All this time his principal care was to study Christ, and to learn his spirit. He laid a solid foundation of virtue, by a perfect humility, self-denial, and a complete victory over himself. Though naturally hot and inclined to anger, he had extinguished all emotions of

passion in his breast.[4] His modesty, meekness, tender charity, and singular discretion, rendered him the delight of all he conversed with.

The first dignities of the empire were open to John. But his principal desire was to dedicate himself to God, without reserve, in holy solitude. However, not being yet twenty years of age, he for some time pleaded at the bar. In that employment he was drawn by company into the diversions of the world, and sometimes assisted at the entertainments of the stage. His virtue was in imminent danger of splitting against that fatal rock, when God opened his eyes. He was struck with horror at the sight of the precipice upon the brink of which he stood; and not content to flee from it himself, he never ceased to bewail his blindness, and took every occasion to caution the faithful against that lurking place of hellish sirens, but more particularly in his vehement sermons against the stage. Alarmed at the danger he had narrowly escaped, full of gratitude to God his deliverer, and to prevent the like danger for the time to come, he was determined to carry his resolution of renouncing the world into immediate execution. He began by the change of his garb, to rid himself the more easily of the importunities of friends: for a penitential habit is not only a means for preserving a spirit of mortification and humility, but is also a public sign and declaration to the world, that a person has turned his back on its vanities, and is engaged in an irreconcilable war against them. His clothing was a coarse gray coat: he watched much, fasted every day, and spent the greater part of his time in prayer and meditation on the holy scriptures: his bed was no other than the hard floor. In subduing his passions, he found none of so difficult a conquest as vain-glory;[5] this enemy he disarmed by embracing every kind of public humiliation. The clamors of his old friends and admirers, who were incensed at his leaving them, and pursued him with their invectives and censures, were as arrows shot at random. John took no manner of notice of them: he rejoiced in contempt, and despised the frowns of a world whose flatteries he dreaded: Christ crucified was the only object of his heart, and nothing could make him look back after he had put his hand to the plough. And his progress in virtue was answerable to his zealous endeavors.

St. Meletius, bishop of Antioch, called the young ascetic to the service of the church, gave him suitable instructions, during three years, in his own palace, and ordained him Reader. John had learned the art of silence, in his retirement, with far greater application than he had before studied that of speaking. This he discovered when he appeared again in the world, though no man ever possessed a greater fluency of speech, or a more ready and enchanting eloquence, joined with the most solid judgment and a rich fund of knowledge and good sense; yet in company he observed a modest silence, and regarded talkativeness as an enemy to the interior recollection of the heart, as a source of many

sins and indiscretions, and as a mark of vanity and self-conceit. He heard the words of the wise with the humble docility of a scholar, and he bore the impertinence, trifles, and blunders of {235} fools in discourse, not to interrupt the attention of his soul to God, or to make an ostentatious show of his eloquence or science: yet with spiritual persons he conversed freely on heavenly things, especially with a pious friend named Basil, one of the same age and inclinations with himself, who had been his most beloved school-fellow, and who forsook the world to embrace a monastic life, a little before our saint. After three years, he left the bishop's house to satisfy the importunities of his mother, but continued the same manner of life in her house, during the space of two years. He still saw frequently his friend Basil, and he prevailed on two of his school-fellows under Libanius to embrace an ascetic life; Theodorus, afterwards bishop of Mopsuestia, and Maximus, bishop of Seleucia. The former returned in a short time to the bar, and fell in love with a young lady called Hermione. John lamented his fall with bitter tears before God, and brought him back to his holy institute by two tender and pathetic exhortations to penance, "which breathe an eloquence above the power of what seems merely human," says Sozomen. Not long after, hearing that the bishops of the province were assembled at Antioch, and deliberated to raise him and Basil to the episcopal dignity, he privately withdrew, and lay hid till the vacant sees were filled. Basil was made bishop of Raphanæa near Antioch; and had no other resource in his grief for his promotion, but in tears and complaints against his friend who had betrayed him into so perilous a charge. John, being then twenty-six years old, wrote to him in his own justification six incomparable books, *Of the Priesthood*.

Four years after, in 374, he retired into the mountains near Antioch, among certain holy anchorets who peopled them, and whose manner of life is thus described by our saint:[6] They devoted all the morning to prayer, pious reading, and meditating on the holy scriptures. Their food was bread with a little salt; some added oil, and those who were very weak, a few herbs or pulse; no one ever ate before sunset. After the refecton it was allowed to converse with one another, but only on heavenly things. They always closed their night-prayers with the remembrance of the last judgment, to excite themselves to a constant watchfulness and preparation; which practice St. Chrysostom earnestly recommends to all Christians with the evening examination.[7] These monks had no other bed than a mat spread on the bare ground. Their garments were made of the rough hair of goats or camels, or of old skins, and such as the poorest beggars would not wear, though some of them were of the richest families, and had been tenderly brought up. They wore no shoes; no one possessed any thing as his own; even their poor necessaries were all in common. They inherited their estates only to distribute them among the poor; and on them, and in hospitality to

strangers, they bestowed all the spare profits of their work. They all used the same food, wore a uniform habit, and by charity were all one heart. The cold words mine and thine, the baneful source of lawsuits and animosities among men, were banished from their cells. They rose at the first crowing of the cock, that is, at midnight, being called up by the superior; and after the morning hymns and psalms, that is, matins and lauds, all remained in their private cells, where they read the holy scriptures, and some copied books. All met in the church at the canonical hours of tierce, sext, none, and vespers, but returned to their cells, none being allowed to speak, to jest, or to be one moment idle. The time which others spend at a table, or in diversions, they employed in honoring God; even their meal took up very little time, and after a short sleep, (according to the custom of hot countries,) {236} they resumed their exercises, conversing not with men but with God, with the prophets and apostles in their writings and pious meditation; and spiritual things were the only subject of their entertainment. For corporal exercise they employed themselves in some mean manual labor, such as entertained them in humility, and could not inspire vanity or pride: they made baskets, tilled and watered the earth, hewed wood, attended the kitchen, washed the feet of all strangers, and waited on them without distinction, whether they were rich or poor. The saint adds, that anger, jealousy, envy, grief, and anxiety for worldly goods and concerns, were unknown in these poor cells; and he assures us, that the constant peace, joy, and pleasure which reigned in them, were as different from the bitterness and tumultuous scenes of the most brilliant worldly felicity, as the security and calmness of the most agreeable harbor are, from the dangers and agitation of the most tempestuous ocean. Such was the rule of these cenobites, or monks who lived in community. There were also hermits on the same mountains who lay on ashes, wore sackcloth, and shut themselves up in frightful caverns, practising more extraordinary austerities. Our saint was at first apprehensive that he should find it an insupportable difficulty to live without fresh bread, use the same stinking oil for his food and for his lamp, and inure his body to hard labor under so great austerities.[8] But by courageously despising this apprehension, in consequence of a resolution to spare nothing by which he might learn perfectly to die to himself; he found the difficulty entirely to vanish in the execution. Experience shows that in such undertakings, the imagination is alarmed not so much by realities as phantoms, which vanish before a courageous heart which can look them in the face with contempt. Abbot Rancé, the reformer of la Trappe, found more difficulty in the thought of rising without a fire in winter, in the beginning of his conversion, than he did in the greatest severities which he afterwards practised. St. Chrysostom passed four years under the conduct of a veteran Syrian monk, and afterwards two years in a cave as a hermit. The dampness of this abode brought on him a dangerous distemper,

and for the recovery of his health he was obliged to return into the city. By this means he was restored to the service of the church in 381, for the benefit of innumerable souls. He was ordained deacon by St. Meletius that very year, and priest by Flavian in 386, who at the same time constituted him his vicar and preacher, our saint being then in the forty-third year of his age.[9] He discharged all the duties of that arduous station during twelve {237} years, being the hand and the eye of his bishop, and his mouth to his flock. The instruction and care of the poor he regarded as his first obligation: this he always made his favorite employment and his delight. He never ceased in his sermons to recommend their cause and the precept of alms deeds to the people. Antioch, he supposed, contained at that time one hundred thousand Christian souls: all these he fed with the word of God, preaching several days in the week, and frequently several times on the same day. He confounded the Jews and Pagans, also the Anomæans, and other heretics. He abolished the most inveterate abuses, repressed vice, and changed the whole face of that great city. It seemed as if nothing could withstand the united power of his eloquence, zeal, and piety.

Theodosius I., finding himself obliged to levy a new tax on his subjects, on occasion of his war with Maximus, who had usurped the Western empire in 387, the populace of Antioch, provoked at the demand, mutinied, and discharged their rage on the emperor's statue, those of his father, his two sons, and his late consort, Flavilla, dragged them with ropes through the streets, and then broke them to pieces. The magistrates durst not oppose the rabble in their excesses. But as soon as their fury was over, and that they began to reflect on what they had been guilty of, and the natural consequences of their extravagances, they were all seized with such terror and consternation, that many abandoned the city, others absconded, and scarce any durst appear publicly in the streets. The magistrates in the mean time were filling the prisons with citizens, in order to their trials, on account of their respective share in the combustion. Their fears were heightened on the arrival of two officers dispatched from Constantinople to execute the emperor's orders with regard to the punishment of the rioters. The reports which were spread abroad on this occasion imported, that the emperor would cause the guilty to be burned alive, would confiscate their estates, and level the city with the ground. The consternation alone was a greater torment than the execution itself could have been. Flavian, notwithstanding his very advanced age, and though his sister was dying when he left her, set out without delay in a very severe season of the year, to implore {238} the emperor's clemency in favor of his flock. Being come to the palace, and admitted into the emperor's presence, he no sooner perceived that prince but he stopped at a distance, holding down his head, covering his face, and speaking only by his tears, as though himself had been guilty. Thus he remained for some

time. The emperor seeing him in this condition, carrying, as it were, the weight of the public guilt in his breast, instead of employing harsh reproaches, as Flavian might naturally have expected, summed up the many favors he had conferred on that city, and said at the conclusion of each article: "Is this the acknowledgment I had reason to expect? Is this their return for my love? What cause of complaint had they against me? Had I ever injured them? But granting that I had, what can they allege for extending their insolence even to the dead? Had they received any wrong from them? Why were they to be insulted too? What tenderness have I not shown on all occasions for their city? Is it not notorious that I have given it the preference in my love and esteem to all others, even to that which gave me birth? Did not I always express a longing desire to see it, and that it gave the highest satisfaction to think I should soon be in a condition of taking a journey for this purpose?"

Then the holy bishop, being unable to bear such stinging reproaches or vindicate their conduct, made answer: "We acknowledge, Sir, that you have on all occasions favored us with the greatest demonstrations of your singular affection; and this it is that enhances both our crime and our grief, that we should have carried our ingratitude to such a pitch as to have offended our best friend and greatest benefactor: hence, whatever punishment you may inflict upon us, it will still fall short of what we deserve. But alas! the evil we have done ourselves is worse than innumerable deaths: for what can be more afflicting than to live, in the judgment of all mankind, guilty of the blackest ingratitude, and to see ourselves deprived of your sweet and gracious protection, which was our bulwark. We dare not look any man in the face; no, not the sun itself. But as great as our misery is, it is not irremediable; for it is in your power to remove it. Great affronts among private men have often been the occasion of great charity. When the devil's envy had destroyed man, God's mercy restored him. That wicked spirit, jealous of our city's happiness, has plunged her into this abyss of evils, out of which you alone can rescue her. It is your affection, I dare say it, which has brought them upon us, by exciting the jealousy of the wicked spirits against us. But, like God himself, you may draw infinite good out of the evil which they intended us. If you spare us, you are revenged on them.

"Your clemency on this occasion will be more honorable to you than your most celebrated victories. It will adorn your head with a far brighter diadem than that which you wear, as it will be the fruit only of your own virtue. Your statues have been thrown down: if you pardon this insult, you will raise yourself others, not of marble or brass, which time destroys, but such as will exist eternally in the hearts of all those who will hear of this action. Your predecessor, Constantine the Great, when importuned by his courtiers to exert his vengeance on some seditious people that had disfigured his statues by throwing stones at

them, did nothing more than stroke his face with his hand, and told them, smiling, that he did not feel himself hurt. This his saying is yet in the mouths of all men, and a more illustrious trophy to his memory than all the cities which he built, than all the barbarous nations which he subdued. Remember your own memorable saying, when you ordered the prisons to be opened, and the criminals to be pardoned at the feast of Easter: 'Would to God I were able in the same manner to open the graves, and restore the dead to life!' That time is now come. {239} Here is a city whose inhabitants are already dead; and is, as it were, at the gates of its sepulchre. Raise it then, as it is in your power to do, without cost or labor. A word will suffice. Suffer it by your clemency to be still named among the living cities. It will then owe more to you than to its very founder. He built it small, you will raise it great and populous. To have preserved it from being destroyed by barbarians would not have been so great an exploit, as to spare it on such an occasion as now offers.

"Neither is the preservation of an illustrious city the only thing to be considered; your own glory, and, above all, the honor of the Christian religion, are highly interested in this affair. The Jews and Pagans, all barbarous nations, nay, the whole world, have their eyes fixed on you at this critical juncture; all are waiting for the judgment you will pronounce. If it be favorable, they will be filled with admiration, and will agree to praise and worship that God, who checks the anger of those who acknowledge no master upon earth, and who can transform men into angels; they will embrace that religion which teaches such sublime morality. Listen not to those who will object that your clemency on this occasion may be attended with, and give encouragement to the like disorders in other cities. That could only happen, if you spared for want of a power to chastise: but whereas you do not divest yourself, by such an act of clemency, of this power, and as by it you endear and rivet yourself the more in the affections of your subjects, this, instead of encouraging such insults and disorders, will rather the more effectually prevent them. Neither immense sums of money, nor innumerable armies, could ever have gained you so much the hearts of your subjects and their prayers for your person and empire, as will this single action. And if you stand fair for being such a gainer from men, what rewards may you not reasonably expect from God? It is easy for a master to punish, but rare and difficult to pardon.

"It will be extremely glorious to you to have granted this pardon at the request of a minister of the Lord, and it will convince the world of your piety, in that you overlooked the unworthiness of his person, and respected only the power and authority of that Master who sent him. For though deputed immediately by the inhabitants of Antioch to deprecate your just displeasure on this occasion, it is not only in their name

that I appear in this place, for I am come from the sovereign Lord of men and angels to declare to you in his name, that, if you pardon men their faults, he will forgive you your sins. Call to mind then that dreadful day on which we shall all be summoned to give in an account of all our actions. Reflect on your having it now in your power, without pain or labor, to efface your sins, and to find mercy at that terrible tribunal. You are about to pronounce your own sentence. Other ambassadors bring gold, silver, and other like presents, but as for me, I offer nothing but the law of God, and entreat you to imitate his example on the cross." He concluded his harangue by assuring the emperor that if he refused to pardon the city, he would never more return to it, nor look upon that city as his country, which a prince of his humane disposition could not prevail upon himself to pardon.

This discourse had its desired effect on the emperor, who with much difficulty suppressed his tears while the bishop spoke, whom he answered in these few words: "If Jesus Christ, the Lord of all things, vouchsafed to pardon and pray for those very men that crucified him, ought I to hesitate to pardon them who have offended me? I, who am but a mortal man like them, and a servant of the same Master." The patriarch, overjoyed at his success, prostrated himself at the emperor's feet, wishing him a reward for such an action suitable to its merit. And whereas the prelate made an offer of passing the feast of Easter with the emperor at Constantinople, he, to {240} testify how sincerely he was reconciled to the city of Antioch, urged his immediate return, saying: "Go, Father, delay not a moment the consolation your people will receive at your return, by communicating to them the assurances of the pardon I grant them; I know they must be in great affliction." The bishop set out accordingly; but, to delay as little as possible the joy of the citizens, he dispatched a courier before him with the emperor's letter of pardon, which produced a comfortable change in the face of affairs. The bishop himself arrived time enough before Easter to keep that solemnity with his people. The joy and triumph of that city could not be greater; it is elegantly described by St. Chrysostom, extolling above all things the humility and modesty of Flavian, who attributed the whole change of Theodosius's mind, and all the glory of the action, to God alone. The discourse which Flavian addressed to the emperor, except the introduction, had been composed by St. Chrysostom, who recited it to the people to comfort them, and ceased not strongly to exhort them to penance, and the fervent exercise of good works, during the whole time of their bishop's absence.[10] After this storm our saint continued his labors with unwearied zeal, and was the honor, the delight, and the darling not of Antioch only but of all the East, and his reputation spread itself over the whole empire.[11] But God was pleased to call him to glorify his name on a new theatre, where he prepared for his virtue other trials, and other crowns.

St. Chrysostom had been five years deacon, and twelve years priest, when Nectarius, bishop of Constantinople, dying in 397, the emperor Arcadius, at the suggestion of Eutropius the eunuch, his chamberlain, resolved to procure the election of our saint to the patriarchate of that city. He therefore dispatched a secret order to the count of the East, enjoining him to send John to Constantinople, but by some stratagem; lest his intended removal, if known at Antioch, should cause a sedition, and be rendered impracticable. The count repaired to Antioch, and desiring the saint to accompany him out of the city to the tombs of the martyrs, on the pretence of devotion, he there delivered him into the hands of an officer sent on purpose, who, taking him into his chariot, conveyed him with all possible speed to the imperial city. Theophilus, patriarch of Alexandria, a man of a proud and turbulent spirit, was come thither to recommend a creature of his own to that dignity. He endeavored by illegal practices secretly to traverse the canonical promotion of our saint; but was detected, and threatened to be accused in a synod. Whereupon he was glad to desist from his intrigues, and thus John was consecrated by him on the 26th of February, in 398.[12] In regulating his own conduct and his domestic concerns, he retrenched all the great expenses which his predecessors had entailed on their dignity, which he looked upon as superfluous, and an excessive prodigality, and these sums he applied to the relief of the poor, especially of the sick. For this purpose he erected and maintained several numerous hospitals, under the government of holy and charitable priests, and was very careful that all the servants and attendants were persons of great virtue, tenderness, compassion, and prudence. His own family being settled in good order, the next thing he took in hand after his promotion was the reformation of his clergy. This he forwarded by zealous exhortations and proper rules for their conduct, tending both to their sanctification and exemplarity. And to give these his endeavors their due force, he lived an exact model of what he inculcated to others: but his zeal exasperated the tepid part of that order, and raised a storm against himself. The immodesty {241} of women in their dress in that gay capital excited in him sentiments of the most just abhorrence and indignation. Some young ladies seemed to have forgot that clothing is the covering of the ignominy of sin, and ought to be an instrument of penance, and a motive of confusion and tears, not of vanity. But the exhortations of St. Chrysostom moved many to despise and lay aside the use of purple, silks, and jewels. It was a far more intolerable scandal that some neglected to cover their necks, or used such thin veils as served only to invite the eyes of others more boldly. Our saint represented to such persons that they were in some respects worse than public prostitutes: for these hide their baits at home only for the wicked: "but you," said he, "carry your snare everywhere, and spread your nets publicly in all places. You allege, that you never invited others to sin. You did not by your

tongue, but you have done it by your dress and deportment more effectually than you could by your voice: when you have made another to sin in his heart, how can you be innocent? You sharpened and drew the sword: you gave the thrust by which the soul is wounded.[13] Tell me, whom does the world condemn? whom do judges punish? Those who drink the poison, or those who prepare and give the fatal draught? You have mingled the execrable cup; you have administered the potion of death: you are so much more criminal than poisoners, as the death which you cause is the more terrible; for you murder not the body, but the soul. Nor do you do this to enemies; nor compelled by necessity, nor provoked by any injury; but out of a foolish vanity and pride. You sport yourselves in the ruin of the souls of others, and make their spiritual death your pastime." Hence he infers, how false and absurd their excuse is in saying, they mean no harm. These and many other scandals he abolished. He suppressed the wicked custom of swearing, first at Antioch, then at Constantinople. By the invincible power of his eloquence and zeal he tamed the fiercest sinners, and changed them into meek lambs: he converted an incredible number of idolaters and heretics.[14] His mildness towards sinners was censured by the Novatians; he invited them to repentance with the compassion of the most tender father, and was accustomed to cry out: "If you are fallen a second time, or even a thousand times into sin, come to me and you shall be healed." [15] But he was firm and severe in maintaining discipline, though without harshness; to impenitent sinners he was inflexible. To mention one instance of the success of his holy zeal out of the many which his sermons furnish; in the year 399, the second of his episcopacy, on Wednesday in Holy Week, so violent a rain fell as to endanger the corn, and threaten the whole produce of the country. Hereupon public processions were made to the church of the apostles by the bishop and people, to avert the scourge by imploring the intercession chiefly of St. Peter, St. Andrew, (who is regarded as the founder of the church of Byzantium,) St. Paul, and St. Timothy.[16] The rain ceased, but not their fears. Therefore they all crossed the Bosphorus to the church of SS. Peter and Paul, on the opposite side of the water. This danger was scarce over, when on the Friday following many ran to see certain horse-races, and on Holy Saturday to games exhibited at the theatre. The good bishop was pierced to the quick with grief, and on the next day, Easter-Sunday, preached a most zealous and eloquent sermon, Against the Games and Shows of the Theatre and Circus. Indignation made him not so much as mention the paschal solemnity;{242} but by an abrupt exordium he burst into the most vehement pathos, as follows: "Are these things to be borne? Can they be tolerated? I appeal to yourselves, be you your own judges. Thus did God expostulate with the Jews." [17] This exclamation he often repeated to assuage his grief. He put the people in mind of the sanctity of our faith; of the rigorous account we must give to God of all our moments, and the obligation of

-serving him incumbent on us from his benefits, who has made for us the heaven and earth, the sun, light, rivers, &c. The saint grieved the more, because, after all, they said they had done no harm, though they had murdered not only their own souls, but also those of their children. "And how will you," said he, "after this approach the holy place? How will you touch the heavenly food? Even now do I see you overwhelmed with grief, and covered with confusion. I see some striking their foreheads, perhaps those who have not sinned, but are moved with compassion for their brethren. On this account do I grieve and suffer, that the devil should make such a havoc in such a flock. But if you join with me, we will shut him out. By what means? If we seek out the wounded, and snatch them out of his jaws. Do not tell me their number is but small: though they are but ten, this is a great loss: though but five, but two, or only one. The shepherd leaving ninety-nine, did not return till he had completed his number by recovering that sheep which was lost. Do not say, it is only one; but remember that it is a soul for which all things visible were made; for which laws were given, miracles wrought, and mysteries effected: for which God spared not his only Son. Think how great a price hath been paid for this one sheep, and bring him back to the fold. If he neither hears your persuasions nor my exhortations, I will employ the authority with which God hath invested me." He proceeds to declare such excommunicated. The consternation and penance of the city made the holy pastor forbear any further censure, and to commend their conversion. Palladius writes that he had the satisfaction to see those who had been the most passionately fond of the entertainments of the stage and circus, moved by his sermons on that subject, entirely renounce those schools of the devil. God is more glorified by one perfect soul than by many who serve him with tepidity. Therefore, though every individual of his large flock was an object of his most tender affection and pastoral concern, those were particularly so, who had secluded themselves from the world by embracing a religious state of life, the holy virgins and nuns. Describing their method of life, he says:[18] Their clothing was sackcloth, and their beds only mats spread on the floor; that they watched part of the night in prayer, walked barefoot, never ate before evening, and never touched so much as bread, using no other food than pulse and herbs, and that they were always occupied in prayer, manual labor, or serving the sick of their own sex. The spiritual mother, and the sun of this holy company, St. Nicareta, is honored December the 27th. Among the holy widows who dedicated themselves to God under the direction of this great master of saints, the most illustrious were the truly noble ladies St. Olympias, Salvina, Procula, and Pantadia. This last (who was the widow of Timasus, formerly the first minister to the emperor) was constituted by him deaconess of the church of Constantinople. Widows he considered as by their state called to a life of penance, retirement, and devotion; and he spared no exhortations or endeavors to engage them faithfully to correspond to the

divine grace, according to the advice which St. Paul gives them.[19] St. Olympias claimed the privilege of furnishing the expenses of the saint's {243} frugal table. He usually ate alone: few would have been willing to dine so late, or so coarsely and sparingly as he did; and he chose this to save both time and expenses: but he kept another table in a house near his palace, for the entertainment of strangers, which he took care should be decently supplied. He inveighed exceedingly against sumptuous banquets. All his revenues he laid out on the poor; for whose relief he sold the rich furniture which Nectarius had left; and once, in a great dearth, he caused some of the sacred vessels to be melted down for that purpose. This action was condemned by Theophilus, but is justly regarded by St. Austin as a high commendation of our holy prelate. Besides the public hospital near his cathedral, and several others which he founded and maintained, he erected two for strangers. His own patrimony he had given to the poor long before, at Antioch. His extraordinary charities obtained him the name of John of alms-deeds.[20] The spiritual necessities of his neighbor were objects of far greater compassion to his tender charity. His diocese, nay, the whole world, he considered as a great hospital of souls, spiritually blind, deaf, sick, and in danger of perishing eternally; many standing on the brink, many daily falling from the frightful precipice into the unquenchable lake. Not content with tears and supplications to the Father of mercies for their salvation, he was indefatigable in labors and in every endeavor to open their eyes; feared no dangers, no not death itself in its most frightful shapes, to succor them in their spiritual necessities, and prevent their fall. Neither was this pastoral care confined to his own flock or nation: he extended it to the remotest countries. He sent a bishop to instruct the Nomades or wandering Scythians: another, an admirable man, to the Goths. Palestine, Persia, and many other distant provinces felt the most beneficent influence of his zeal. He was himself endued with an eminent spirit of prayer: this he knew to be the great channel of heavenly graces, the cleanser of the affections of the soul from earthly dross, and the means which renders them spiritual and heavenly, and makes men angels, even in their mortal body. He was therefore particularly earnest in inculcating this duty, and in instructing others in the manner of performing it. He warmly exhorted the laity to rise to the midnight office of matins together with the clergy: "Many artisans," said he, "watch to labor, and soldiers watch as sentries; and cannot you do as much to praise God?"[21] He observes, that the silence of the night is peculiarly adapted to devout prayer, and the sighs of compunction: which exercise we ought never to interrupt too long; and by watching, prayer becomes more earnest and powerful. Women he will not have to go easily abroad to church in the night-time; but advises that even children rise in the night to say a short prayer, and as they cannot watch long be put to bed again: for thus they will contract from their infancy a habit of watching, and a Christian's whole house will be

converted into a church. The advantages and necessity of assiduous prayer he often recommends with singular energy; but he expresses himself on no subject with greater tenderness and force than on the excess of the divine love, which is displayed in the holy Eucharist, and in exhorting the faithful to the frequent use of that heavenly sacrament. St. Proclus says,[22] that he abridged the liturgy of his church. St. Nilus[23] assures us that he was often favored with visions of angels in the church during the canonical hours, surrounding the altars in troops during the celebration of the divine mysteries, and at the communion of the people. The saint himself confidently avers {244} that this happens at those times,[24] which he confirms by the visions of several hermits.

The public concerns of the state often called on the saint to afford the spiritual succors of his zeal and charity. Eutropius was then at the head of affairs. He was a eunuch, and originally a slave, but had worked himself into favor with the emperor Arcadius. In 395 he was instrumental in cutting off Rufinus, the chief minister, who had broke out into an open rebellion, and he succeeded the traitor in all his honors: golden statues were erected to him in several parts of the city, and what Claudian, Marcellinus in his chronicle, Suidas, and others, represent as the most monstrous event that occurs in the Roman Fasti, was declared consul, though a eunuch. Being placed on so high a pinnacle, a situation but too apt to turn the strongest head, forgetful of himself and the indispensable rules of decency and prudence, it was not long before he surpassed his predecessor in insolence, ambition, and covetousness. Wholesome advice, even from a Chrysostom, served only to exasperate a heart devoted to the world, and open to flatterers, who added continually new flames to its passions. In the mean time, the murmurs and indignation of the whole empire at the pride and avarice of Eutropius were a secret to him, till the pit was prepared for his fall. Gainas, general of the auxiliary Goths in the imperial army, was stirred up to revenge an affront which his cousin Trigibildus, a tribune, had received from the haughty minister. At the same time the empress Eudoxia, having been insulted by him, ran to the emperor, carrying her two little babes in her arms, and cried out for justice against the insolent servant. Arcadius, who was as weak in abandoning, as he was imprudent in choosing favorites, gave orders that the minister should be driven out of the court, and his estates confiscated. Eutropius found himself in a moment forsaken by all the herds of his admirers and flatterers, without one single friend, and fled for protection to the church, and to those very altars whose immunities he had infringed and violated. The whole city was in an uproar against him; the army called aloud for his death, and a troop of soldiers surrounded the church with naked swords in their hands, and fire in their eyes. St. Chrysostom went to the emperor, and easily obtained of him that the unhappy criminal

might be allowed to enjoy the benefit of sanctuary; and the soldiers were prevailed upon, by the tears of the emperor and the remonstrances of the bishop, to withdraw. The next day the people flocked to behold a man whose frown two days before made the whole world to tremble, now laying hold of the altar, gnashing his teeth, trembling and shuddering, having nothing before his eyes but drawn swords, dungeons, and executioners. St. Chrysostom on this occasion made a pathetic discourse on the vanity and treachery of human things, the emptiness and falsehood of which he could not find a word emphatical enough to express. The poor Eutropius could not relish such truths a few days ago, but now found his very riches destructive. The saint entreated the people to forgive him whom the emperor, the chief person injured, was desirous to forgive: he asked them how they could beg of God the pardon of their own sins if they did not pardon a man who then, by repentance, was perhaps a saint in the eyes of God. At this discourse not a single person in the church was able to refrain from tears, and all things seemed in a state of tranquillity.[25] Some days after, Eutropius left the church, hoping to escape privately out of the city, but was seized, and banished into Cyprus.[26] He was recalled a few months after, and being impeached {245} of high-treason was condemned and beheaded, chiefly at the instigation of Gainas; in compliance with whose unjust demands the weak emperor consented to the death of Aurelianus and Saturninus, two principal lords of his court. But St. Chrysostom, by several journeys, prevailed with the barbarian to content himself with their banishment, which they underwent, but were soon after recalled. As unjust concessions usually make rebels the more insolent, Gainas hereupon obliged the emperor to declare him commander-in-chief of all his troops. Yet even when his pride and power were at the highest, St. Chrysostom refused him the use of any Catholic church in Constantinople for the Arian worship. And when, some time after, he laid siege to that capital, the saint went out to him, and by kind expostulations prevailed on him to withhold his design and draw off his army. He was afterwards defeated in passing the Hellespont; and fleeing through the country of the Huns, was overthrown, and slain by them in 400.

This same year, 400, St. Chrysostom held a council of bishops in Constantinople; one of whom had preferred a complaint against his metropolitan Antoninus, the archbishop of Ephesus, which consisted of several heads, but that chiefly insisted on was simony.[27] All our saint's endeavors to discuss this affair being frustrated by the distance of places, he found it necessary, at the solicitation of the clergy and people of Ephesus, to go in person to that city, though the severity of the winter season, and the ill state of health he was then in, might be sufficient motives for retarding this journey. In this and the neighboring cities several councils were held, in which the archbishop of Ephesus and several other bishops in Asia, Lycia, and

Phrygia, were deposed for simony. Upon his return after Easter, in 401, having been absent a hundred days, he preached the next morning,[28] calling his people, in the transports of tender joy, his crown, his glory, his paradise planted with flourishing trees; but if any bad shrubs should be found in it, he promised that no pains should be spared to change them into good. He bid them consider if they rejoiced so much as they testified, to see him again who was only one, how great his joy must be which was multiplied in every one of them: he calls himself their bond-slave, chained to their service, but says, that slavery was his delight, and that during his absence he ever had them present to his mind, offering up his prayers for their temporal and spiritual welfare.

It remained that our saint should glorify God by his sufferings, as he had already done by his labors: and if we contemplate the mystery of the cross with the eyes of faith, we shall find him greater in the persecutions he sustained than in all the other occurrences of his life. At the same time we cannot sufficiently deplore the blindness of envy and pride in his enemies, as in the Pharisees against Christ himself. We ought to tremble for ourselves: if that passion does not make us persecute a Chrysostom, it may often betray us into rash judgments, aversions, and other sins, even under a cloak of virtue. The first open adversary of our saint was Severianus, bishop of Gabala, in Syria, to whom the saint had left the care of his church during his absence. This man had acquired the reputation of a preacher, was a favorite of the empress Eudoxia, and had employed all his talents and dexterity to establish himself in the good opinion of the court and people, to the prejudice of the saint, against whom he had preached in his own city. Severianus being obliged to leave Constantinople at the saint's return, he made an excellent discourse to his flock on the peace Christ came to establish on earth, and begged they would receive again Severianus, whom they {246} had expelled the city. Another enemy of the saint was Theophilus, patriarch of Alexandria, whom Sozomen, Socrates, Palladius, St. Isidore of Pelusium, and Synesius, accuse of avarice and oppressions to gratify his vanity in building stately churches; of pride, envy, revenge, dissimulation, and an incontrollable love of power and rule, by which he treated other bishops as his slaves, and made his will the rule of justice. His three paschal letters, which have reached us, show that he wrote without method, and that his reflections and reasonings were neither just nor apposite: whence the loss of his other writings is not much to be regretted. These spiritual vices sullied his zeal against the Anthropomorphites, and his other virtues. He died in 412, wishing that he had lived always in a desert, honoring the name of the holy Chrysostom, whose picture he caused to be brought to his bedside, and by reverencing it, showed his desire to make atonement for his past ill conduct towards our saint.[29] This turbulent man had driven from their retreat four abbots of Nitria, called the tall brothers, on a groundless

suspicion of Origenism, as appears from Palladius, though it was believed by St. Jerom, which is maintained by Baronius. St. Chrysostom admitted them to communion, but not till they had juridically cleared themselves of it in an ample manner.[30] This however was grievously resented by Theophilus: but the empress Eudoxia, who, after the disgrace of Eutropius, governed her husband and the empire, was the main spring which moved the whole conspiracy against the saint. Zozimus, a heathen historian, says, that her flagrant avarice, her extortions and injustices, knew no bounds, and that the court was filled with informers, calumniators, and harpies, who, being always on the watch for prey, found means to seize the estates of such as died rich, and to disinherit their children or other heirs. No wonder that a saint should displease such a court while he discharged his duty to God. He had preached a sermon against the extravagance and vanity of women in dress and pomp. This was pretended by some to have been levelled at the empress; and Severianus was not wanting to blow the coals. Knowing Theophilus was no friend to the saint, the empress, to be revenged of the supposed affront, sent to desire his presence at Constantinople, in order to depose him. He obeyed the summons with pleasure, and landed at Constantinople in June, 403, with several Egyptian bishops his creatures, refused to see or lodge with John, and got together a packed cabal of thirty-six bishops, the saint's enemies, in a church at Chalcedon, calling themselves the synod at the Oak, from a great tree which gave name to that quarter of the town. The heads of the impeachment drawn up against the holy bishop were: that he had deposed a deacon for beating a servant; that he had called several of his clergy base men; had deposed bishops out of his province; had ordained priests in his domestic chapel, instead of the cathedral; had sold things belonging to the church; that nobody knew what became of his revenues; that he ate alone; and that he gave the holy communion to persons who were not fasting: all which were false or frivolous. The saint held a legal council of forty bishops in the city at the same time; and refused to appear before that at the Oak, alleging most notorious infractions of the canons in their pretended council. The cabal proceeded to a sentence of deposition, which they sent to the city and to the emperor, to whom they also accused him of treason, for having called the empress Jezabel, a false assertion, as Palladius testifies. The emperor hereupon issued out an order for his banishment, but the execution of it was opposed by the people, who assembled about the great church to guard their pastor. {247} He made them a farewell sermon,[31] in which he spoke as follows: "Violent storms encompass me on all sides; yet I am without fear, because I stand upon a rock. Though the sea roar, and the waves rise high, they cannot sink the vessel of Jesus. I fear not death, which is my gain: not banishment, for the whole earth is the Lord's: nor the loss of goods; for I came naked into the world, and must leave it in the same condition. I despise all the terrors of the world and trample upon its

smiles and favor. Nor do I desire to live unless for your service. Christ is with me: whom shall I fear? Though waves rise against me: though the sea, though the fury of princes threaten me, all these are to me more contemptible than a spider's web. I always say: O Lord, may thy will be done: not what this or that creature wills, but what it shall please thee to appoint, that shall I do and suffer with joy. This is my strong tower: this is my unshaken rock: this is my staff that can never fail. If God be pleased that it be done, let it be so. Wheresoever his will is that I be, I return him thanks." He declared that he was ready to lay down a thousand lives for them, if at his disposal, and that he suffered only because he had neglected nothing to save their souls. On the third day after the unjust sentence given against him, having received repeated orders from the emperor to go into banishment, and taking all possible care to prevent a sedition, he surrendered himself, unknown to the people, to the count, who conducted him to Prænetum in Bithynia. After his departure his enemies entered the city with guards, and Severianus mounted the pulpit, and began to preach, pretending to show the deposition of the saint to have been legal and just. But the people would not suffer him to proceed, and ran about as if distracted, loudly demanding in a body the restoration of their holy pastor. The next night the city was shook with an earthquake. This brought the empress to reflect with remorse on what she had done against the holy bishop. She applied immediately to the emperor, under the greatest consternation, for his being recalled; crying out: "Unless John be recalled, our empire is undone:" and with his consent she dispatched letters the same night, inviting him home with tender expressions of affection and esteem, and protesting her ignorance of his banishment. Almost all the city went out to meet him, and great numbers of lighted torches were carried before him. He stopped to the suburbs, refusing to enter the city till he had been declared innocent by a more numerous assembly of bishops. But the people would suffer no delay: the enemies of the saint fled, and he resumed his functions, and preached to his flock. He pressed the emperor to call Theophilus to a legal synod: but that obstinate persecutor alleged that he could not return without danger of his life. However, Sozomen relates that threescore bishops ratified his return: but the fair weather did not last long. A silver statue of the empress having been erected on a pillar before the great church of St. Sophia, the dedication of it was celebrated with public games, which, besides disturbing the divine service, engaged the spectators in extravagances and superstition. St. Chrysostom had often preached against licentious shows; and the very place rendered these the more criminal. On this occasion, fearing lest his silence should be construed as an approbation of the thing, he, with his usual freedom and courage, spoke loudly against it. Though this could only affect the Manichæan overseer of those games, the vanity of the empress made her take the affront to herself, and her desires of revenge were

implacable.[32] His enemies were invited back: Theophilus {248} durst not come, but sent three deputies. Though St. John had forty-two bishops with him, this second cabal urged to the emperor certain canons of an Arian council of Antioch, made only to exclude St. Athanasius, by which it was ordained that no bishop who had been deposed by a synod, should return to his see till he was restored by another synod. This false plea overruled the justice of the saint's cause, and Arcadius sent him an order to withdraw. He refused to forsake a church committed to him by God, unless forcibly compelled to leave it. The emperor sent troops to drive the people out of the churches on Holy-Saturday, and the holy places were polluted with blood and all manner of outrages. The saint wrote to pope Innocent, begging him to declare void all that had been done; for no injustice could be more notorious.[33] He also wrote to beg the concurrence of certain other holy bishops of the West. The pope having received from Theophilus the acts of the false council at the Oak, even by them saw the glaring injustice of its proceedings, and wrote to him, exhorting him to appear in another council, where sentence should be given according to the canons of Nice, meaning by those words to condemn the Arian canons of Antioch. He also wrote to St. Chrysostom, to his flock, and several of his friends: and endeavored to redress these evils by a new council: as did also the emperor Honorius. But Arcadius and Eudoxia found means to prevent its assembling, the very dread of which made Theophilus, Severianus, and other ringleaders of the faction to tremble.

St. Chrysostom was suffered to remain at Constantinople two months after Easter. On Thursday, in Whitsun-week, the emperor sent him an order for his banishment. The holy man, who received it in the church, said to those about him, "Come, let us pray, and take leave of the angel of the church." He took leave of the bishops, and, stepping into the baptistery, also of St. Olympias and the other deaconesses, who were overwhelmed with grief and bathed in tears. He then retired privately out of the church, to prevent a sedition, and was conducted by Lucius, a brutish captain, into Bithynia, and arrived at Nice on the 20th of June, 404. After his departure, a fire breaking out, burnt down the great church and the senate-house, two buildings which were the glory of the city: but the baptistery was spared by the flames, as it were to justify the saint against his calumniators; for not one of the rich vessels was found wanting. In this senate-house perished the incomparable statues of the muses from Helicon, and other like ornaments, the most valuable then known: so that Zozimus looks upon this conflagration as the greatest misfortune that had ever befallen that city. Palladius ascribes the fire to the anger of heaven. Many of the saint's friends were put to the most exquisite tortures on this account, but no discovery could be made. The Isaurians plundered Asia, and the Huns several other provinces. Eudoxia ended her life and crimes in childbed on the 6th of October following,

five days after a furious hail-storm had made a dreadful havoc in the city. The emperor wrote to St. Nilus, to recommend himself and his empire to his prayers. The hermit answered him with a liberty of speech which became one who neither hoped nor feared any thing from the world. "How do you hope," said he, "to see Constantinople delivered from the destroying angel of God, after such enormities authorized by laws? after having banished the most blessed John, the pillar of the church, the lamp of truth, the trumpet of Jesus Christ!"[34] And again: "You have banished John, the greatest light of the earth:--At least, {249} do not persevere in your crime."[35] His brother, the emperor Honorius, wrote still in stronger terms,[36] and several others. But in vain; for certain implacable court ladies and sycophants, hardened against all admonitions and remorse, had much too powerful an ascendant over the unhappy emperor, for these efforts of the saint's friends to meet with success. Arsacius, his enemy and persecutor, though naturally a soft and weak man, was by the emperor's authority intruded into his see. The saint enjoyed himself comfortably at Nice: but Cucusus was pitched upon by Eudoxia for the place of his banishment. He set out from Nice in July, 404, and suffered incredible hardships from heats, fatigues, severity of guards, almost perpetual watchings, and a fever which soon seized him with pains in his breast. He was forced to travel almost all night, deprived of every necessary of life, and was wonderfully refreshed if he got a little clear water to drink, fresh bread to eat, or a bed to take a little rest upon. All he lamented was the impenitence of his enemies, for their own sake: calling impunity in sin, and honor conferred by men on that account, the most dreadful of all judgments.[37] About the end of August, after a seventy days' journey, he arrived at Cucusus, a poor town in Armenia, in the deserts of Mount Taurus. The good bishop of the place vied with his people in showing the man of God the greatest marks of veneration and civility, and many friends met him there, both from Constantinople and Antioch. In this place, by sending missionaries and succors, he promoted the conversion of many heathen countries, especially among the Goths, in Persia and Phoenicia. He appointed Constantius, his friend, a priest of Antioch, superior of the apostolic missions in Phoenicia and Arabia. The letters of Constantius are added to those of St. Chrysostom. The seventeen letters of our saint to St. Olympias might be styled treatises. He tells her,[38] "I daily exult and am transported with joy in my heart under my sufferings, in which I find a hidden treasure: and I beg that you rejoice on the same account, and that you bless and praise God, by whose mercy we obtain to such a degree the grace of suffering." He often enlarges on the great evils and most pernicious consequences of sadness and dejection of spirit, which he calls[39] "the worst of human evils, a perpetual domestic rack, a darkness and tempest of the mind, an interior war, a distemper which consumes the vigor of the soul, and impairs all her faculties." He shows[40] that sickness is the greatest of trials, a

time not of inaction, but of the greatest merit, the school of all virtues, and a true martyrdom. He advises her to use physic, and says it would be a criminal impatience to wish for death to be freed from sufferings. He laments the fall of Pelagius, whose heresies he abhorred. He wrote to this lady his excellent treatise, That no one can hurt him who does not hurt himself. Arsacius dying in 405, many ambitiously aspired to that dignity, whose very seeking it was sufficient to prove them unworthy. Atticus, one of this number, a violent enemy to St. Chrysostom, was preferred by the court, and placed in his chair. The pope refused to hold communion with Theophilus or any of the abettors of the persecution of our saint.[41] He and the emperor Honorius sent five bishops to Constantinople to insist on a council, and that, in the mean time, St. Chrysostom should be restored to his see, his deposition having been notoriously unjust.[42] But the deputies were cast into prison in Thrace, because they refused to communicate with Atticus. The persecutors saw that, if the council was held, they would be inevitably condemned and deposed by it, therefore they stuck at nothing to prevent its meeting. The incursions of the Isaurian plunderers obliged St. Chrysostom to take shelter in the castle of Arabissus, on{250} Mount Taurus. He enjoyed a tolerable state of health during the year 406 and the winter following, though it was extremely cold in those mountains, so that the Armenians were surprised to see how his thin, weak body was able to support it. When the Isaurians had quitted the neighborhood, he returned to Cucusus. But his impious enemies, seeing the whole Christian world both honor and defend him, resolved to rid the world of him. With this view they procured an order from the emperor that he should be removed to Arabissus, and thence to Pytius, a town situated on the Euxine sea, near Colchis, at the extremity of the empire, on the frontiers of the Sarmatians, the most barbarous of the Scythians. Two officers were ordered to convey him thither in a limited number of days, through very rough roads, with a promise of promotion, if, by hard usage, he should die in their hands. One of these was not altogether destitute of humanity, but the other could not bear to hear a mild word spoken to him. They often travelled amidst scorching heats, from which his head, that was bald, suffered exceedingly. In the most violent rains they forced him out of doors, obliging him to travel till the water ran in streams down his back and bosom. When they arrived at Comana Pontica, in Cappadocia, he was very sick; yet was hurried five or six miles to the martyrdom or chapel in which lay the relics of the martyr St. Basiliscus.[43] The saint was lodged in the oratory of the priest. In the night, that holy martyr appearing to him, said, "Be of good courage, brother John; to-morrow we shall be together." The confessor was filled with joy at this news, and begged that he might stay there till eleven o'clock. This made the guards drag him out the more violently; but when they had travelled four miles, perceiving him in a dying condition, they brought him back to the oratory. He there changed all his clothes to his

very shoes, putting on his best attire, which was all white, as if he meant it for his heavenly nuptials. He was yet fasting, and having received the holy sacrament, poured forth his last prayer, which he closed with his usual doxology: Glory be to God for all things. Having said Amen, and signed himself with the sign of the cross, he sweetly gave up his soul to God on the feast of the exaltation of the holy cross, the 14th of September, as appears from the Menæa, in 407, having been bishop nine years and almost seven months.[44]

His remains were interred by the body of St. Basiliscus, a great concourse of holy virgins, monks, and persons of all ranks from a great distance flocking to his funeral. The pope refused all communion with those who would not allow his name a place in the Dyptics or registers of Catholic bishops deceased. It was inserted at Constantinople by Atticus, in 417, and at Alexandria, by St. Cyril, in 419: for Nestorius tells him that he then venerated the ashes of John against his will.[45] His body was translated to Constantinople in 434, by St. Proclus, with the utmost pomp, the emperor Theodosius and his sister Pulcheria accompanying St. Proclus in the procession, and begging pardon for the sins of their parents, who had unadvisedly persecuted this servant of God. The precious remains were laid in the church of the apostles, the burying-place of the emperors and bishops, on the 27th of January, 438; on which day he is honored by the Latins: {251} but the Greeks keep his festival on the 13th of November.[46] His ashes were afterwards carried to Rome, and rest under an altar which bears his name in the Vatican church. The saint was low in stature; and his thin, mortified countenance bespoke the severity of his life. The austerities of his youth, his cold solitary abode in the mountains, and the fatigues of continual preaching, had weakened his breast, which occasioned his frequent distempers. But the hardships of his exile were such as must have destroyed a person of the most robust constitution. Pope Celestine, St. Austin, St. Nilus, St. Isidore of Pelusium, and others, call him the illustrious doctor of churches, whose glory shines on every side, who fills the earth with the light of his profound sacred learning, and who instructs by his works the remotest corners of the world, preaching everywhere, even where his voice could not reach. They style him the wise interpreter of the secrets of God, the sun of the whole universe, the lamp of virtue, and the most shining star of the earth. The incomparable writings of this glorious saint, make his standing and most authentic eulogium.

In the character which St. Chrysostom has in several places drawn of divine and fraternal charity and holy zeal, we have a true portraiture of his holy soul. He excellently shows, from the words of our Lord to St. Peter,[47] that the primary and essential disposition of a pastor of souls is a pure and most ardent love of God, whose love for these souls

is so great, that he has delivered his Son to death for them. Jesus Christ shed his blood to save this flock, which he commits to the care of St. Peter. Nothing can be stronger or more tender than the manner in which this saint frequently expresses his charity and solicitude for his spiritual children.[48] When he touches this topic, his words are all fire and flame, and seem to breathe the fervor of St. Peter, the zeal of St. Paul, and the charity of Moses. This favorite of God was not afraid, for the salvation of his people, to desire to be separated from the company of the saints, provided this could have been done without falling from the love of God; though he knew that nothing would more closely unite him forever to God, than this extraordinary effort of his love. The apostle of nations desired to be an anathema for his brethren, and for their salvation;[49] and the prince of the apostles gave the strongest proof of the ardor of his love for Christ, by the floods of tears which he shed for his flock. From the same furnace of divine love, St. Chrysostom drew the like sentiments towards his flock, joined with a sovereign contempt of all earthly things; another distinguishing property of charity, which he describes in the following words:[50] "Those who burn with a spiritual love, consider as nothing all that is shining or precious on earth. We are not to be surprised if we understand not this language, who have no experience of this sublime virtue. For whoever should be inflamed with the fire of the perfect love of Jesus Christ, would be in such dispositions with regard to the earth, that he would be indifferent both to its honors and to its disgrace, and would be no more concerned about its trifles than if he was alone in the world. He would despise sufferings, scourges, and dungeons, as if they were endured in another's body, not in his own; and would be as insensible to the pleasures and enjoyments of the world; as we are to the bodies of the dead, or as the dead are to their own bodies. He would be as pure from the stain of any inordinate passions, as gold perfectly refined is from all rust or spot. And as flies beware of falling into the flames, and keep at a distance, so irregular passions dare not approach him."

Footnotes:

1. S. Chrys. ad Vid. jun. t. 1, p. 340.
2. Sozom. l. 8, c. 22.
3. Liban. ep. ad Joan. apud S. Isidor. Pelus. l. 2, ep. 42.
4. L. 3, de Sacerd. c. 14, p. 390.
5. L. 3, de Sacerd. c. 14.
6. Hom. 72 (ol. 73) and 69 (ol. 69,) in Matt. Hom. 14, in 1 Tim. t. 11, pp. 628, 630, {}3, contra vitup. vita Mon. c. 14.
7. Lib. de Compunct. p. {}32.
8. Lib. 1, de Compunct. &c.
9. Flavian l. was a native of Antioch, of honorable extraction, and possessed of a plentiful estate, which he employed in the service of

the church and relief of the poor. He was remarkably grave and serious, and began early to subdue his flesh by austerities and abstinence, in which he remitted nothing even in his old age. Thus was his heart prepared to receive and cherish the seeds of divine grace, the daily increase of which rendered him so conspicuous in the world, and of such advantage to the church. The Arians being at that time masters of the church of Antioch, Flavian and his associate Diodorus, afterwards bishop of Tarsus, equally distinguished by their birth, fortune, learning, and virtue, were the great supports of the flock St. Eustathius had been forced to abandon. In 348, they undertook the defence of the Catholic faith against Leontius, the Arian bishop, who made use of all his craft and authority to establish Arianism to that city; one of whose chief expedients was to promote none to holy orders but Arians. The scarcity of Catholic pastors, on this account called for all their zeal and charity in behalf of the abandoned flock. The Arians being in possession of the churches to the city, these two zealous laymen assembled them without the walls, at the tombs of the martyrs, for the exercise of religious duties. They introduced among them the manner of singing psalms alternately, and of concluding each psalm with _Glory be to the Father, Son, and Holy Ghost; as it was,_ &c., which pious custom was soon after spread over all the eastern and western churches. Theodoret (l. 2, c. 19) says, that Flavian and Diodorus were the first who directed the psalms to be sung in this manner by two choirs: though Socrates (l. 6, c. 8) attributes its institution to St. Ignatius the martyr: who having, as he there relates, heard angels in a vision singing the divine praises alternately, instituted that manner of singing in the church of Antioch; but this might have been disused. Pliny's famous letter to Trajan shows, that singing was then in use among the Christians in Bithynia; and it appears from Philo, that the Therapeuts did the same before that time. Leontius stood so much in awe of Flavian and Diodorus while they were only laymen, that in compliance with their demands he deposed Aëtius that most impious and barefaced blasphemer of all the Arians, from the rank of deacon.

St. Meletius, on his being promoted to the see of Antioch, about the year 361, raised these both to the priesthood, and they took care of that church, as his delegates, during his banishment by Constantius. Thus they continued together their zealous labors till Diodorus was made bishop of Tarsus. In 381, St. Meletius took Flavian with him to the general council which was assembled at Constantinople; but dying in that capital, Flavian was chosen to succeed him. His life was a perfect copy of the eminent episcopal virtues, and especially of the meekness, the candor, and affability of his worthy predecessor.

Unhappily the schism, which for a long time had divided the church of Antioch, was not yet extinguished. The occasion was this: after the death of St. Eustathius, they could not agree in the choice of his successor; those who were most attached to this holy prelate, with St. Athanasius and the West, followed Paulinus: the Apollinarists declared for Vitalis: and the greatest body of the orthodox of Antioch, with Flavian, Diodorus, and all the East, adhered to St. Meletius, who, as we have seen already, was succeeded by Flavian. Paulinus, bishop of that part of the Catholics called Eustathians, from their attachment to that prelate, though long since dead, still disputed that see with Flavian; but dying in 383, the schism of Antioch must have ended, had not his abettors kept open the breach by choosing Evagrius in his room; though it does not appear that he had one bishop in communion with him, Egypt and the West being now neuter, and the East all holding communion with Flavian. Evagrius dying in 395, the Eustathians, though now without a pastor, still continued their separate meetings, and kept up the schism several years longer. St. Chrysostom being raised to the see of Constantinople, in 398, labored hourly to abolish this fatal schism, which was brought about soon after by commissioners constituted for this purpose by the West, Egypt, and all the other parties concerned, and the Eustathians received Flavian as their bishop. In the year 404, when St. Chrysostom was banished, Flavian testified his indignation against so unjust a proceeding, and wrote upon that subject to the clergy of Constantinople. But he did not live to be witness of all the sufferings his dear friend was to meet with, dying about three years before him, in 404. The general council of Chalcedon calls him blessed, (Conc. t. 4, p. 840,) and Theodoret (l. 5, c. 232) gives him the titles of the great, the admirable saint. St. Chrysostom is lavish in his praises of him. Flavian's sermons and other writings are all lost except his discourse to Theodosius, preserved by St. Chrysostom. No church or Martyrology, whether among the Greeks or Latins, ever placed Flavian I. of Antioch in the catalogue of the saints. Whence Chatelain, in his notes, speaking of St. Meletius, February the 12th, p. 630; and on St. Flavian of Constantinople, February the 17th, p. 685, expresses his surprise at the boldness of Baillet and some others, who, without regard to the decrees of Urban VIII., presumed to do it of their own private authority, and without any reason, have assigned for his feast the 21st of February. Chatelain, in his additions to his Universal Martyrology, p. 711, names him with the epithet of venerable only, on the 26th of September. He is only spoken of here, to answer our design of giving in the notes some account of the most eminent fathers of the church who have never been ranked among the saints. On St. Flavian II. of Antioch, banished by the emperor Anastasius with St. Elias of Jerusalem, for

their zeal in defending the council of Chalcedon against the Eutychians, see July {} 4th, on which these two confessors are commemorated in the Roman Martyrology.

10. St. Chrys. Hom. 21, ad Pap. Antioch. seu de Statius. t. 2.
11. Sozom. l. 8, c. 2, &c.
12. Socrat. c. 2. See Stilting, §35, p. 511.
13. St. Chrys. l. Quod regulares foeminæ, t. 1, p. 250.
14. Stilting, §41, p. 526.
15. Phot. Cod. 59. Socr. l. 6, c. 21. Stilting, §40, p. 523.
16. [Greek: Kai sunêgores elambanomen]. Chrys. Serm. contra ludos et spect. t. 6, p. 272. Ed. Ben. [Greek: Andreas Paulon kai Timotheon].
17. Mich. vi. 3. Jer. ii. 5.
18. Hom. 13, in Ephes. t. 11, p. 95
19. Pallad in Vit. Chrysost. Item S. Chrysost. Hom. in 1 Tim. v. 5, l. 3, de Sacerd. c. 8, and l. ad V{}oior. Stilting, §67, p. 603.
20. [Greek: Iôannês hu tês eleêmosunês]. Pallad. c. 12.
21. Hom. 2, & 25, in Acta. Hom. 14, in Hebr. Pallad. in Vit. S. Chrys.
22. S. Procl. Or. 22. p. 581.
23. L. 2, Ep. 294, p. 266.
24. L. 3, de Sacerd.
25. Stilting, §43, p. 530, et seq.
26. About this time the poet Claudian wrote his two books against Eutropius, as he had done before against Rufinus.
27. Pallad. Dial. {} 127. Stilting, §47, p. 542.
28. T. 3, p. 411.
29. S. Joan. Damasc. Orat. 3, de Imaginibus, p. 480, {} Billii. See F. Sollier in Hist. Chronol. Patriarch Alexand. in Theophilo, p. 52.
30. See Stilting, §54, 55, 5{}, p. 567.
31. T. 3, p. 415.
32. Socrates and Sozomen say that he preached another sermon against the empress, beginning with these words: Herodias is again became furious. But Montfaucon refutes this slander, trumped up by his enemies. The sermon extant under that title is a manifest forgery, t. {}n spuriis, p. 1. See Montfaucon, and Stilting, §63, p. 503.
33. {}p t. 3, p. 515. Pallad. Dial. Stilting, §58, p. 578.
34. S. Nilus, l. 2, ep. 265.
35. L. 3, ep. 279.
36. T. 3, p. 525.
37. Ep. 8.
38. Ep. 8, p. 589.
39. Ibid. 3, p. 552.
40. Ibid. 4, p. 570.
41. Pallad. Theodoret, l. 5, c. 34.
42. Pallad. Sozom. l. 8. c. 28.
43. The passage of Palladius, in which St. Basiliscus is called bishop of Comana, is evidently falsified by the mistake of copiers, as

Stilting demonstrates; who shows this Basiliscus to have suffered not at Nicomedia, but near Comana, in the country where his relics remained; the same that is honored on the 2d of March. It is without grounds that Tillemont, Le Quien, &c., imagine there were two martyrs of the same name, the one a soldier, who suffered at Comana under Galerius Maximian; the other, bishop of that city. T. 5, in S. Basilisc. note 4. See Stilting, §83, p. 665.

44. Sir Harry Saville is of opinion that he was only fifty-two years old: but he must have been sixty-three, as born in 344.
45. Nestorius, Or. 12, apud Marium Mercat. par. 2, p. 86, ed. Gamier. Stilting, §88, p. 685.
46. Jos. Assemani. Comm. In Calend. Univ. t. 6. p. 105, and Stilting.
47. Joan. xxi. 17. St. Chrys. l. 2, de Sacred. c. 1.
48. Hom. 3 & 44, in Act. et alibi sæpe.
49. See St. Chrys. hom. 16, in Rom.
50. Hom. 52, in Acta.

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ON THE WRITINGS

OF

ST. JOHN CHRYSOSTOM.

IN the Benedictine edition of his works given by Dom Montfaucon, we have in the first tome his two Exhortations to Theodorus; three books against the Adversaries of a Monastic Life; the Comparison between a King and a Monk; two books on Compunction; three books to Stagirus the monk, on Tribulation and Providence; against those Clergymen who harbor Women under their roof to serve them; another treatise to prove that Deaconesses, or other Regular Women, ought not to live under the same roof with men; On Virginity; To a Young Widow; On the Priesthood; and a considerable number of scattered homilies. Theodorus, after renouncing the advantages which high birth, a plentiful estate, a polite education, and an uncommon stock of learning offered him in the world, and having solemnly consecrated himself to God in a monastic state, violated his sacred engagement, returned into the world, took upon him the administration of his estate, fell in love with a beautiful young woman named Hermione, and desired to marry her. St. Chrysostom, who had formerly been his school-fellow, under Libanius, and been afterwards instrumental in inducing him to forsake the world, and some time his companion in a religious state, grievously lamented his unhappy fall; and by two most tender and pathetic exhortations to repentance, gained him again to God. Every word is dictated by the most ardent zeal and

charity, and powerfully insinuates itself into the heart by the charm of an unparalleled sweetness, which gives to the strength of the most persuasive eloquence an irresistible force. Nothing of the kind extant is more beautiful, or more tender, than these two pieces, especially the former. The saint, in the beginning, borrows the most moving parts of the lamentations of Jeremy, showing that he had far more reason to abandon himself to bitter grief than that prophet; for he mourned not for a material temple and city with the holy ark and the tables of the law, but for an immortal soul, far more precious than the whole material world. And if one soul which observes the divine law is greater and better than ten thousand which transgress it, what reason had he to deplore the loss of one which had been sanctified, and the holy living temple of God, and shone with the grace of the Holy Ghost: one in which the Father, Son, and Holy Ghost had dwelt; but was stripped of its glory and fence, robbed of its beauty, enslaved by the devil, and fettered with his bolts and chains. Therefore the saint invites all creatures to mourn with him, and declares he will receive no comfort, nor listen to those who offer him any, crying out with the prophet: _Depart from me: I will weep bitterly: offer not to comfort me_. Isa. xxii. 4. His grief, he says, was just, because he wept for a soul that was fallen from heaven to hell, from grace into sin: it was reasonable, because by tears she might yet be recovered; and he protests that he would never interrupt them, till he should learn that she was risen again. To fortify his unhappy friend against the temptation of despair, he shows by the promises, examples, and parables of the Old and New Testaments, that no one can doubt of the power or goodness of God, who is most ready to pardon every sinner that sues for mercy. Observing that hell was not created for man, but heaven, he conjures him not to defeat the design of God in his creation, and destroy the work of his mercy by persevering in sin. The difficulties which seemed to stand in his way, and dispirited him, the saint shows would be all removed, and would even vanish of themselves, if he undertook the work with courage and resolution: this makes the conversion of a soul easy. He terrifies him by moving reflections on death, and the divine judgments, by a dreadful portraiture which he draws of the fire of hell, which resembles not our fire, but burns souls, and is eternal; lastly, by the loss of heaven, on the joys of which kingdom he speaks at large; on its immortality, the company of the angels, the joy, liberty, beauty, and glory of the blessed, adding, that such is this felicity, that in its loss consists the most dreadful of all the torments of the damned. Penance averts these evils, and restores to a soul all the titles and advantages which she had forfeited by her fall: and its main difficulty and labor are vanquished by a firm resolution, and serious beginning of the work. This weakens and throws down the enemy: if he be thoroughly vanquished in that part where he was the strongest, the soul will pursue, with ease and cheerfulness, the delightful and beautiful course of virtue upon

which she has entered. He conjures Theodorus, by all that is dear, to have compassion on himself; also to have pity on his mourning friends, and not by grief send them to their graves: he exhorts him resolutely to break his bonds at once, not to temporize only with his enemy, or pretend to rise by degrees; and he entreats him to exert his whole strength in laboring to {253} be of the happy number of those who, from being the last, are raised by their fervor to the first rank in the kingdom of God. To encourage him by examples, he mentions a young nobleman of Phoenicia, the son of one Urbanus, who, having embraced with fervor the monastic state, insensibly fell into lukewarmness, and at length returned into the world, where he enjoyed large possessions, lived in pomp, and abandoned himself to the pursuit of vanity and pleasures; till, opening his eyes upon the remonstrances of certain pious friends, he distributed his whole estate among the poor, and spent the rest of his life in the desert with extraordinary fervor. Another ascetic, falling by degrees, in an advanced age, committed the crime of fornication; but immediately rising, attained to an eminent degree of sanctity, and was honored with the gift of miracles. The disciple of St. John, who had been a captain of a troop of robbers and murderers, became an illustrious penitent. In like manner, our saint exhorts and conjures this sinner to rise without delay, before he was overtaken by the divine judgments, and to confess his sins with compunction of heart, abundant bitter tears, and a perfect change of life, laboring to efface his crimes by good works, to the least of which Christ has promised a reward.

St. Chrysostom begins his second Exhortation to Theodorus, which is much shorter than the first, by expressing his grief as follows: (t. 1, p. 35:) "If tears and groans could have been conveyed by letters, this would have been filled. I grieve not that you have taken upon you the administration of your affairs; but that you have trampled under your feet the sacred engagement you had made of yourself to Christ. For this I suffer excessive trouble and pain; for this I mourn; for this I am seized with fear and trembling, having before my eyes the severe damnation which so treacherous and base a perfidiousness deserves." He tells him yet "that the case is not desperate for a person to have been wounded, but for him to neglect the cure of his wounds. A merchant after shipwreck labors to repair his losses; many wrestlers, after a fall, have risen and fought so courageously as to have been crowned; and soldiers, after a defeat, have rallied and conquered. You allege," says he, "that marriage is lawful. This I readily acknowledge; but it is not now in your power to embrace that state: for it is certain that one who, by a solemn engagement, has given himself to God as his heavenly spouse, if he violates this contract, he commits an adultery, though he should a thousand times call it marriage. Nay, he is guilty of a crime so much the more enormous as the majesty of God surpasses man. Had you been

free, no one would charge you with desertion; but since you are contracted to so great a king, you are not at your own disposal." St. Chrysostom pathetically shows him the danger, baseness, and crime of deferring his repentance, sets before him hell, the emptiness of the world, the uneasiness and troubles which usually attend a married life, and the sweetness of the yoke of Christ. He closes this pressing exhortation by mentioning the tears and prayers of his friends, which they would never interrupt, till they had the comfort of seeing him raised from his fall. St. Chrysostom wrote these two exhortations about the year 369, which was the second that he spent in his mother's house at Antioch when he led there an ascetic life. The fruit of his zeal and charity was the conversion of Theodorus, who broke his engagements with the world, and returned to his solitude. In 381 he was made bishop of Mopsuestia. In opposing the Apollinarist heresy, he had the misfortune to lay the seeds of Nestorianism in a book which he composed on the Incarnation, and other writings. He became a declared protector of Julian the Pelagian, when he took refuge in the East; wrote an express treatise against original sin; and maintained the Pelagian errors in a multitude of other works, which were all condemned after his death, though only fragments of them have reached us, preserved chiefly in Facundus, Photius, and several councils. He died in 428, before the solemn condemnation of his errors, and in the communion of the Catholic church. See Tillemont, t. 12.

During St. Chrysostom's retreat in the mountains, two devout servants of God desired of him certain instructions on the means of attaining to the virtue of compunction. Demetrius, the first of these, though he was arrived at a high degree of perfection in an ascetic life, always ranked himself among those who crawl on the earth, and said often to St. Chrysostom, kissing his hand, and watering it with tears, "Assist me to soften the hardness of my heart." St. Chrysostom addressed to him his first book on Compunction, in which he tells him that he was not unacquainted with this grace, of which he had a pledge in the earnestness of his desire to obtain it, his love of retirement, his watching whole nights, and his abundant tears, even those with which, squeezing him by the hand, he had begged the succor of his advice and prayers, in order to soften his dry, stony heart into compunction. With the utmost confusion for his own want of this virtue, he yielded to his request, begging in return his earnest prayers for the conversion of his own soul. Treating first on the necessities and motives of compunction, he takes notice that Christ pronounces those blessed who mourn, and says we ought never to cease weeping for our own sins, and those of the whole world, which deserves and calls for our tears so much the more loudly, as it is insensible of its own miseries. We should never cease weeping, if we considered how much sin reigns among men. The saint considers the sin of rash judgment as a general vice among men, from which he thinks

scarce any one will be found to have lived always free. He {254} says the same of anger; then of detraction; and considering how universally these crimes prevail among men, cries out: "What hopes of salvation remain for the generality of mankind, who commit, without reflection, some or other of these crimes, one of which is enough to damn a soul?" He mentions also, as general sins, swearing, evil words, vain-glory, not giving alms, want of confidence in divine providence, and of resignation to his will, covetousness, and sloth in the practice of virtue. He complains that whereas the narrow path only leads to heaven, almost all men throw themselves into the broad way, walking with the multitude in their employs and actions, seeking their pleasure, interest, or convenience, not what is safest for their souls. Here what motives for our tears! A life of mortification and penance he prescribes, as an essential condition for maintaining a spirit of compunction; saying that water and fire are not more contrary to each other, than a life of softness and delights is to compunction; pleasure being the mother of dissolute laughter and madness. A love of pleasure renders the soul heavy and altogether earthly; but compunction gives her wings, by which she raises herself above all created things. We see worldly men mourn for the loss of friends and other temporal calamities. And are not we excited to weep for our spiritual miseries? We can never cease if we have always before our eyes our sins, our distance from heaven, the pains of hell, God's judgments, and our danger of losing Him, which is the most dreadful of all the torments of the damned.

In his second book *On Compunction*, which is addressed to Stelechius, he expresses his surprise that he should desire instructions on compunction of one so cold in the divine service as he was; but only one whose breast is inflamed with divine love, and whose words are more penetrating than fire, can speak of that virtue. He says that compunction requires in the first place, solitude, not so much that of the desert, as that which is interior, or of the mind. For seeing that a multitude of objects disturbs the sight, the soul must restrain all the senses, remain serene, and without tumult or noise within herself, always intent on God, employed in his love, deaf to corporeal objects. As men placed on a high mountain hear nothing of the noise of a city situated below them, only a confused stir which they no way heed; so a Christian soul, raised on the mountain of true wisdom, regards not the hurry of the world; and though she is not destitute of senses, is not molested by them, and applies herself and her whole attention to heavenly things. Thus St. Paul was crucified and insensible to the world, raised as far above its objects as living men differ from carcasses. Not only St. Paul, amid a multiplicity of affairs, but also David, living in the noise of a great city and court, enjoyed solitude of mind, and the grace of perfect compunction, and poured forth tears night and day, proceeding from an ardent love and desire of God and his

heavenly kingdom, the consideration of the divine judgments, and the remembrance of his own sins. Persons that are lukewarm and slothful, think of what they do or have done in penance to cancel their debts; but David nourished perpetually in his breast a spirit of compunction, by never thinking on the penance he had already done, but only on his debts and miseries, and on what he had to do in order to blot out or deliver himself from them. St. Chrysostom begs his friend's prayers that he might be stirred up by the divine grace to weep perpetually under the load of his spiritual evils, so as to escape everlasting torments.

The saint's three books, *On Providence*, are an exhortation to comfort, patience, and resignation, addressed to Stagirus, a monk possessed by an evil spirit. This Stagirus was a young nobleman, who had exasperated his father by embracing a monastic state: but some time after fell into lukewarmness, and was cruelly possessed by an evil spirit, and seized with a dreadful melancholy, from which those who had received a power of commanding evil spirits were not able to deliver him. St. Chrysostom wrote these books soon after he was ordained deacon in 380. In the first, he shows that all things are governed by divine providence, by which even afflictions are always sent and directed for the good of the elect. For any one to doubt of this is to turn infidel: and if we believe it, what can we fear whatever tribulations befall us, and to whatever height their waves ascend? Though the conduct of divine providence, with regard to the just, be not uniform, it sends to none any tribulations which are not for their good; when they are most heavy, they are designed by God to prepare men for the greatest crowns. Moreover, God is absolute master to dispose of us, as a potter of his clay. What then have we to say? or how dare we presume to penetrate into his holy counsels? The promise of God can never fail: this gives us an absolute security of the highest advantages, mercy, and eternal glory, which are designed us in our afflictions. St. Chrysostom represents to Stagirus that his trials had cured his former vanity, anger, and sloth, and it was owing to them that he now spent nights and days in fasting, prayer, and reading. In the second book, he presses Stagirus strenuously to reject all melancholy and gloomy thoughts, and not to be uneasy either about his cure, or the grief his situation was likely to give his father, but leaving the issue to God, with perfect resignation to ask of him this mercy, resting in the entire confidence that whatever God ordained would turn to his greatest advantage. In the third book, he mentions to Stagirus several of his acquaintance, whose sufferings, both in mind and body, were more grievous than those with which he was afflicted. He bids him also pay a visit to the hospitals and prisons; for he would there see that his cross was light in comparison of what many others endured. {255} He tells him that sin ought to be to him the only subject of grief; and that he ought to rejoice in sufferings as the means by which his sins were to be expiated. A firm confidence in God, a

constant attention to his presence, and perpetual prayer, he calls the strong ramparts against sadness.

When the Arian emperor Valens, in 375, commanded the monks to be turned out of their deserts, and enrolled in the troops, and several Catholics reviled them as bigots and madmen, St. Chrysostom took up his pen to justify them, by three books, entitled, *Against the Impugners of a Monastic State*. T. 1, p. 44, he expresses his surprise that any Christians could speak ill of a state which consists in the most perfect means of attaining to true virtue, and says they hurt themselves, not the monks, whose merit they increase; as Nero's persecution of St. Paul, because he had converted one of the tyrant's concubines, enhanced the apostle's glory. A more dreadful judgment is reserved to these enemies of the love of Christ. They said, they drew no one from his faith. The saint retorts: What will faith avail without innocence and virtue? They alleged that a Christian may be saved without retiring into the desert. He answers: Would to God men lived so in the world that monasteries were of no advantage! but seeing all disorders prevail in it, who can blame those who seek to shelter themselves from the storm? He elegantly shows that the number of those that are saved in the world is exceeding small, and that the gate of life is narrow. The multitude perished in Noah's flood, and only eight escaped in the ark. How foolish would it have been to rely carelessly on safety in such danger! Yet here the case is far more dreadful, everlasting fire being the portion of those that are lost. Yet in the world how few resist the torrent, and are not carried down with the crowd, sliding into anger, detraction, rash judgment, covetousness, or some other sin. Almost all, as if it were by common conspiracy, throw themselves into the gulf, where the multitude of companions will be no comfort. Is it not, then, a part of wisdom to fly from these dangers, in order to secure our only affair in the best manner possible?

Whereas parents sometimes opposed the vocation of their children to a monastic state, in his second book he addresses himself to a Pagan father, who grieved to see his son and heir engaged in that profession. He tells him he has the greatest reason to rejoice; proving from Socrates, and other heathen philosophers, that his son is more happy in voluntary poverty and contempt of the world, than he could have been in the possession of empires: that he is richer than his father, whom the loss of one bag of his treasures would afflict, whereas the monk, who possessed only a single cloak, could see without concern even that stolen, and would even rejoice though condemned to banishment or death. He is greater than emperors, more happy than the world, out of the reach of its malice or evil, whom no one could hurt if he desired it. A father who loves his son ought more to rejoice at his so great happiness than if he had seen him a thousand times king of the whole earth, and his

life and kingdom secured to him for ten thousand years. What treasures would not have been well employed to purchase for him such a soul as his was rendered by virtue, could this blessing have been procured for money? He displays the falsehood of worldly pleasure; the inconstancy, anxiety, trouble, grief, and bitterness of all its enjoyments, and says that no king can give so sensible a joy as the very sight of a virtuous man inspires. As he speaks to a Pagan, he makes a comparison between Plato and Dionysius the tyrant; then mentions an acquaintance of his own. This was a holy monk, whom his Pagan father, who was a rich nobleman, incensed at his choice of that state, disinherited; but was at length so overcome by the virtue of this son, that he preferred him to all his other children, who were accomplished noblemen in the world, often saying that none of them was worthy to be his slave; and he honored and respected him as if he had been his own father. In the third book, St. Chrysostom directs his discourse to a Christian father, whom he threatens with the judgment of Hell, if he withdrew his children from this state of perfection, in which they would have become suns in heaven, whereas, if they were saved in the world, their glory would probably be only that of stars. He inveighs against parents, who, by their discourse and example, instil into their children a spirit of vanity, and sow in their tender minds the seeds of covetousness, and all those sins which overrun the world. He compares monks to angels, in their uninterrupted joy and attention to God; and observes that men in the world are bound to observe the same divine law with the monks, but cannot so easily acquit themselves of this obligation, as he that is hampered with cords cannot run so well as he that is loose and at liberty. He exhorts parents to breed up their children for some years in monasteries, and to omit nothing in forming them to perfect virtue. In his elegant short treatise, entitled *A Comparison between a King and a Monk*, t. 1, p. 116, he beautifully shows that a pious monk is incomparably more honorable, more glorious, and more happy than the greatest monarch, by enjoying the favor of heaven, and possessing God; by the empire over himself and his own passions, by which he is king in his own breast, exercising the most glorious command; by the sweetness and riches of divine grace; by the kingdom of God established in his soul; by prayer, by which all things are in his power; by his universal benevolence and beneficence to others, procuring to every one all spiritual advantages as far as lies in him; by the comfort which he finds in death which is terrible {256} to kings, but by which he is translated to an immortal crown, &c. This book is much esteemed by Montfaucon and the devout Blosius.

St. Chrysostom, in his treatise on Virginity, t. 1, p. 268, says this virtue is a privilege peculiar to the true church, not to be found, at least pure, among heretics: he proves against the Manichees, that marriage is good: yet says that virginity as far excels it as angels

men, but that all its excellency is derived from the consecration of a soul to God, and her attention to please him, without which this state avails nothing.

After he was ordained deacon at Antioch, he composed his book *To a Young Widow*, (t. 1, p. 337,) a lady who had lost her husband Tarasius, candidate for the prefectship of the city. He draws motives to comfort her from the spiritual advantages of holy widowhood, and the happiness to which her husband was called. His second book *To the Widow*, (t. 1, p. 349,) is a dissuasive from second marriages, when they are contracted upon worldly motives.

His six incomparable books on the Priesthood, he composed to excuse himself to his friend Basil, who complained that he had been betrayed by him into the episcopal charge; for Chrysostom persuaded him they had time yet to conceal themselves; yet secretly absconded himself and left the other to be chosen. Basil, when he met him afterwards, was not able to speak for some time but by a flood of tears; and at length broke through them only to give vent to his grief in bitter complaints against the treachery of his friend. This work is wrote in a dialogue between the two friends. St. Chrysostom, in the first book, alleges (t. 1, p. 362) that he could not deprive the church of a pastor so well qualified to serve it as Basil was; nor undertake himself a charge for which he had not the essential talents, and in which he should involve others and himself in ruin. In the second book he justifies his own action in not hindering the promotion of his friend to the episcopacy, by observing that to undertake the charge of souls is the greatest proof we can give of our love for Christ, which He declared by putting the question thrice to St. Peter whether he loved him, before he committed to him the care of his flock. John xxi. 15. If we think it an argument of our love for a friend to take care of his servants or cattle, much more will God recompense faithful pastors, who feed those dear souls to save which God died. The pastoral charge is certainly the first of all others in merit and dignity. The saint therefore thinks he should have prevaricated if he had deprived the church of a minister capable of serving it. But in order to justify his own flight, he adds that the dangers and difficulties of this state are proportioned to its pre-eminence and advantages. For what can be more difficult and dangerous than the charge of immortal souls, and of applying to them remedies, which, to take effect, depend upon their own co-operation and consent, and must be always proportioned to their dispositions and character, which must be sounded, as well as to their wounds? Remissness leaves a wound half cured: and a suitable penance often exasperates and makes it wider. Herein the greatest sagacity and prudence are necessary: Nor is the difficulty less in bringing back to the church members which are separated from it. Basil replied to this discourse of St. Chrysostom:

"You then love not Christ, who fly from the charge of souls." St. Chrysostom answered, that he loved him, and fled from this charge because he loved him, fearing to offend him by taking upon him such an office, for which he was every way unqualified. Basil retorts with warmth, that his treachery towards himself was unpardonable, because he was acquainted with his friend's incapacity. Chrysostom answers, that he should never have betrayed him into that dignity, if he had not known his charity and other qualifications. In order to show that he had reason to shun that charge, he in his third book sets forth the excellence and obligations of that dignity; for it is not earthly, but altogether heavenly, and its ministry would do honor to the angels; and a pastor ought to look upon himself as placed among the heavenly spirits, and under an obligation of being no less pure and holy. This he shows, first, from the tremendous sacrifice of the altar, which requires in the offerer a purity truly becoming heaven, and even far surpassing the sanctity which was required in so terrible a manner of priests in the Old Law, a mere shadow of ours. "For," says he, "when you behold the Lord himself lying the victim on the altar, and offered, and the priest attending, and praying over the sacrifice, purpled with his precious blood, do you seem to remain among men and on earth, or not rather to be translated into heaven? O wonderful prodigy! O excess of the divine mercy! He who is seated above at the right hand of the Father, is in that hour held by all in their hands, and gives himself to be touched and received. Figure to yourself Elias before the altar, praying alone, the multitude standing around him in silence, and trembling, and the fire falling from heaven and consuming the sacrifice. What is now done is far more extraordinary, more awful, and more astonishing. The priest is here standing, and calls down from heaven, not fire, but the Holy Ghost: he prays a long time, not that a flame may be kindled, but that grace may touch the sacrifice, and that the hearts of all who partake of it may be purged by the same." c. 5, p. 385. (See the learned prelate Giacomelli's Note on St. Chrysostom's doctrine on the real presence of the body of Christ in the Eucharist, and on the sacrifice of the altar, in hunc librum, c. 4, p. 340.) Secondly, he mentions the eminent prerogative of binding and loosing, not bodies, but souls, with which the priesthood of the New Law is {257} honored: a power reaching the heavens, where God confirms the sentence pronounced by priests below: a power never given to angels, yet granted to men. John xx. 22. All power was given by the Father to the Son, who again transferred it on men. It is esteemed a great authority if an emperor confers on a private person power to imprison others or to set them at liberty. How great then is the authority with which God honors the priesthood. The priests of the Old Law declared lepers healed; those of the New really cleanse and heal our souls. They are our spiritual parents, by whom we are reborn to eternal life; they regenerate us by baptism, again remit our sins by extreme unction, (James v. 14,) and by their prayers appease God whom we

have offended. From all which he infers that it is arrogance and presumption to seek such a dignity, which made St. Paul himself tremble (1 Cor. xi. 3, &c.) If the people in a mad phrensy should make an ignorant cobbler general of their army, every one would commend such a wretch if he fled and hid himself that he might not be instrumental in his own and his country's ruin. "If any one," says he, "should appoint me pilot, and order me to steer a large vessel in the dangerous Egæan or Tyrrhenian sea, I should be alarmed and struck with fear, and rather fly than drown both myself and crew." The saint proceeds to mention the principal temptations to which a pastor of souls is himself exposed, and the storms by which he is assailed; as vain-glory, for instance, a more dreadful monster than the sirens of the poets, which passengers, by standing on their guard, could sail by and escape. "This rock," says he, "is so troublesome to me even now, when no necessity drives me upon it, that I do not quite escape being hurt by it. But if any one had placed me on so high a pinnacle, it would have been as if, having tied my hands behind my back, he had exposed me to wild beasts to be torn in pieces." He adds the danger of human respect, fear of the great ones, contempt or neglect of the poor; observing that none can encounter such dangers, but such as are perfect in virtue, disinterested, watchful over themselves, inured to mortification by great abstinence, resting on hard beds, and assiduous labor: lastly, what is most rare, dead to themselves by meekness, sweetness, and charity, which no injuries or reproaches, no ingratitude, no perverseness, or malice, can ever weary or overcome: for a perfect victory over anger is a most essential part of the character of a good pastor, without which all his virtues will be tarnished, and he will reap no fruit of his labors. He makes this dreadful remark, that within the circle of his own acquaintance he had known many who in solitude led lives pleasing to God, but being advanced to the priesthood, lost both themselves and others. If no Christian can call to mind, without trembling, the dreadful account which he is to give at the tribunal of Christ for his own sins, how must he tremble at this thought, who sees himself charged with the sins and souls of others? Heb. xiii. 17. In the fourth book he proves that one unfit for the pastoral charge is not excused because it is imposed on him by others, as one unacquainted with the rules of architecture can by no means undertake to build, nor one to practise medicine who is a stranger to that profession. He speaks of the crime of those who choose unworthy pastors, and of the learning necessary for this charge, especially in applying suitable remedies to every spiritual disorder, in confuting Pagans, Jews, and heretics, and in instructing the faithful. A talent for preaching is an indispensable qualification. In the fifth book he prescribes the manner in which a preacher ought to announce the word of God, with what indefatigable pains, and with what purity of intention, desiring only to please God and plant his love in all hearts, and despising the applause of men, insensible both to their praise and

censures. His discourse must be set off by piety, natural eloquence, plain simplicity, and dignity, that all may hear the divine word willingly, and with respect and pleasure, so as to wish at the end of the sermon that it were longer. The extreme danger of vain-glory so much alarmed him, that in the close of this book he again speaks against that vice, and says, that he who entirely subdued this furious wild beast, and cut off its numberless heads, enjoys a great interior calm, with infinite spiritual advantages; and that every one is bound to stand always armed against its assaults. In the sixth book, he shows that priests will be punished for the sins of others. It is no excuse for a watchman to say, *“I heard not the trumpet: I saw not the enemy approach,”* (Ezech. xxxiii. 3,) for he is appointed sentinel to watch and announce the danger to others. If a single soul perishes through his neglect, this will condemn him at the last day. In how great watchfulness must he live not to be infected with the contagion of the world, with which he is obliged to converse! With what zeal, vigilance, and fervor is he bound to acquit himself of all his duties and functions! For priests are ambassadors of heaven, sent not to one city, but to the whole earth, with a strict charge never to cease scattering the divine seed, preaching and exhorting with so great diligence, that no secret sinner may be able to escape them. They are moreover appointed by God mediators to intercede with him for the sins both of the living and the dead; to offer the tremendous sacrifice, and hold the common Lord of all things in their hands. With what purity, with what sanctity ought he to be adorned, who exercises so sublime a function? In it angels attend the priest, all the choir of heaven joins, and the holy place near the altar is occupied by legions of blessed spirits, in honor of Him who is laid upon it. This he confirms by a vision of a holy old man, who saw a multitude of bright spirits surrounding the altar, profoundly bowing their heads. *“Another,”* says the {258} saint, *“assured me, that he had both seen himself, and heard from others, that the souls of those who receive the holy mysteries before death, depart out of their bodies attended by angels as troops of heavenly guards.”* Lastly, he shows that sins are more easily committed, and are more grievous, in the episcopal ministry than in holy retirement. Basil, at this discourse, almost swooned away in the excess of grief and fear with which he was seized, till after some time, recovering himself, he said in the bitterness of his heart, *“What has the church of God committed to have deserved so dreadful a calamity, that the pastoral charge should be intrusted to the most unworthy of men? For he had before his eyes on one side the glory, the sanctity, the spiritual beauty and wisdom of the sacred spouse of Christ; and on the other, the sins and miseries of his own soul; and this consideration drew from him a flood of tears.”* Chrysostom said, that as to himself, upon the first news of his danger he had swooned away, and only returned to himself to vent his grief by abundance of tears; in which agony he passed all that time. He adds: *“I*

will now discover to you the deplorable state of my mind at that time, that out of mere compassion you may forgive me what I have done; and I wish I could show you my wretched heart itself.--But all my alarms are now converted into joy." Basil replied: "But I am now plunged in bitter sorrow and tears: and what protection can I seek? If you have still any bowels of tenderness and compassion for my soul, any consolation in Christ, I conjure you never to forsake me in the dangers in which you have engaged me." St. Chrysostom answered, smiling, "In what can I serve you in your exalted station? However, when a respite from your functions affords you any leisure, I will wait upon you, and will never be wanting in any thing in my power." Basil at this arose weeping. St. John, embracing him and kissing his head, said, "Be of good courage, trusting in Christ, who has called you to his holy ministry."

In the first tome of his works, p. 228, we have a book which he composed when he was first made bishop of Constantinople, in 397, Against those who have sub-introduced Women; that is, against such of the clergy as kept deaconesses, or spiritual sisters, under the same roof to take care of their household. Saint Chrysostom condemns this custom as criminal in itself, both because dangerous, and because scandalous to others. Whatever pretext such persons allege of imaginary necessities, and of their security and precautions against the danger, he shows that there is always danger of their finding a lurking pleasure in such company. Though they perceive not any secret passion, he will not believe them exempt; for men are often the greatest strangers to their own hearts. He urges that this conduct is at least criminal, because it is an occasion and incentive of evil. Job, so holy a man, so dead to himself by long habits of mortification, durst not cast his eyes upon a virgin. St. Paul, not content with his continual fatigues and sufferings, added voluntary chastisements of his flesh to subdue it. What austerities do anchorites practise to tame their bodies, by perpetual fasts, watching, and sackcloth! yet never suffer even visits of persons of the other sex. Ironically inveighing against the presumption of such as had not the like saving apprehension of danger, he tells them; "I must indeed call these strong men happy, who have nothing to fear from such a danger, and I could wish myself to be endowed with equal strength," (t. 1, p. 231.) But he tells them this is as impossible as for a man to carry fire in his bosom without being burnt. "You bid me," says he, "believe that though I see you converse with a virgin, this is a work of piety, not passion. O wonderful man! this may be said of those who live not with men, but among stones," (t. 1, p. 235.) Our zealous pastor shows that the capital point in this warfare is, not to awake our domestic enemy, but by watchfulness to shun whatever can rouse him: and he adds, that though a man were invulnerable, he ought not to scandalize the weak, and by his example, draw them into a like snare. The stronger a person is, the more easy must it be to him not to give scandal. To the pretext of

necessity, he answers, that this is mere madness, for a clergyman ought not to be so nice, either in his furniture or table. The saint addressed a like book to women, under this title: That regular (or religious) Women ought not to live in the same house with Men, (t. 1, p. 248.) Besides condemning this abuse and scandal, he zealously inveighs against the airy, light dress of many ladies, and pathetically invites all servants of God to mingle floods of tears with his in the bitter anguish of his soul, for a scandal by which snares are laid for others, souls murdered, (though undesignedly,) and sin against the divine Majesty propagated.

St. Chrysostom seems to have been only deacon when he compiled his book On St. Babylas, against the Gentiles; in which he speaks of the miracles wrought at his relics, as of facts to which he and his auditors had been eye-witnesses, (t. 2, p. 530.) Montfaucon refers to the same time his Synopsis of the Old Testament: in which he places in the canon the deuterocanonical books of Wisdom, Ecclesiasticus, Esther, Toby, and Judith: and out of the seven canonical epistles counts only three, viz: that of St. James, one of St. Peter, and one of St. John, (no others being received by the Syrians, as appears from Cosmas Indicopleustes,) t. 6, p. 308.

St Chrysostom was ordained priest by the patriarch Flavian, in 386, and appointed his ordinary preacher. On this occasion the saint made a sermon, (t. 1, p. 436,) in which he expresses his dread and surprise at his promotion, earnestly begs the prayers of the people, {259} and says he desires to entertain them on the praises of God, but was deterred by the checks of his conscience, and remorse for his sins: for the royal prophet, who invites all creatures, even dragons and serpents, to sound forth the praises of God, passes by sinners as unworthy to be allowed a place in that sacred choir: they are ignominiously ejected, as a musician cuts off a string that is not tunable with the rest.

The holy doctor, grieving for the spiritual blindness of many who were seduced by heresy, and considering their dangers as most grievous, and their miseries most pressing, preached five most eloquent sermons on the Incomprehensible Nature of God, against the Anomæans. He had taken notice that these heretics, who were very numerous in Syria, resorted willingly to his sermons with the Catholics, which afforded him an opportunity of more easily reclaiming them. The Anomæans were the followers of Eunomius, who, to the errors of the rankest Arianism, added a peculiar blasphemy, asserting that both the blessed in heaven, and also men in this mortal life, not only know God, but also comprehend and fathom the divine nature as clearly as we know our own, and even as perfectly as God comprehends himself. This fanaticism and impiety St. Chrysostom confutes in these five homilies, demonstrating, from the

infinitude of the divine attributes, and from holy scriptures, that God is essentially incomprehensible to the highest angels. He strongly recommends to Catholics a modest and mild behavior towards heretics; for nothing so powerfully gains others as meekness and tender charity; this heals all wounds, whereas harshness exasperates and alienates the mind. (Hom. 2, p. 461.) His method is to close every discourse with some pathetic moral exhortation. In his third homily, On the Incomprehensible, he complains bitterly that many who heard his sermon with patience, left the church when it was at an end, without attending the celebration of the divine mysteries. He shows the efficacy of public prayer to be far greater than that of private, and a far more glorious homage to be paid by it to God: by this St. Peter was delivered from his chains; to it the apostles ascribed the wonderful success of their preaching. He mentions, that ten years ago, when a magistrate condemned for high treason was led to execution with a halter about his neck, the citizens ran in a body to the hippodrome to beg a reprieve; and the emperor, who was not able to reject the request of the whole city, readily granted the criminal a full pardon. Much more easily will the Father of mercy suffer himself to be overcome by the concord of many in prayer, and show mercy to sinners. Not only men join the tremendous voice during the sacred mysteries, but the angels and archangels present to the Father of all things the body of the Lord, entreating him to have mercy on them for whom he shed his blood, and sacrificed this very body. "By your acclamations you testify your approbation of what is said; but by your compliance show that your applause is sincere. This is the only applause that can give me pleasure or joy," &c., (p. 471.) In the following sermon (Hom. 4, p. 477) he commends their compliance by all assisting to the end of the public office, but severely finds fault that some conversed together in the church, and in that awful hour when the deacon cried out, "Let us stand attentive." He bids them call to mind that they are then raised above created things, placed before the throne of God, and associated with the seraphims and cherubims in sounding forth his praises, (p. 477.) In the fifth homily he again makes fervent and humble prayer, by which all things are obtained and effected, the subject of his moral exhortation. Public prayer is a duty which he frequently inculcates as a most essential obligation, a homage most honorable to God, and a most powerful means of grace to ourselves and all mankind. (See Hom. de Obscur. Prophet, t. 6, p. 187, &c.) We have seen other homilies of this father against the Anomæans, in which he proves the consubstantiality of God the Son; subjoining exhortations to prayer, humility, good works, &c. His sermon Upon not Anathematizing, (t. 1, p. 691,) was the fruit of his pious zeal to induce the Meletians and Paulinians to concord, and prevent private persons from anathematizing or branding others with the crime of heresy or schism; censures being reserved to the chief pastors, who are very sparing in using them. The spirit of Christ is meekness, and compassion and

tenderness the means to gain souls. By this discourse he healed the sores left in the church of Antioch by the late schism. The Jews and the Gentiles shared in the fruits of his zeal and charity. Eight sermons which he preached against the Jews, whom he proves to have been cast off by God, and their ceremonial rites abolished, have reached us, and many others are lost. In his book *Against the Jews and Gentiles*, he demonstrates the Christian religion from the propagation of the gospel, the martyrs, prophecies, and the triumph of the cross: this ensign now adorns the crowns of emperors, is carried by every one on his forehead, and placed everywhere with honor, in houses, market-places, deserts, highways, mountains, hills, woods, ships, beds, clothes, arms, vessels, jewels, and pictures; on the bodies of beasts when sick, on energumens, &c. We are all more adorned with it than with crowns and a thousand precious stones; all eagerly visit the wood on which the sacred body was crucified; men and women have small particles of it set in gold, which they hang about their necks. On the 20th of December, 386, our saint pronounced his discourse on St. Philogonius, the twenty-fast bishop of Antioch. who had zealously opposed the rising heresy of Arius, and died on this day in 322. St. Chrysostom left the subject of the panegyric to his bishop Flavian, who {260} was to speak after him, and entertained his people with an exhortation to the holy communion on Christmas-day, five days after. He tells them the Magi had the happiness only of adoring Christ, but that they who should approach him with a pure conscience, would receive him and carry him with them; that he whose life is holy and free from crimes, may communicate every day; but he who is guilty in the sight of God, not even on the greatest festival. Nevertheless, the sinner ought to prepare himself, by a sincere conversion and by good works, during the interval of five days, and then communicate. The Ninevites appeased the divine vengeance in three days by the fervor of their penance.

In his homily *On the Calends, or First Day of the Year*, (t. 1, p. 697,) he inveighs with great zeal against rioting and revels usual in that season, and strongly exhorts all to spend that day in works of piety, and in consecrating the year to God. As builders raise a wall by a ruler or plummet, that no unevenness may spoil their work, so must we make the sincere intention of the divine glory our rule in our prayers, fasts, eating, drinking, buying, selling, silence, and discourse. This must be our great staff, our arms, our rampart, our immense treasure: wherever we are, and whatever we say or do, we must bear this motto always written on our heart: "To the glory of God;" ever glorifying God, not barely in words, but by all our actions in the sincere affections of our hearts, that we may receive glory from him who says: "Those who glorify me, I will crown with glory," (p. 697.)

In seven discourses, *On Lazarus and the Rich Man*, he shows that a life

of sensuality and pleasures is condemned by Christ; laments that any Christian should abandon himself to debauchery, and declares he will never cease to pursue sinners by his exhortations, as Christ did Judas, to the last moment: if any remain obstinately incorrigible, he shall esteem it a great happiness if he reclaim but one soul, or even prevent but one sin; at least that he can never see God offended and remain silent. (Hom. 1.) He sets off the advantages of afflictions, which are occasions of all virtue, and even in the reprobate, at least abate the number of their sins, and the torments of another life. In the seventh homily, he severely condemns the diversions of the circus, and expresses the most tender grief that any Christian should so far forget God as to frequent them. He paternally exhorts all such to repentance; proves afflictions and the cross to be the portion of the just in this life, and says, "That they whom God does not visit with tribulations, ought at least to afflict themselves by the labors of penance, the only path which can conduct us with Lazarus to God," (p. 736.)

In the second tome, we have the holy doctor's twenty-one sermons to the people of Antioch, or, On the Statues; the following discourses, to the number of sixty, in the old editions not being genuine, but patched up by modern Greeks, chiefly out of several works of this father. The great sedition happened at Antioch on the 26th of February, 387, just after the saint had preached the first of the sermons, in which he spoke against drunkenness and blasphemy, pressing all persons to expel their company any one who should blaspheme. After the sedition, he was silent, in the general grief and consternation, for seven days: then made his second sermon, in which he tells the people that their confusion and remorse is itself a greater punishment than it was in the power of the emperor to inflict; he exhorts them to alms-deeds, and to hope in the mercy of Christ, who, leaving the earth, left us his own flesh, which yet he carried with him to heaven, and that blood which he spilt for us, he again imparted to us. After this, what will he refuse to do for our salvation? The third sermon being made in the beginning of Lent, the preacher inculcates the obligation of fasting: from his words it is clear that Christians then abstained from wine and fish no less than from fowls and all flesh. He insists chiefly on the moral fast of the will from all sin, and of all the senses by self-denials in each of them. Detraction he singles out as the most common sin, and exhorts us to abhor, with the royal prophet, every one who secretly detracts another; to say to such, "If you have any thing to say to the advantage of another, I will hear you with pleasure; but if you have only ill to tell me, this is what I cannot listen to." If detractors were thoroughly persuaded that by their evil speeches they rendered themselves more odious than those of whom they speak ill, they would be effectually cured of this pestilential habit. The saint draws an inference from what the people then saw before their eyes, and represented to them that if

emperors punish with extreme rigor those who injure their statues, with what severity will God revenge the injury done by the detractor to his living image, and that offered by the blasphemer to his own adorable name. In the fourth homily, he speaks on the usefulness of afflictions, which withdraw men from many dangers of sin, and make them earnestly seek God. In the fifth, he continues the same subject, and shows that they ought not to fear death, if they prepare themselves for it by sincere penance. Their conversion he would have them begin by correcting the habit of swearing, which had taken deep root among many of them. This victory, he says, would be easy if every one who had contracted such a habit would enjoin himself some penance for every oath which should escape him, as the loss of a meal. "Hunger and thirst," says the saint, "will put you in mind always to watch over yourself, and you will stand in need of no other exhortation." In the sixth, he shows that death is desirable to a Christian, who, by a penitential life, in imitation of the holy anchorites, is dead to the world and himself. {261} In the fourteenth, he describes the dreadful consternation with which the whole city was filled at the sight of new troops, and of a tribunal erected; and, to awake sinners to a sincere repentance, he sets before their eyes the terrors of the last judgment. In the twentieth, he exhorts them to redouble their fervor in preparing their souls for the Paschal communion, the nearer that time approached; especially by forgiving all injuries. In the twenty-first, which was spoken on Easter-day, after the return of the patriarch, he recites great part of Flavian's speech, and the emperor's gracious answer, whose clemency he elegantly extols, with a pathetic exhortation to the people never to forget the divine mercy. From the mention he makes of Flavian's speech, (Hom. 3, p. 35,) it appears that our saint had concerted it with him. He preached every day this Lent; but only these twenty-one have reached us: and only two catechetical discourses, out of many others which he made about Easter that year to the catechumens. In the first he censures those who defer baptism, and explains the names and fruits of that great sacrament; in the second, he exhorts them always to bear in mind, and to repeat to themselves, on every occasion, those solemn words, "I renounce thee, Satan;" and to make it the study of their whole lives to be ever faithful to this most sacred engagement. He next puts them in mind, that they ought to pray without intermission, and always to have God before their eyes, at work, in the shop, abroad, sitting, or whatever else they were doing.

About the year 392, Diodorus, bishop of Tarsus, formerly St. Chrysostom's master, happened to preach at Antioch, and in his sermon highly commended our saint, whom he called John the Baptist, the voice of the church, and the rod of Moses. The people, by loud acclamations, testified how agreeable these encomiums of their preacher were to them: only St. Chrysostom heard them with grief and confusion, and ascribed

them to the fondness of a good master, and the charity of the people. Afterwards, ascending the pulpit, he said that every word of the discourse had struck him to the heart, and made him sigh within himself: for praises sting the conscience no less than sins, when a soul is conscious to herself how far she is from what is said of her: they only set before her eyes the last day, in which, to her greater confusion, all things will appear naked and as they are; for we shall not be judged by the masks which are put on us by other men. T. 3, F. 747.

In three sermons On the Devil, he shows that the divine mercy has restored us more by grace in our redemption, than the devil has robbed us of by the sin of Adam; and that the punishment itself of that sin served to set forth the excess of the divine mercy and goodness, (Hom. 1, de Diabolo, t. 2, p. 246;) that temptations and the devil's malice are occasions of great advantage, if we make a good use of them: that temporal calamities are sent by God: we fall into sin only by our own malice: the devil has no power against us but by the divine permission, and all his efforts are weak, unless by our sloth we give him power over us. He draws a parallel between Adam sinning in paradise by his free will, and Job victorious by patience on his dunghill under his sufferings, of which he gives a lively description, showing them to have been far more grievous than all the calamities under which we so easily lose our patience and crown.

In nine homilies On Penance, he extols its efficacy, and invites all sinners to repentance. Hom. 6, p. 316, he vehemently condemns stage entertainments, which he calls the school of pleasure, the seat of pestilence, and the furnace of Babylon. Hom. 3, he calls alms the queen of virtues, and charity and compassion the key of the divine mercy. Hom. 9, p. 347, he presses all to assist assiduously at the divine mysteries, but with attention, awe, and trembling.

In two homilies On the Treason of Judas, (p. 376,) he recommends meekness towards persecutors, and the pardon of injuries, by which we reap from them, without trouble of expense, the most precious of all advantages, grace and the pardon of our sins. Speaking on the holy eucharist, he says, that Christ gives us in it the same body which he delivered to death for us, and that he refused not to present to Judas the very blood which that traitor sold. (Hom. 1, de prodicione Judæ, t. 2, p. 383.) He repeats the same thing, (Hom. 2, ib. p. 393.) He observes, that as God, by his word, (Gen. i. 28,) propagates and multiplies all things in nature to the end of the world, so it is not the priest, but Christ, by the words pronounced by the priest, and by virtue of those which he spoke at his last supper, saying, "This is my body," who changes the offering (or bread and wine) in every church from that to this time, and consummates the sacrifice till his coming. (Hom.

1, ib. p. 383.)

In two homilies, *On the Cross*, and on the *Good Thief*, preached on Good Friday, he makes many excellent reflections on the conversion of the latter, and on the precept of our forgiving injuries, by which we become true imitators of Christ, and inherit the privileges of his disciples. The cross he commends as the instrument of Christ's glorious triumph, and of our happiness.

In a homily *On the Resurrection of the Dead*, he proves this article to be the foundation, both of our faith, and of our morals. In that *On the Resurrection of our Lord*, he tells his flock, that on that day (which was the solemnity of Easter) they were no longer obliged to drink only water, to abstain from the bath, to live on herbs and pulse, and to fast as in Lent; but that they were bound to shun intemperance: he speaks against drunkenness, {262} and says the poor have equal reason for joy and thanksgiving with the rich on that solemnity, the advantages which it brings consisting in spiritual graces, not in feasting or pomp. In the first homily, *On Whitsunday*, he proves, that though the descent of the Holy Ghost is no longer manifested by miracles, since the faith had been sufficiently established by them, it was not less real, though made in an invisible manner in our souls, by his grace and peace. In the second, on the same feast, he calls Whitsunday the accomplishment of all the mysteries of our faith; and teaches that the Holy Ghost delayed his descent, that he might not come upon the apostles in vain, or without having been long and earnestly desired; and that he manifested his descent by the emblem of tongues of fire, to represent that he consumes like fire the thorns of our souls, and that his principal gift is charity. His seven homilies *On St. Paul*, are standing proofs of his singular veneration for that great apostle, and admiration of his divine virtues. In the third, speaking of that apostle's ardent love of God, which made ignominies and torments for his sake a triumph, and a subject of joy and pleasure, he seems to surpass himself, (p. 481.) In the sixth, he speaks of miracles wrought at the relics of St. Babylas at Daphne, and says, that the devil trembled at the name of Christ, and fled whenever it was pronounced. In many other homilies he speaks in raptures on the admirable virtues of St. Paul, whose spirit he had imbibed and studied in his writings and example. The miracles of St. Babylas are the subject of a panegyric, which St. Chrysostom has left us on that holy martyr, (ib. p. 531.) We have his panegyrics or homilies on St. Meletius, St. Lucian, SS. Juventinus and Maximin, St. Pelagia, St. Ignatius, St. Eustathius, St. Romanus, the Maccabees, SS. Bernice, Prosodoche, and Domnina, St. Drosis, St. Phocas, &c., in which he frequently and strongly recommends the most devout veneration for their relics. See that on St. Ignatius, p. 593, &c. In homily 1, *On the Martyrs*, (p. 650,) he says that the very sight of their relics more

strongly moves to virtue than the most pathetic sermons, and that their shrines are more precious than the richest earthly treasures, and that the advantages which these relics afford, are not diminished by their division, but multiplied. Some being surprised that in this discourse he had compared the crime of an unworthy communion to that of the Jews, who crucified Christ, he made another under this title, That we are not to preach to please Men; in which he repeats and enforces the same comparison; but adds a serious exhortation to frequent communion, after a sincere repentance, and the distinct confession of every sin; "For it is not enough to say, I am a sinner, but every kind of sin is to be expressed," (p, 667.) Though some circumstances aggravate a sacrilegious communion beyond the crime of Judas and that of the crucifiers of Christ; the last was doubtless, as St. Thomas Aquinas shows, far more enormous in itself; an injury offered to Christ in his own natural form differing from an insult which he receives hid under sacramental veils, though it is hard to imagine that any crime into which a Christian can fall since the death of Christ, can be more enormous than an unworthy communion. St. Chrysostom, in his second sermon On the Martyrs, (p. 668,) bids the faithful remain a long time in prayer at their tombs, and devoutly kiss their shrines, which abound with blessings. In that On the Martyrs of Egypt, (p. 699,) he calls their relics dispersed in different places, "the ramparts of the cities," &c. In that On the Earthquake, he expresses a deep and tender concern for the public calamity, but rejoices at the spiritual advancement of the people, saying, that this scourge had wrought such a change in them, that they seemed to be become angels. Two books On Prayer, bear the name of St. Chrysostom: if they are not mentioned by the ancients among his works, that most important subject is treated in them in a manner not unworthy his pen. This book is made use of in many pious schools as a Greek classic, with another On the Education of Children, full of excellent maxims, ascribed to our saint; but unjustly, for it is a compilation, made without much method, out of several of his sermons and other works.

The first part of the third tome, in the Benedictin edition, presents us thirty-four elegant sermons of this saint on divers texts of holy scripture, and on various Christian virtues and duties. Those on forgiving injuries, humility, alms, prayer, widowhood, and three on marriage, particularly deserve attention. That On Alms he took occasion to preach from the extreme miseries under which he saw the beggars groan, lying abandoned in the streets as he passed through them coming to the church; whence it is inferred by Tillemont and others, that it was spoken extempore, or without preparation. He says, that water does not so easily wash away the spots of our clothes, as alms blot out the stains of our souls. On Marriage, he proves that state to be holy, and will not have it dishonored by profane pomps, which no custom can authorize; as by them God is offended. Christ is to be invited to give

the nuptial blessing in the persons of the priests, and what many throw away on musicians, would be a grateful sacrifice to God if bestowed on the poor. Every one ought to be ambitious to set the example of so wholesome and holy a custom, which others would imitate. What incomparable advantages does a wife bring to a house, when she enters it loaded with the blessings of heaven? This is a fortune far beyond all the riches of the world. In the third discourse, he speaks of the inviolable precept of mutual tender love which the husband and wife are bound constantly to bear each other, and of forgetting one another's faults, as {263} a man in engaging in this state seeks a companion for life, the saint observes that nothing is busier than for him to make it an affair of traffic, or a money job. A wife with a moderate fortune usually brings more complaisance and submission, and blesses a house with peace, union, and friendship. How many rich men, by marrying great fortunes, in seeking to increase their estates, have forfeited the repose of their minds for the rest of their lives. A virtuous wife gives every succor and comfort to a family, by the virtuous education of her children, by possessing the heart of her husband, and by furnishing supplies for every necessity, and comfort in every distress. Virtue was the only quality and circumstance which Abraham was solicitous about in the choice which he made of a wife for his son. Among the letters of the saint, which, with certain scattered homilies, fill up the latter part of this volume, the seventeen addressed to St. Olympias, both by the subjects and style, deserve rather the title of treatises than of epistles.

The fourth tome contains sixty-seven homilies on Genesis, which were preached at Antioch during Lent, some year later than 386. Photius takes notice, that in these his style is less correct than in any of his other writings, and as far beneath his comments on the Acts of the Apostles, as those fall short of his most eloquent discourses on Isaiah, or on the epistles of St. Paul. His parentheses are sometimes so long, that he forgets to wind up his discourse and return to his subject: for speaking not only with little or no preparation, but without much attention to a regular method, for the instruction of the peoples, he suffered himself often to be carried sway with the ardor with which some new important thought inspired him. Yet the purity of his language, the liveliness of his images and similes, the perspicuity of his expression, and the copiousness of his invention, never fall: his thoughts and words flow everywhere in a beautiful stream, like an impetuous river. He interweaves excellent moral instructions against vain-glory, detraction, rash judgment, avarice, and the cold words mine and thine; on prayer, &c. His encomiums of Abraham and other patriarchs, are set off by delicate strokes. In the first thirty-two he often explains the conditions of the Lent fast. In the year 386, during Lent, at which time the church read the book of Genesis, he explained the beginning thereof

in eight elegant sermons, t. 4, p. 615. In the first, he congratulates with the people for the great joy and holy eagerness for penance with which they received the publication of the Lent fast, this being the most favorable season for obtaining the pardon of sins, and reaping the most abundant heavenly blessings and graces; a season in which the heavens are in a particular manner open, through the joint prayers, fasts, and alms of the whole church. These are usually called sermons on Genesis, in order to be distinguished from the foregoing homilies, which were posterior to them in time. Five sermons On Anna, the mother of Samuel, (t. 4, p. 619,) were preached at Antioch in 387, after the emperor had granted his gracious pardon for the sedition. The saint treats in them on fasting, the honor due to martyrs and their relics, on purity, the education of children, the spiritual advantages of poverty, and on perpetual earnest prayer, which he recommends to be joined with every ordinary action, and practised at all times, by persons while they spun, walked, sat, lay down, &c. Invectives against stage-entertainments occur both in those, and in the following three discourses On David, in which he says many excellent things also on patience, and on forgiving injuries. (T. 4, p. 747.)

The fifth tome presents us with fifty-eight sermons on the Psalms. He explained the whole Psalter; but the rest of the discourses are lost; a misfortune much to be regretted, these being ranked among the most elegant and beautiful of his works. In them notice is taken of several differences in the Greek translations of Aquila, Symmachus, and Theodotion; also in the Hebrew text, though written in Greek letters, as in Origen's Hexapla. The critics find the like supply for restoring parts of these ancient versions also in the spurious homilies in the appendix of this volume, compiled by some other ancient Greek preacher. In this admired work of St. Chrysostom the moral instructions are most beautiful, on prayer, especially that of the morning, meekness, compunction, careful self-examination every evening, fasting, humility, alms, &c. In Pa. 43, p. 146, he thus apostrophizes the rich: "Hear this, you all who are slack in giving alms: hear this, you who, by hoarding up your treasures, lose them yourselves: hear me you, who, by perverting the end of your riches, are no better by them than those who are rich only in a dream; nay, your condition is fair worse," &c. He says that the poor, though they seem so weak, have arms more powerful and more terrible than the greatest magistrates and princes; for the sighs and groans which they send forth in their distresses, pierce the heavens, and draw down vengeance without thinking to demand it, upon the rich, upon cities, upon whole nations. In Ps. 11, p. 120, he will have prayer to be made effectual by the exercise of all virtues and good works, especially by a pure love of God, hunger after his justice alone, and disengagement of the heart from all love of earthly things. In P. 41, p. 190, this prayer by aspirations, which may be borrowed from the psalms,

he recommends to be practised in all places and times. lb. He insists, that with David we begin the day by prayer, doing nothing before this duty to God be complied with: and that with him we consecrate part of the night to compunction and prayer. In Ps. 6, he says many excellent things on the remedies we are bound to employ against concupiscence, especially assiduous prayer, shunning {264} all occasions which can prove incentives to this enemy or to our senses, and above all dangerous company; assiduous meditation on death and hell, &c. lb. God only afflicts the just out of the excess of his love for them, and desire to unite them closely to himself. In Ps. 114, p. 308, as the Jews obtained not their return from their captivity to Jerusalem but by long and earnestly desiring it, so only an ardent and pure desire of the heavenly Jerusalem can raise us thither; and an attachment to earthly goods and pleasures links us to our slavery, and chains us down too fast for us ever to rise so high. In Ps. Graduales, p. 328, it was the custom at Antioch for all the faithful to recite, every morning, the 140th psalm, which he desires them carefully to understand, so as to penetrate the riches of the excellent sentiments every word contains, in order to repeat it with more dilated affections of the heart. In like manner he mentions that the 62d psalm was recited by all every evening. From his exposition of Ps. 41, p. 131, it appears that the people answered by repeating the first verse of every psalm, after every verse, as it was sung by the clergy.

In the sixth tome occur his excellent discourses on the seven first chapters of Isaiah: then his four homilies on the fall of king Ozias, (Isa. vi.,) in which he sets forth the danger of pride, and necessity of perseverance and constant watchfulness. (T. 6, p. 94.) After several homilies on certain texts of Jeremy, Daniel, &c., we have his two elegant discourses On the Obscurity of the Prophets, in which he shows that the wisdom of Providence is displayed; for too great perspicuity would not have so well answered the various ends of the Old Law. The advantages of public prayer are here strongly set forth; and in the second the saint declaims against detraction, a vice which brings neither profit nor pleasure, yet is most enormous even in those who only listen to it. If he who scandalizes one brother is so grievously punished, what will be the chastisement of him who scandalizes so many? We are bound to cover, not to proclaim the faults of others; but it is our duty to endeavor to reclaim and save sinners, according to the precept of Christ. The very company of detractors ought to be shunned: to correct, or at least set a mark upon such, he wishes, in order that they may be known and avoided, they were publicly branded with the name of flies, because, like these insects, they delight to dwell on filth and corruption. In the homily On Perfect Charity, he draws a most amiable portraiture of that virtue in society; and another, in striking colors, of the day of judgment. It is uncertain by what accident the

imperfect work of St. Matthew was formerly taken by some for a performance of St. Chrysostom. The mistake is notorious; for the author declares himself an advocate for Arianism, (Hom. 19, 22, 28, &c.,) and for the re-baptization of heretics. (Hom. 13 and 15.) He seems to have written about the beginning of the seventh century, and to have been a Latin, (not a Greek,) for he follows closely the Latin text.

The commentary of St. Chrysostom on St. Matthew fills the seventh tome, and consists of ninety homilies: the old Latin version, by dividing the nineteenth into two, counts ninety-one. They were preached at Antioch, probably in the year 390. This literal and most pious exposition of that gospel contains the whole practical science of virtues and vices, and is an inexhausted source of excellent morality, and a finished model of preaching the word of God, and of expounding the oracles of eternal life for the edification of souls. St. Thomas Aquinas was possessed only of a bad Latin translation of this unparalleled work, yet said he would rather be master of this single book than of the whole city of Paris. The example of the saint shows that the most essential preparation for the study of the holy scriptures consists in simplicity and purity of heart, an eminent spirit of prayer, and habitual profound meditation on the sacred oracles. Thus qualified, he, with admirable sagacity and piety, penetrates and unfolds the unbounded spiritual riches of the least tittle in the divine word; and explains its sacred truths with incomparable ease, perspicuity, elegance, and energy of style. The moral instructions are enforced by all the strength and ornaments of the most sweet and persuasive eloquence. Inveighing against the stage, he calls it the reign of vice and iniquity, and the ruin of cities: and commends the saying of that ancient Roman, who, hearing an account of the usual entertainments which were represented on the stage, and how eagerly the citizens ran to them, cried out, "Have they then neither wives nor children at home?" giving to understand, that men ought not to seek diversion abroad which they would more rationally procure at home with those whom they love. (Hom. 37, p. 414.) On the precept of self-denial he takes notice, that by it Christ commands us, first, to be crucified to our own flesh and will; secondly, to spare ourselves in nothing; thirdly, not only to deny ourselves, but thoroughly to deny ourselves; by this little particle *_thoroughly_*, adding great force to his precept. He says further, *_Let him take up his cross_*; this is, bearing not only all reproaches and injurious words, but also every kind of sufferings or death. (Hom. 55, p. 556.) On Vain Glory, he calls it the most tyrannical of all the diseases of the soul, (Hom. 19, p. 244,) and pathetically laments the extreme misery of a soul that forsakes God, who would commend and reward her, to court the empty esteem of the vainest of all creatures, and those who will the more hate and despise her as she more eagerly hunts after applause. He compares her to a king's daughter who should abandon a most amiable and rich prince, to run night and day

through the streets after fugitives and slaves, that hate and fly from her as the {265} basest of prostitutes. Those she seeks to have for witnesses and applauders, or rather she herself, act the part of robbers, and rifle treasures laid up even in heaven in a place of safety. The devil sees them inaccessible to his arts, therefore employs this worm to devour them. When you bestow an alms, shut your door; let him alone to whom you give it be witness, nor even him if possible; of others see you they will proclaim your vain-glory, and be published by God himself. (Hom. 71.) Speaking on alms, (Hom. 66,) he says, that the Church of Antioch was then possessed only of the revenue of one rich and of one poor man, yet maintained three thousand virgins and widows, besides hospitals &c. What then is not one rich man able to do? But they have children. The saint replies, that the best fortune they can leave is a treasure laid up in heaven. Every one is bound at least to count the poor among his children, and allot to them one half, a third, or at least a tenth part. He declares (Hom. 88.) that he will never cease preaching on the obligation, efficacy, and advantages of alms. He asserts, (Hom. 85,) that in the church of Antioch were contained one hundred thousand souls; besides whom as many Jews and idolaters dwelt in that city. (Hom. in St. Ignat. t. 2, p. 591.) He applauds the constancy and virtue of a famous actress, (Hom. 67,) who being converted to God, would not be compelled by the threats of the governor or any punishment, to appear again upon the stage. In Hom. 68 and 69, he gives an amiable and edifying account of the lives of the monks of Syria: and (Hom. 47, 80, 81, 90, &c.) commends a state of voluntary poverty, and preaches on the contempt of the world. On visiting the tombs of martyrs, to obtain health of body and every spiritual advantage, see Hom. 37, 424. On the sign of the cross he says, (Hom. 54, p. 551,) "Let us carry about the cross of Christ as a crown, and let no one blush at the ensign of salvation. By it is every thing in religion done: the cross is employed if a person is regenerated, or fed with the mystical food, or ordained; whatever else is to be done, this ensign of victory is ever present; therefore we have it in our houses, paint it on our walls and windows, make it on our foreheads, and always carry it devoutly in our hearts. We must not content ourselves with forming it with our fingers, but must do it with great sentiments of faith and devotion. If you thus form it on your face, no unclean spirit will be able to stand against you when he beholds the instrument which has given him the mortal stab. If we tremble at the sight of the place where criminals are executed, think what the devils must suffer when they see that weapon by which Christ stripped them of their power, and cut off the head of their leader. Be not ashamed of so great a good which has been bestowed on you, lest Christ should be ashamed of you when he shall appear in glory, and this standard be borne before him brighter than the rays of the sun; for then the cross shall appear speaking as it were with a loud voice. This sign, both in the time of our forefathers and in our own, has opened gates,

deadened malignant poisons, and healed wounds made by the sting or bite of venomous creatures. If it has broken down the gates of hell, unbolted those of paradise, destroyed the empire and weakened the powers of the devil, what wonder if it overcomes poisons and wild beasts?" On the virtue of the sign of the cross, see also Hom. 8, ib. and Hom. 4, de St. Paolo, t. 2, 9. 494, et de libello repudii, t. 3, p. 204, &c. On the Holy Eucharist, he gives frequent and admirable instructions. Speaking of the sick, who were cured by touching the hem of Christ's garments, he adds, (Hom. 50, p. 517,) "What grace is not in our power to receive by touching and receiving his holy body? What if you hear not his voice; you see him laid. He has given us himself to eat, and has set himself in the state of a victim sacrificed before us," &c. And Hom. 82, p. 787, he writes: "How many now say, they wish to see his shape, his garments? You desire to see his garments, but he gives himself to you not only to be seen, but to be touched, to be eaten, to be received within you. Then what beam of the sun ought not that hand to be more which divides this flesh? that mouth which is filled with this spiritual fire? that tongue which is purpled with this adorable blood? The angels beholding it tremble, and dare not look thereupon through awe and fear, and on account of the rays which dart from that wherewith we are nourished, with which we are mingled, being made one body, one flesh with Christ. What shepherd ever fed his sheep with his own limbs? nay, many mothers give their children to other nurses; whereas he feeds us with his own blood," &c. It is a familiar reflection of our saint, that by the communion we become of one flesh and of one body with Christ, to express the close union of our souls with him in this divine sacrament. In the same Homily, 82, (olim 83,) on St. Matthew, p. 782, t. 7, he says, the apostles were not affrighted when they heard Christ assure them, *"This is my body"*; because he had before initiated them in most wonderful mysteries, and made them witnesses to many prodigies and miracles, and had already instructed them in this very sacrament, at which they had been at first much struck, and some of them scandalized. John vi. Moreover, that they might not fear, or say, Shall we then drink his blood and eat his flesh? he set the example in taking the cup, and drinking his own blood the first of all. The saint charges us (ib. p. 787) not to question or contradict the words of Christ, but to captivate our reason and understanding in obeying him, and believing his word, which cannot deceive us, whereas our senses often lead us into mistakes. When, therefore, he tells us, *"This is my body"*, we must believe him, and consider the mystery with spiritual eyes; for we learn from him, that what he gives us is something spiritual, which falls not under our senses. See this further on the same subject, Hom. 50, (olim 51,) in Matt. pp. 516, 517, 518. Hom. de Baptismo Christi, t. 2, pp. 374, 375. Hom. in Laudem Martyrum, t. 2, p. 654. Hom. non esse ad gratiam concionandum, ib. pp. 658, 659. Expos. in Ps. 46, t. 5, p. 189, and in Pd. 133, p. 382. Hom. 5, in illud: Vidi Dominum, t. 6, p. 143. Hom. de

St. Philogonio, t. 1, p. 498, besides the passages quoted in this abstract. In the same comments on St. Matthew, t. 7, Hom. 82, p. 788, he vehemently exhorts the faithful to approach the holy table with a burning thirst and earnest desire to suck in the spiritual milk, as it were, from the divine breasts. As children throw themselves into the bosom of their nurse or mother, and eagerly suck their breast, so ought we with far greater ardor to run to the sacred mysteries, to draw into our hearts, as the children of God, the grace of his Holy Spirit. To be deprived of this heavenly food ought to be to us the most sensible, nay, our only grief, (ib p. 788.) Nothing can be more tender than his exhortations to frequent communion; he even recommends it daily, (Hom. de St. Philogonio, t. 1, pp. 499, 500,) provided persons lead Christian lives, and bring suitable dispositions. But no solemnity can be a reason for those who are under the guilt of sin ever to approach in that state. (Ib,) No terms can be stronger than those in which he speaks in many places of the enormity of a sacrilegious communion, which he compares to the crime of Judas who betrayed Christ, of the Jews who crucified him, sud of Herod who sought to murder him in his cradle, (Hom. 7, in Matt. p. 112, &c.) and frequently explains the dispositions requisite to approach worthily the holy table, insisting chiefly on great purity of soul, fervent devotion, and a vehement hunger and thirst after this divine banquet. (Hom. 17, in Heb. t. 12, p. 169. Hom. 24, in 1 Cor t. 10, p. 218, &c.) He denounces the most dreadful threats of divine vengeance against unfaithful ministers who admit to it notorious sinners. (Hom. 72, in Matt. t. 7, pp. 789, 790.) "Christ," says he, "will demand of you an account of his blood, if you give it to those who are unworthy. If any such person presents himself, though he were general of the army, or emperor, drive him from the holy table. The power with which you are invested is above that of an emperor. If you dare not refuse to admit the unworthy, inform me. I will rather suffer my blood to be spilt than offer this sacred blood to one who is unworthy," &c. (Ib.) In this work of St. Chrysostom upon St. Matthew, we meet with beautiful instructions on almost every Christian virtue. Read Hom. 38, on humility, which he styles the queen of all virtues; Hom. 58, where he calls it the beginning of a virtuous life; and Hom. 65, where he shows that it exalts a man above the highest dignities. On the entire contempt of the world as a nothing, Hom. 12, 33, &c. On the happiness of him who serves God, whom the whole world cannot hurt, Hom. 24, 56, 90. Against avarice, Hom. 28, 74, 63. Against drunkenness, Hom. 70. On compunction, Hom. 41, where he proves it indispensable from the continual necessity of penance for hidden sins, and for detraction, vain-glory, avarice, &c. We ought also to weep continually for our dangers. Speaking on the same virtue, Hom. 6, p. 94, he, teaches that compunction is the daughter of divine love, which consumes in the heart all affections for temporal things, so that a man is disposed with pleasure to part with the whole world and life itself. A soul is by it

made light, and soaring above all things visible, despises them as nothing. He who is penetrated with this spirit of love and compunction, frequently breaks into floods of tears; but these tears afford him incredible sweetness and pleasure. He lives in cities as if he were in a wilderness; so little notice does he take of the things of this life. He is never satiated with tears which he pours forth for his own sins and those of others. Hence the saint takes occasion to launch forth into the commendation of the gift of holy tears, pp. 96, 97. He inveighs against stage entertainments, Hom. 6, 7, 17, 37, &c. See especially Hom. contra ludos et theatra, t. 6, 274.

On Hell, he says (Hom. 23, in Matt.) that the loss of God is the greatest of all the pains which the damned endure, nay, more grievous than a thousand hells. Many tremble at the name of hell; but he much more at the thought of losing God, which the state of damnation implies. (Ib.) He distinguishes in hell the loss of God, and secondly, fire and the other pains of sense. (Hom. 47.) He shows that company abates nothing in its torments. (Hom. 43.) Some object that to meditate on those torments is too frightful; to whom he answers, that this is most agreeable, because by it we learn to shun them, the hope of which inspires joy, and so great earnestness in the practice of penance, that austerities themselves become agreeable. (Ib.) He often mentions grace before and after meat; and, Hom. 55, p. 561, recites that which the monks about Antioch used before their meals, as follows: "Blessed God, who feedest me from my youth, who givest nourishment to all flesh, fill our hearts with joy, that being supported by thy bounty we may abound in every good work to Christ Jesus our Lord, with whom be all honor, praise, and glory given with the Holy Ghost, world without end. Amen. Glory be to thee, O Lord; glory be to thee, O Holy; glory be to thee, O King, because Thou hast given us food in joyfulness. Fill us with thy Holy Spirit, that we may be found acceptable in thy sight, that we may not be covered with confusion when Thou shalt render to every one according to his works:" This whole prayer is {267} admirable, says the saint, but especially the close, the remembrance of the last day being a bridle and check to sensuality and concupiscence. (Ib.) The saint shows (Horn. 86, p. 810) the malice and danger of small faults wilfully committed, which many are apt to make slight of; but from such the most dreadful falls take their rise. The old Latin translation of St. Chrysostom's homilies on St. Matthew, is too full of words, and often inaccurate. Anian, the author, seems to have been the Pelagian deacon of that name, who assisted at the council of Diospolis in 415. The new Latin translation is far more exact, but very unequal in elegance and dignity of expression to the original.

The eighth tome is composed of the homilies of St. Chrysostom upon St. John, which are eighty-eight in number, though in former Latin editions,

in imitation of Morellus, the first is called preface, and only eighty-seven bear the title of homilies. They were preached at Antioch, about the year 394, at break of day, long before the usual hour of the sermon (Hom. 31.) We find here the same elevation of thought, the same genius and lively imagination, and the same strength of reasoning which we admire in those on St. Matthew; but the method is different. After a short literal exposition of the text, the holy doctor frequently inserts polemical discussions, in which he proves the Consubstantiality of the Son against the Anomæans. Hence his moral reflections in the end are short: in which, nevertheless, he is always admirable, especially when he speaks of the love which God testifies for us in the mystery of the Incarnation. (See Hom. 27, olim 26, p. 156.) He observes that Christ miraculously multiplied five loaves, before he gave his solemn promise of the Eucharist, which he calls "The miracle of mysteries," and this he did, says our saint, "That being taught by that miracle, they might not doubt in giving credit to his words--that not only by love, but in reality, we are mingled with his flesh." (Hom. 46, olim 45, in Joan. t. 8, p. 272.) Christ by this institution thus invites us to his heavenly banquet, says our saint. "I feed you with my flesh, I give you myself for your banquet. I would become your brother: for your sake, I took upon myself flesh and blood: Again, I give you the flesh and blood, by which I have made myself of the same nature and kindred with you, ([Greek: suggenês], congener.) This blood by being poured forth has cleansed the whole world. This blood has purified the sanctuaries and the Holy of Holies. If its figure had so great efficacy in the temple of the Hebrews, and sprinkled on the doors of Egypt, the truth will have much greater." (Ib. p. 273.) He calls the holy Eucharist "the tremendous mysteries, the dreadful altar," [Greek: frikta ontôs ta musêria, frikton ontôs to fusiastêrion], (ib.,) and says, "When you approach the sacred cup, come as if you were going to drink the blood flowing from his side." (Hom. 85, olim 84, in Joan. p. 507.)

The fifty-five homilies On the Acts of the Apostles, he preached at Constantinople in the third year of his episcopal dignity, of our Lord 401, as appears from Hom. 44, p. 335, t. 9. The famous censure of Erasmus, who judged them absolutely unworthy of our saint, (ep. ad Warham. archiepiscopum Cantuarens,) is well known: Billius, on the contrary, thinks them very elegant. Both judgments show how far prepossession is capable of misleading the most learned men. That this work is undoubtedly genuine, is demonstrated by Sir Henry Saville. Photius justly admires an admirable eloquence, rich veins of gold scattered through it, and the moral instructions are so noble and beautiful, that no other genius but that of a Chrysostom could have formed them. The style indeed, in many parts of the comments, is not regular or correct; which might be owing to some indisposition, or to an extraordinary hurry of troublesome affairs, to a confusion of mind, and

to alarms, the city being then in imminent danger by the revolt and blockade of Gainas, and in daily fears of being plundered by that barbarian. In the first homily our saint speaks against those who deferred to receive baptism, for fear of forfeiting the grace by relapsing into sin: which delay he shows to imply a wilful and obstinate contempt of God and his grace, with the guilt of a base and inexcusable sloth, like one who should desire to enrol himself in the army when the war was over, yet expect a share in the triumph; or a wrestler who should enter the lists when the games are closed. He adds, that in sickness, under alarms and pains, it is scarce to be hoped that a person will be able to dispose himself for so great a sacrament. Prudent men make their wills while in health, imagining that at best they will retain their senses but by halves at the approaches of death; and can we think dying men capable of duly making so solemn an engagement with God? He assures his flock that he is notable to express the consternation, grief, and agony, with which he is seized whenever he hears of any one being dead without baptism or penance, (p. 13.) In Hom. 3, p. 30, he exaggerates the grievousness of sin in a priest, and has these remarkable words, "I do not believe that many priests are saved; but that far the greater number are lost: for this dignity requires a great soul and much courage." In Hom. 7, he draws a most amiable and beautiful portraiture of the charity which reigned in the primitive church, when all with joy cast away their money; setting no value but on the inestimably greater treasures which they possessed in God; when all lived without envy, jealousy, pride, contempt of any one, and without any cunning or ill-will; and when the cold words mine and thine were banished from among them, pp. 58,59. A passage often quoted by those who write on the small number of the elect occurs Hom. 24, p. 198, "How many," says he, "do you think there are in this city {268} who will be saved? What I am going to say is frightful indeed; yet I will speak it. Out of so many thousands not one hundred belongs to the number of the elect: and even of these I doubt. How much vice among the youth! What sloth in the old! No one takes due care of the education of his children. If we see a man truly devout in his old age, he is imitated by nobody. I see persons behave disrespectfully and without due attention in the church, and even when the priest is giving his blessing. Can any insolence be found equal to this? Amidst such scandals, what hopes can we entertain of the salvation of many? At a ball every one dances in his rank, every thing is regulated, and done without confusion. And here in the company of angels, and singing the praises of God with the blessed spirits, you talk and laugh. Should we be surprised if thunder fell from heaven to punish such impiety?" The monks then lived without the walls, and could not be included by him: nor probably the clergy, deaconesses, or others particularly consecrated to a devout life; as appears from his invective. Nor does he speak this with any certitude, but from his private apprehension by comparing the lives of the generality of the

people with the severe maxims of the gospel. This is manifest from the proof he draws from the manners of the people, and from a like invective in Hom. 61, olim 62, on St. Matthew, (t. 7, p. 612,) spoken at Antioch ten years before. See also l. 1, adv. Oppugnatores Vitæ Mon. n. 8, t. 1, p. 55. Speaking on the general impiety of the world, (Hom. 10, in 1 Tim,) he says: "We have great reason to weep: scarce the least part of the world is saved: almost all live in danger of eternal death." But he shows that the multitude will only increase the torments of the wicked, as if a man saw his wife and children to be burnt alive with him. St. Chrysostom counts in Constantinople, at that time, one hundred thousand Christians, (Hom. 11, in Acts,) and says that the poor in that city amounted to fifty thousand, and the riches of the particulars to about one million pounds of gold. Yet he reckons the assembly of the Christians greater at Antioch than at Constantinople. (Hom. 1, adv. Judæos. p. 592, t. 1.) If the estate of one rich and that of one poor man maintained three thousand poor at Antioch, and the like estates of ten rich men would have supported all the poor of that city, it is inferred that there were in Antioch only thirty thousand poor, though it might perhaps have more inhabitants than Constantinople. See Bandurius on the site and extent of Constantinople under the emperors Arcadius and Honorius; and Hasius de magnitudine urbium, p. 47.

St. Chrysostom teaches that grace is conferred by God at the imposition of hands in the ordination of priests, Hom. 14, in Acta. p. 114, also Hom. 3, de Resurrect. t. 2, p. 436, and Hom. 21, in Acta. p. 175, that "Oblations (or masses) are not offered in vain for the dead." It is his pious counsel (Hom. 17, in Acta.) that when we find ourselves provoked to anger, we form on our breast the sign of the cross; and Hom. 26, he exhorts all Christians, even the married, and both men and women, to rise every midnight to pray in their own houses, and to awake little children at that hour that they may say a short prayer in bed. He says that saints and martyrs are commemorated in the holy mysteries, because this is doing them great honor, (Hom. 21, in Acta. p. 276,) and by the communion with them in their virtues, the rest of the faithful departed reap much benefit. (Hom. 51, in 1 Corinth. t. 10, p. 393.)

For a specimen of the zeal and charity with which this great preacher instructed his flock, two or three passages are here inserted. Hom. 3, in Acta. p. 31, t. 9. "I wish," says he, "I could set before your eyes the tender charity and love which I bear you: after this no one could take it amiss or be angry if I ever seem to use too harsh words in correcting disorders. Nothing is dearer to me than you; not even life or light. I desire a thousand times over to lose my sight, if by this means I could convert your souls to God; so much more sweet is your salvation to me. If it happens that any of you fall into sin, you are present even in my sleep: through grief I am like persons struck with a palsy, or

deprived of their senses. For what hope or comfort can I have left, if you advance not in virtue? And if you do well, what can afflict me? I seem to feel myself taking wing when I hear any good of you. _Make my joy complete_. Phil. ii. 2. Your progress is my only desire. You are to me all, father and mother, and brothers and children." Hom. 44, in Act. p. 335, having appealed to his closet and secret retreats to bear witness how many tears he shed without intermission for them, he says, "What shall I do? I am quite spent daily crying out to you: Forsake the stage. Yet many laugh at our words: Refrain from oaths and avarice, and no one listens to us. For your sakes I have almost abandoned the care of my own soul and salvation; and while I weep for you, I bewail also my own spiritual miseries, to which, through solicitude for you, I am not sufficiently attentive: so true it is that you are all things to me. If I see you advance in virtue, through joy I feel not my own ills; and if I perceive you make no progress, here again through grief I forget my own miseries. Though I am sinking under them, on your account, I am filled with joy: and whatever subject of joy I have in myself, I am overwhelmed with grief if all is not well with you. For what comfort, what life, what hope can a pastor have, if his flock be perishing? How will he stand before God? What will he say? Though he should be innocent of the blood of them all, still he will be pierced with bitter sorrow which nothing will be able to assuage. For though parents were no way in fault, they would suffer the most {269} cruel anguish for the ruin or loss of their children. Whether I shall be demanded an account of year souls or no, this will not remove my grief. I am not anxious that you may attain to happiness by my labors, but that you be saved at any rate, or by any means. You know not the impetuous tyranny of spiritual travails, and how he who spiritually brings forth children to God desires a thousand times over to be hewn to pieces rather than to see one of his children fall or perish. Though we could say with assurance, we have done all that lay in us, and are innocent of his blood, this will not be enough to comfort us. Could my heart be laid open and exposed to your view, you would see that you are every one there, and much dilated, women, children, and men. So great is the power of charity that it makes a soul wider than the heavens. St. Paul bore all Corinth within his breast. 2 Cor. vii. 2. I can make you no reproaches for any indifference towards me on your side. I am sensible of the love which you reciprocally bear me. But what will be the advantage either of your love for me or of mine for you, if the duties you owe to God are neglected? It is only an occasion of rendering my grief more heavy. You have never been wanting in any thing towards me. Were it possible, you would have given me your very eyes: and on our side we were desirous to give you with the gospel also our lives. Our love is reciprocal. But this is not the point. We must in the first place love Christ. This obligation both you and I have great need to study: not that we entirely neglect it; but the pains we take are not adequate to this great end."

To abolish the sacrilegious custom of swearing at Constantinople, as he had done at Antioch, he strained every sinew, and in several sermons he exerted his zeal with uncommon energy, mingled with the most tender charity. In Hom. 8, in Act t. 9, pp. 66, 67, he complains that some who had begun to correct their criminal habit, after having fallen through surprise, or by a sudden fit of passion, had lost courage. These he animates to a firmer resolution and vigor, which would crown them with victory. He tells them he suffers more by grief for them than if he languished in a dungeon, or was condemned to the mines; and begs, by the love which they bear him, they would give the only comfort which could remove the weight of his sorrow by an entire conversion. It will not justify him, he says, at the last day, to allege that he had reprimanded those who swore. The judge will answer: "Why didst not thou check, command, and by laws restrain those that disobeyed?" Heli reprimanded his sons; but was condemned for not having done it, because he did not use sufficient severity. 1 Kings xi. 24. "I every day cry aloud," says the saint, "yet am not heard. Fearing to be myself condemned at the last day for too great lenity and remissness, I raise my voice, and denounce aloud to all, that if any swear, I forbid them the church. Only this month is allowed for persons to correct their habit." His voice he calls a trumpet, with which in different words he proclaims thrice this sentence of excommunication against whosoever should persist refractory, thought he were a prince, or he who wears the diadem. Hom. 9, p. 76, he congratulates with his audience for the signs of compunction and amendment which they had given since his last sermon, and tells the greatest part of the difficulty is already mastered by them. To inspire them with a holy dread and awe for the adorable name of God, he puts them in mind that in the Old Law only the high priest was allowed ever to pronounce it, and that the devils trembled at its sound. Hom. 10, he charges them never to name God but in praising him or in imploring his mercy. He takes notice that some among them still sometimes swore, but only for want of attention, by the force of habit, just as they made the sign of the cross by mere custom, without attention, when they entered the baths, or lighted a candle. He tells them (Hom. 11, p. 95) that the term of a month, which he had fixed, was almost elapsed, and most affectionately conjures them to make their conversion entire. A sight of one such conversion, he says, gave him more joy, than if a thousand imperial diadems of the richest jewels had been placed upon his head. Other specimens of the saint's ardent love for his people at Constantinople, see Hom. 9, in Hebr. t. 12, p. 100; Hom. 23, in Hebr. p. 217; Hom. 9, in 1 Thes. t. 11, p. 494; Hom. 7, in 1 Coloss. Hom. 39, in Act. p. 230, &c. For his people at Antioch, t. 3, p. 362, t. 2, p. 279, t. 7, p. 374, &c. On his humility, t. 2, p. 455, t. 4, p. 339. On his desire to suffer for Christ, t. 1, p. 453, t. 7, p. 243, t. 11, pp. 53, 55.

The inspired epistles of St. Paul were the favorite subject of this saint's intense meditation, in which he studied the most sublime maxims, and formed in himself the most perfect spirit of Christian virtue. The epistle to the Romans is expounded by him in thirty-two homilies, (t. 9, p. 429,) which he made at Antioch, as is clear from Hom. 8, p. 508, and Hom. 30, p. 743. Nothing can go beyond the commendations which St Isidore of Pelusium bestows on this excellent work, (l. 5, ep. 32,) to which all succeeding ages have subscribed. The errors of Pelagius, which were broached soon after in the West, are clearly guarded against by the holy preacher, though he is more solicitous to confute the opposite heresy of the Manichees, which then reigned in many parts of the East. He also confounds frequently the Jews. But what we most admire is the pious sagacity with which he unfolds the deep sense of the sacred text, and its author, the true disciple of Christ, and the perspicuity and eloquence with which he enforces his moral instructions. Whoever reads anyone of these homilies, will hear testimony to this eulogium. See Hom. 24. (t. 9, p. 694,) {270} on the shortness of human life: Hom. 8, on fraternal charity and forgiving injuries: Hom. 20, on our obligation of offering to God a living sacrifice of our bodies by the exercise of all virtues, and the sanctity of our affections: Hom. 22 and 27, on patience in bearing all injuries, by which we convert them into our greatest treasure: Hom. 5, on the fear of God's judgments, and on his love, to which he pathetically says, it would be more grievous to offend God than to suffer all the torments of hell, which every one incurs who is not in this disposition, (p. 469,) though it is a well-known maxim that persons ought not to propose to themselves in too lively a manner such comparisons, or to become their own tempters: Hom. 7, against envy, and on alms, he says this is putting out money at interest for one hundred fold from God, who is himself our security, and who herein considers not the sum, but the will, as he did in St. Peter, who left for him only a broken net, a line, and a hook. The promise of a hundred fold made to him, is no less made to us.

The commentary On the First Epistle to the Corinthians, (t. 10,) in forty-four homilies, was likewise the fruit of his zeal at Antioch, and is one of the most elaborate and finished of his works. The interpreter seems animated with the spirit of the great apostle whose sacred oracle he expounds, so admirably does he penetrate the pious energy of the least tittle. If St. Paul uses the words *My God*, he observes, that out of the vehement ardor and tenderness of his love he makes Him his own, who is the common God of all men; and that he names Him with a sentiment of burning affection and profound adoration, because he had banished all created things from his heart, and all his affections were placed in God. He extols the merit and advantages of holy virginity, (Hom. 19,) and Hom. 26, speaks on the duties of a married state, especially that of

mutual love and meekness in bearing each other's faults: this he bids them learn from Socrates, a pagan, who chose a very shrew for his wife, and being asked how he could bear with her, said: "I have a school of virtue at home, in order to learn meekness and patience by the daily practice." The saint adds, it was a great grief to him to see Christians fall short of the virtue of a heathen, whereas they ought to be imitators of the angels, nay, of God himself. Recommending the most profound respect for the holy eucharist, and a dread of profaning it, he says, Hom. 24, pp. 217, 218, "No one dares touch the king's garments with dirty hands. When you see Him (_i.e._ Christ) exposed before you, say to yourself: This body was pierced with nails; this body which was scourged, death did not destroy; this body was nailed to a cross, at which spectacle the sun withdrew its rays; this body the Magi venerated," &c. The saint inveighs against several superstitious practices of that age, Hom. 12. His discourses are animated and strong on the characters of fraternal charity, and against avarice, envy, &c.

The thirty homilies, On the Second Epistle to the Corinthians, (t. 10, p. 417,) were also preached at Antioch: for he speaks of Constantinople as at a distance, (Hom. 26,) which passage Sir Henry Saville has mistaken, as Montfaucon clearly shows. This commentary is inferior to the last, though not in elegance, yet in fire, the moral instructions being shorter. The saint mentions several of the ceremonies used still at mass, or in the public office of the church. Hom. 18, p. 568. Hom. 30, p. 650. On visiting the shrines of martyrs, he says, Hom. 26, p. 629, "The tombs of those who served the crucified Christ surpass in splendor the courts of kings. Even he who wears purple visits and devoutly kisses them, and standing suppliant, prays the saint to be a protection to him before God." He adds that emperors sue for their patronage, and count it an honor to be porters to them in their graves. By this he alludes to the burial of Constantine the Great in the porch of the church of the apostles. He proves, Hom. 3, p. 441, and Hom. 14, p. 537, that the essence of repentance consists in a change of the heart: that without an amendment of life, penance is only a mask and a shadow, what fasts or other works soever attend it, and that it must be founded not barely in the fear of hell, but in the love of so good and loving a God. He teaches, Hom. 10, p. 505, that a Christian ought to rejoice at the approaches of death. He speaks in many places on the precept of alms-deeds with great vehemence. He says, Hom. 16, that to be animated with a spirit of charity and compassion is something greater than to raise the dead to life: our alms must be liberal, plentiful, voluntary, and given with joy. He says, Hom. 19, that Christ stripped himself of his immense glory and riches for love of us; yet men refuse him a morsel of bread. They throw away on dogs, and what is superfluous among servants, that which Christ wants in his members, to whom all strictly belongs whatever we enjoy beyond what is necessary for life. He

enters into a severe and elegant detail of these superfluities, Hom. 19, p. 570. The apostle, as he observes, (Hom. 20, p. 577,) justly calls alms a seed, because it is not lost, but sown, and produces a most plentiful harvest.

His commentary On the Epistle to the Galatians (t. 10) is an accurate interpretation of the text, with frequent remarks against the Anomoeans, Marcionites, and Manichees, but very sparing in moral exhortations: these the saint probably added in the pulpit, and gave to the work the form of discourses; for it appears to have been delivered in homilies to the people, though it is not now divided into discourses. It was certainly compiled at Antioch.

The twenty-four homilies On the Epistle to the Ephesians (t. 11) were preached at Antioch; and though some passages might have received a higher polish from a second touch of the saint's masterly file, are a most useful and excellent work. From Hom. 3, p. 16, it {271} is clear that his predecessor Nectarius had not abolished canonical public penances, when he removed the public penitentiary; but that this office, as before the institution of such a charge, was exercised altogether by the bishop. For St. Chrysostom having taken notice that many assisted at mass who did not communicate, tells them, that those who were guilty of any grievous sin could not approach the holy table even on the greatest solemnity; but that such persons ought to be in a course of penance, and consequently not at mass with the rest of the faithful: and he terrifies them by exaggerating the danger and crime of delaying to do penance. Those who are not excluded by such an obstacle, he exhorts strongly to frequent communion, seeming desirous that many would communicate at every day's mass. "With a pure conscience," says he, "approach always; without this disposition, never. In vain is the daily sacrifice offered; to no purpose do we assist at the altar: no one communicates. I say not this to induce any one to approach unworthily, but to engage all to render yourselves worthy. The royal table is prepared, the administering angels are present, the King himself is there waiting for you: yet you stand with indifference," &c. (Hom. 3, in Ephes. p. 23.) The virtues of St. Paul furnish the main subject of his sixth and seventh homilies; in the eighth he speaks of that apostle's sufferings for Christ, and declares, in a kind of rapturous exclamation, that he prefers his chains to gold and diadems, and his company in prison to heaven itself. He wishes he could make a pilgrimage to Rome, to see and kiss those chains at which the devils tremble, and which the angels reverence, while they venerate the hands which were bound with them. For it is more desirable and more glorious to suffer with Christ, than to be honored with him in glory: this is an honor above all others. Christ himself left heaven to meet his cross: and St. Paul received more glory from his chains, than by being rapt up to the third heaven, or by

curing the sick by the touch of his scarfs, &c. He desires to feast his heart by dwelling still longer on the chains of this apostle, being himself fettered with a chain from which he would not be separated: for he declares himself to be closer and faster linked to St. Paul's chains by desire, than that apostle was in prison. In the like strain he speaks of the chains of St. Peter, and of St. John Baptist. In the next Homily, (9,) he returns in equal raptures to St. Paul in chains for Christ; in which state he calls him a spectacle of glory far beyond all the triumphs of emperors and conquerors. Our saint gives excellent instructions on the duties of married persons, Hom. 20; on the education of children in the practice and spirit of obedience and piety, Hom. 21; and on the duties of servants, Hom. 22.

The eighteen homilies On the First Epistle to Timothy, and ten On the Second, seem also to have been preached at Antioch, (t. 11, p. 146.) They are not equally polished, but contain excellent instructions against covetousness, and the love of the world; on alms, on the duties of bishops, and those of widows, &c.; on the education of children, Hom. 10, p. 596. The six, On the Epistle to Titus, are more elaborate: also three On the Epistle to Philemon, which seem all to have been finished at Antioch.

In the eleventh tome we have also eleven sermons, which St. Chrysostom preached at Constantinople about the end of the year 398. The second was spoken upon the following occasion, (ib. p. 332:) The empress Eudoxia procured a solemn procession and translation of the relics of certain martyrs, to be made from the great church in Constantinople to the church of St. Thomas the apostle in Drypia, on the sea-shore, nine miles out of town. The princes without any retinue, priests, monks, nuns, ladies, and the people, attended the procession in such multitudes, that from the light of the burning tapers which they carried in their hands the sea seemed as it were on fire. The empress walked all the way behind, touching the shrine and the veil which covered it. The procession set out in the beginning of the night, passed through the market-place, and arrived at Drypia about break of day. There St. Chrysostom made an extemporary sermon, in which he described the pomp of this ceremony, commended the piety of the empress, and proved that if the clothes, handkerchiefs, and even shadow of saints on earth had wrought many miracles, a blessing is certainly derived from their relics upon those who devoutly touch them. The next day the emperor Arcadius, attended by his court and guards, arrived, and the soldiers having laid aside their arms, and the emperor his diadem, he paid his devotions before the shrine. After his departure St. Chrysostom preached again, (p. 336.)

St. Chrysostom was removed to Constantinople in 397. The fifteen (or, if

with some editors we include the prologue, sixteen) homilies On the Epistle to the Philippians, (t. 11, p. 189,) were preached in that capital of the empire. The moral instructions turn mostly on alms and riches. The order which prudence prescribes in the distribution of alms, he explains, (Hom. 1, t. 11, p. 201,) and condemns too anxious an inquiry and suspicion of imposture in the poor, as contrary to Christian simplicity and charity, affirming that none are so frequently imposed upon by cheat as the most severe inquirers. Prudence and caution he allows to be necessary ingredients of alms, in which those whose wants are most pressing, or who are most deserving, ought to be first considered. Hom. 3, p. 215, he lays it down as a principle, that catechumens who die without baptism, and penitents without absolution, "are excluded heaven with the damned;" which we are to understand, unless they were purified by perfect contrition joined with a desire of the sacrament, as St. Ambrose, St. {272} Austin, and all the fathers and councils declare. St. Chrysostom adds, that it is a wholesome ordinance of the apostles in favor of the faithful departed, to commemorate them in the adorable mysteries: for how is it possible God should be deaf to our prayers for them, at a time when all the people stand with stretched forth hands with the priests, in presence of the most adorable sacrifice? But the catechumens are deprived of this comfort, though not of all succor, for alms may be given for them, from which they receive some relief or mitigation of their pains. Though such not dying within the exterior pale of the church cannot be commemorated in its public suffrages and sacrifices; yet if by desire they were interiorly its members, and by charity united to Christ its head, they may be benefited by private suffrages which particulars may offer for them. This is the meaning of this holy doctor. Exhorting the faithful to live in perpetual fear of the dangers with which we are surrounded, (Hom. 8, in Ephes. t. 11,) he says, "A builder on the top of a house always apprehends the danger of falling, and on this account is careful how he stands: so ought we much more to fear, how much soever we may be advanced in virtue. The principal means always to entertain in our souls this saving fear, is to have God always before our eyes, who is everywhere present, hears and sees all things, and penetrates the most secret foldings of our hearts. Whether you eat, go to sleep, sit at dainty tables, are inclined to anger, or any other passion, or whatever else you do, remember always," says he, "that God is present, and you will never fall into dissolute mirth, or be provoked to anger; but will watch over yourselves in continual fear." With great elegance he shows (Hom. 10, p. 279,) that precious stones serve for no use, are not so good even as common stones, and that all their value is imaginary, and consists barely in the mad opinion of men; and he boldly censures the insatiable rapaciousness and unbounded prodigality of the rich, in their sumptuous palaces, marble pillars, and splendid clothes and equipages. Houses are only intended to defend us from the weather, and raiment to cover our

nakedness. All vanities he shows to be contrary to the designs of nature, which is ever content with little. In Hom. 12, we have an excellent instruction on that important maxim in a spiritual life, That we must never think how far we have run, but what remains of our course, as in a race a man thinks only on what is before him. It will avail nothing to have begun, unless we finish well our course. In Hom. 13, he excellently explains the mystery of the cross, which we bear if we study continually to crucify ourselves by self-denial. We must in all places arm ourselves with the sign of the cross.

The Exposition of the epistle to the Colossians, in twelve homilies, (t. 11) was made at Constantinople in the year 399. In the second homily (p. 333) he says, that a most powerful means to maintain in ourselves a deep sense of gratitude to God, and to increase the flame of his love in our hearts, is to bear always in mind his numberless benefits to us, and the infinite evils from which he has mercifully delivered us. In Hom. 8, p. 319, he teaches, that no disposition of our souls contributes more effectually to our sanctification, than that of returning thanks to God under the severest trials of adversity, a virtue little inferior to martyrdom. A mother who, without entertaining the least sentiment of complaint at the sickness and death of her dearest child, thanks God with perfect submission to his will, will receive a recompense equal to that of martyrs. After condemning the use of all superstitious practices for the cure of distempers, he strongly exhorts mothers rather to suffer their children to die, than ever to have recourse to such sacrilegious methods; and contenting themselves with making the sign of the cross upon their sick children to answer those who suggested any superstitious remedy: "These are my only arms; I am utterly a stranger to other methods of treating this distemper." The tenth homily (p. 395) contains a strong invective against the excessive luxury and immodesty of ladies in their dress, and their vanity, pride, and extravagance. The empress Eudoxia, who was at the head of these scandalous customs, and the mistress of court fashions and vices, could not but be highly offended at this zealous discourse. The saint says, that many ladies used vessels of silver for the very meanest uses, and that the king of Persia wore a golden beard.

The eleven homilies On the First Epistle to the Thessalonians, were also part of the fruit of his episcopal labors at Constantinople. (T. 11.) In the second he shows the excellency of fraternal love and friendship, by which every thing is, as it were, possessed in common, and those cold words mine and thine, the seed of all discords, are banished as they were from the primitive Christians. In the third, he doubts not but perfect patience, under grievous sicknesses, may equal the merit of martyrdom. In the fifth, he speaks incomparably on the virtue of purity, and against occasions which may kindle in the heart the contrary

passion, which, with St. Paul, he will not have so much as earned, especially against the stage, and all assemblies where women make their appearance dressed out to please the eyes and wound the hearts of others. In Hom. 6, he condemns excessive grief for the death of friends. To indulge this sorrow for their sake, he calls want of faith: to grieve for our own sake because we are deprived of a comfort and support in them, he says, must proceed from a want of confidence in God; as if any friend on earth could be our safeguard, but God alone. God took this friend away, because he is jealous of our hearts and will have us love him without a rival, (p. 479.) In Hom. 10, we are instructed, that {273} the best revenge we can take of an enemy is to forgive him, and to bear injuries patiently. In Hom. 11, p. 505, he gives an account, that a certain lady being offended at a slave for a great crime, resolved to sell him and his wife. The latter wept bitterly; and a mediator, whose good offices with her mistress in her behalf she implored, conjured the lady in these words: "May Christ appear to you at the last day in the same manner in which you now receive our petition." Which words so strongly affected her, that she forgave the offence. The night following Christ appeared to her in a comfortable vision, as St. Chrysostom was assured by herself. In Hom. 7, (ib.,) he shows the possibility of the resurrection of the flesh, against infidels.

The five homilies On the Second Epistle to the Thessalonians, were also preached at Constantinople, (t. 11, p. 510.) In the second, he exhorts all to make the torments of hell a frequent subject of their meditation, that they may never sin; and to entertain little children often with some discourse on them instead of idle stories, that sentiments of holy fear and virtue may strike deep roots in their tender hearts. On traditions received by the church from the apostles he writes as follows: (Hom. 4, in 2 Thess. p. 532.) "Hence it is clear that they did not deliver all things by their epistles, but communicated also many things without writing: and these likewise deserve our assent or faith. It is a tradition: make no further inquiry." In the same Hom. 4, p. 534, he expresses how much he trembled at the thought of being, by the obligation of his office, the mediator betwixt God and his people; and declares, that he ceased not most earnestly to pour forth his prayers for them both at home and abroad. Hom. 4, ib., he severely reprimands those who reproach the poor in harsh words, adding to the weight of their affliction and misery.

The thirty-four homilies On the Epistle to the Hebrews, (t. 12, p. 1,) were compiled at Constantinople. In the seventh he shows, that the evangelical precepts and counsels belong to all Christians, not only to monks, if we except the vow of perpetual virginity: though also men engaged in a married state are bound to be disentangled in spirit, and to use the world as if they used it not. Hom. 17, ib. p. 169, he

explains that the sacrifice of the New Law is one, because the same body of Christ is every day offered; not one day one sheep, another day a second, &c. (On this sacrifice see also Hom. 5, in 1 Tim. t. 11, p. 577, Hom. 3, contra Judæos. t. 1, p. 611. Hom. 7, contra Judæos. t. 1, p. 664. Hom. in St. Eustath. t. 2, p. 606. Hom. 24, in 1 Cor. t. 10, p. 213.) In Hom. 34, ad Hebr. p. 313, he expresses his extreme fears for the rigorous account which a pastor is obliged to give for every soul committed to his charge, and cries out, "I wonder that any superior of others is saved."

A letter to a certain monk called Cæsarius, has passed under the name of St. Chrysostom ever since Leontius and St. John Damascen; and not only many Protestants, but also F. Hardouin, (Dissert. de ep. ad Cæsarium Monachum) Tillemont, (t. 11, art. 130, p. 340,) and Tournely, (Tr. de Euchar. t. 1, p. 282, and Tract. de Incarnat. p. 486,) are not unwilling to look upon it as a genuine work of our holy doctor. But it is demonstrated by F. Le Quien, (Diss. 3, in St. Joan. Damasc.) Dom Montfaucon, (in Op. St. Chrys. t. 3, p. 737,) Ceillier, (t. 9, p. 249,) F. Merlin in his learned dissertations on this epistle, (in Mémoires de Trevoux an. 1737, pp. 252, 516, and 917,) and F. Stilling, the Bollandist, (t. 4, Sept. Comment. in vitam St. Chrys. §82, p. 656,) that it has been falsely ascribed to him, and is a patched work of some later ignorant Greek writer, who has borrowed some things from the first letter of St. Chrysostom to Olympias, as Stilling shows. Merlin thinks the author discovers himself to have been a Nestorian heretic. At least the style is so opposite to that of St. Chrysostom, both in the diction and in the manner of reasoning, that the reader must find himself quite in another world, as Montfaucon observes. The author's long acquaintance with this Cæsarius seems not easily reconcilable with the known history of St. Chrysostom's life. This piece, moreover, is too direct a confutation of the Eutychian error to have been written before its birth: or if it had made its appearance, how could it have escaped all the antagonists of that heresy? Whoever the author was, he is far from opposing the mystery of the real presence, or that of transubstantiation, in the blessed eucharist, for both which he is an evident voucher in these words, not to mention others: "The nature of bread and that of our Lord's body are not two bodies, but one body of the Son," which he introduces to make a comparison with the unity of Christ's Person in the Incarnation. It is true, indeed, that he says the nature of bread remains in the sacrament: but it is easy to show that by the nature of bread he means its external natural qualities or accidents.

Among former Latin translations of St. Chrysostom's works, only those made by the learned Jesuit Fronto-le-Duc are accurate. These are retained by Montfaucon, who has given us a new version of those writings

which Le Duc had not translated. The edition of Montfaucon in twelve volumes, an. 1718, is of all others the most complete. But it is much to be wished that he had favored us with a more elegant Latin translation, which might bear some degree of the beauty of the original. The Greek edition, made by Sir Henry Saville at Eton, in nine volumes, in 1612, is more correct and more beautiful than that of the learned Benedictin, and usually preferred by those who stand in need of no translation.

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As to the French translations, that of the homilies on the epistles to the Romans, Ephesians, &c., by Nicholas Fontaine, the Port-Royalist, in 1693, was condemned by Harlay, archbishop of Paris; and recalled by the author, who undesignedly established in it the Nestorian error. The French translation of the homilies on St. John, was given us by Abbé le Merre: of those on Genesis and the Acts, with eighty-eight chosen discourses, by Abbé de Bellegarde, though for some time attributed to de Marsilly, and by others to Sacy. That of the homilies on St. Matthew, ascribed by many to de Marsilly, was the work of le Maître and his brother Sacy. That of the homilies to the People of Antioch, was given to by Abbé de Maucroix in 1671. That of the saint's panegyrics on the martyrs, is the work of F. Duraudy de Bourecueil, an Oratorian, and made its appearance in 1735.

St Chrysostom wrote comments on the whole scripture, as Cassiodorus and Suidas testify; but of these many, with a great number of sermons, &c., are lost. Theophylactus, Æcumenius, and other Greek commentators, are chiefly abridgers of St. Chrysostom. Even Theodoret is his disciple in the excellent concise notes he composed on the sacred text. Nor can preachers or theologians choose a more useful master or more perfect model in interpreting the scripture; but ought to join with him some judicious, concise, critical commentator. As in reading the classics, grammatical niceties have some advantage in settling the genuine text; yet if multiplied or spun out in notes, are extremely pernicious, by deadening the student's genius and spirit, and burying them in rubbish, while they ought to be attentive to what will help them to acquire true taste, to be employed on the beauties, ease, and gentleness of the style, and on the greatness, delicacy, and truth of the thoughts or sentiments, and to be animated by the life, spirit, and fire of an author; so much more in the study of the sacred writings, a competent skill in resolving grammatical and historical scruples in the text is of great use, and sometimes necessary in the church: in which, among the fathers, Origen and St. Jerom are our models. Yet from the conduct of divine providence over the church, and the example of the most holy and most learned among the primitive fathers, it is clear, as the learned doctor Hare, bishop of Chichester, observes, that assiduous, humble, and

devout meditation on the spirit and divine precepts of the sacred oracles, is the true method of studying them, both for our own advantage, and for that of the church. Herein St. Chrysostom's comments are our most faithful assistant and best model: The divine majesty and magnificence of those writings is above the reach, and beyond the power, of all mortal wit. None but the Spirit of God could express his glory, and display either the mysteries of his grace, or the oracles of his holy law. And none but they whose hearts are disengaged from objects of sense, and animated with the most pure affections of every sublime virtue, and whose minds are enlightened by the beams of heavenly truth, can penetrate the spirit of these divine writings, and open it to us. Hence was St. Chrysostom qualified to become the interpreter of the word of God, to discover its hidden mysteries of love and mercy, the perfect spirit of all virtues which it contains, and the sacred energy of each word or least circumstance.

The most ingenious Mr. Blackwall, in his excellent Introduction to the Classics, writes as follows on the style of St. Chrysostom, p. 139: "I would fain beg room among the classics for three primitive writers of the church--St. Chrysostom, Minutius Felix, and Lactantius. St. Chrysostom is easy and pleasant to new beginners; and has written with a purity and eloquence which have been the admiration of all ages. This wondrous man in a great measure possesses all the excellences of the most valuable Greek and Roman classics. He has the invention, copiousness, and perspicuity of Cicero; and all the elegance and accuracy of composition which is admired in Isocrates, with much greater variety and freedom. According as his subject requires, he has the easiness and sweetness of Xenophon, and the pathetic force and rapid simplicity of Demosthenes. His judgment is exquisite, his images noble, his morality sensible and beautiful. No man understands human nature to greater perfection, nor has a happier power of persuasion. He is always clear and intelligible upon the loftiest and greatest subjects, and sublime and noble upon the least." All that has been said of St. Chrysostom's works is to be understood only of those which are truly his. The irregular patched compilations from different parts of his writings, made by modern Greeks, may be compared to scraps of rich velvet, brocade, and gold cloth, which are clumsily sewed together with thread.

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ST. JULIAN, FIRST BISHOP OF MANS, C.

TOWARDS THE END OF THE THIRD CENTURY.

HE was succeeded by St. Turibius. His head is shown in the cathedral of

Mans, but the most of his relics in the neighboring Benedictin abbey of nuns called St. Julian's du Prè, famous for miracles; though the greatest part of these relics was burnt, or scattered in the wind by the Huguenots, who plundered the shrine of St. Julian, in 1562. He was much honored in France, and many churches built during the Norman succession in England, especially about the reign of Henry II., who was baptized in the church of St. Julian, at Mans, bear his name: one in particular at Norwich, which the people by mistake imagine to have been dedicated under the title of the venerable Juliana, a Benedictin nun at Norwich, who died in the odor of sanctity, but never was publicly invoked as a saint. St. Julian of Mans had an office in the Sarum breviary. See Tillem. t. 4, pp. 448, 729. Gal. Christ. Nov. &c.

ST. MARIUS, ABBOT.

DYNAMIUS, patrician of the Gauls who is mentioned by St. Gregory of Tours, (l. 6, c. 11,) and who was for some time steward of the patrimony of the Roman church in Gaul, in the time of St. Gregory the Great, as appears by a letter of that pope to him, (in which he mentions that he sent him in a reliquary some of the filings of the chains of St. Peter, and of the gridiron of St. Laurence,) was the author of the lives of St. Marius and of St. Maximus of Ries. From the fragments of the former in Bollandus, we learn that he was born at Orleans, became a monk, and after some time was chosen abbot at La-Val-Benois, in the diocese of Sisteron, in the reign of Gondebald, king of Burgundy, who died in 509. St. Marius made a pilgrimage to St. Martin's, at Tours, and another to the tomb of St. Dionysius, near Paris, where, falling sick, he dreamed that he was restored to health by an apparition of St. Dionysius, and awaking, found himself perfectly recovered. St. Marius, according to a custom received in many monasteries before the rule of St. Bennet, in imitation of the retreat of our divine Redeemer, made it a rule to live a recluse in a forest during the forty days of Lent. In one of these retreats, he foresaw, in a vision, the desolation which barbarians would soon after spread in Italy, and the destruction of his own monastery, which he foretold before his death, in 555. The abbey of La-Val-Benois^[1] being demolished, the body of the saint was translated to Forcalquier, where it is kept with honor in a famous collegiate church which bears his name, and takes the title of Concathedral with Sisteron. St. Marius is called in French St. May, or St. Mary, in Spain, St. Mere, and St. Maire, and in some places, by mistake, St. Marrus. See fragments of his life compiled by Dynamius, extant in Bollandus, with ten preliminary observations.

Footnotes:

1. In Latin Vallis Bodonensis. Baillet and many others call it at present Beuvons, or Beuvoux: but there is no such village. Bevons

indeed is the name of a village in Provence, one league from Sisteron; but the ruins of the abbey La-Val-Benois are very remarkable, in a village called St. May, in Dauphiné, sixteen leagues from Sisteron, in which diocese it is. See many mistakes of martyrologists and geographers concerning this saint and abbey rectified by Chatelain, p. 424.

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JANUARY XXVIII.

SAINT AGNES, V.M.

A SECOND commemoration of St. Agnes occurs on this day in the ancient Sacramentaries of pope Gelasius and St. Gregory the Great; as also in the true Martyrology of Bede. It was perhaps the day of her burial, or of a translation of her relics, or of some remarkable favor obtained through her intercession soon after her death.

ST. CYRIL,

PATRIARCH OF ALEXANDRIA.

From Socrates, Marius Mercator, the councils, and his works. See Tillemont, t. 14, p. 272. Ceillier, t. 13, p. 241.

A.D. 444.

ST. CYRIL was raised by God to defend the faith of the Incarnation of his Son, "of which mystery he is styled the doctor, as St. Austin is of that of grace," says Thomassin. He studied under his uncle Theophilus, and testifies[1] that he made it his rule never to advance any doctrine which he had not learned from the ancient Fathers. His books against Julian the Apostate show that he had read the profane writers. He often says himself that he neglected human eloquence: and it is to be wished that he had written in a clearer style, and with greater purity of the Greek tongue. Upon the death of Theophilus, in 412, he was raised by the people to the patriarchal dignity. He began to exert his authority by causing the churches of the Novatians in the city to be shut up, and their sacred vessels and ornaments to be seized; an action censured by Socrates, a favorer of those heretics; but we do not know the reasons and authority upon which he proceeded. He next drove the Jews out of the city, who were very numerous, and enjoyed great privileges there from the time of Alexander the Great. Seditions, and several acts of violence committed by them, excited him to this, which grievously offended

Orestes the governor, but was approved by the emperor Theodosius: and the Jews never returned. St. Cyril sent to conjure the governor by the holy gospels that he would consent to a reconciliation, and that he would join in sincere friendship with him: but his offers were rejected. This unhappy disagreement produced pernicious effects. Hypatia, a pagan lady, kept a public school of philosophy in the city. Her reputation for learning was so great, that disciples flocked to her from all parts. Among these was the great Synesius, who afterwards submitted his works to her censure. She was consulted by philosophers of the first rank on the most intricate points of learning, and of the Platonic philosophy in particular, in which she was remarkably well versed.[2] She was much respected and consulted by the governor, and often visited him. The mob, which was nowhere more unruly, or more fond of riots and tumults than in that populous city, the second in the world for extent, upon a {277} suspicion that she incensed the governor against their bishop, seditiously rose, pulled her out of her chariot, cut and mangled her flesh, and tore her body in pieces in the streets, in 415, to the great grief and scandal of all good men, especially of the pious bishop.[3][4] He had imbibed certain prejudices from his uncle against the great St. Chrysostom: but was prevailed on by St. Isidore of Pelusium, and others, to insert his name in the Dyptics of his church, in 419: after which, pope Zozimus sent him letters of communion.[5]

Nestorius, a monk and priest of Antioch, was made bishop of Constantinople in 428. The retiredness and severity of his life, joined with a hypocritical exterior of virtue, a superficial learning, and a fluency of words, gained him some reputation in the world. But being full of self conceit, he neglected the study of the Fathers, was a man of weak judgment, extremely vain, violent, and obstinate. This is the character he bears in the history of those times, and which is given him by Socrates, and also by Theodoret, whom he had formerly imposed upon by his hypocrisy. Marius Mercator informs us, that he was no sooner placed in the episcopal chair, but he began to persecute, with great fury, the Arians, Macedonians, Manichees, and Quartodecimans, whom he banished out of his diocese. But though he taught original sin, he is said to have denied the necessity of grace; on which account he received to his communion Celestius and Julian, who had been condemned by the popes Innocent and Zozimus, and banished out of the West by the emperor Honorius, for Pelagianism. Theodosius obliged them to leave Constantinople, notwithstanding the protection of the bishop. Nestorius and his mercenary priests broached also new errors from the pulpit, teaching two distinct persons in Christ, that of God, and that of man, only joined by a moral union, by which he said the Godhead dwelt in the humanity merely as in its temple. Hence he denied the Incarnation, or that God was made man: and said the Blessed Virgin ought not to be styled the mother of God, but of the man who was Christ, whose humanity

was only the temple of the divinity, not a nature hypostatically assumed by the divine Person; though at length convicted by the voice of antiquity, he allowed her the empty title of mother of God, but continued to deny the mystery. The people were shocked at these novelties, and the priests, St. Proclus, Eusebius, afterwards bishop of Dorylæum, and others, separated themselves from his communion, after having attempted in vain to reclaim him by remonstrances. His homilies, wherever they appeared, gave great offence, and excited everywhere clamors against the errors and blasphemies they contained. St. Cyril having read them, sent him a mild expostulation on the subject, but was answered with haughtiness and contempt. Pope Celestine, being applied to by both parties, examined his doctrine in a council at Rome; condemned it, and pronounced a sentence of excommunication and deposition against the author, unless within ten days after notification of the sentence, he publicly condemned and retracted it, appointing St. Cyril as his vicegerent in this affair, to see that the sentence was put in execution.[6] Our saint, together with his third and last summons, sent Nestorius twelve propositions with anathemas, hence called anathematisms, to be signed by him as a proof of his orthodoxy, but the heresiarch appeared more {278} obstinate than ever. This occasioned the calling of the third general council opened at Ephesus, in 431, by two hundred bishops, with St. Cyril at their head, as pope Celestine's legate and representative.[7] Nestorius, though in the town, and thrice cited, refused to appear. His heretical sermons were read, and depositions received against him, after which his doctrine was condemned, and the sentence of excommunication and deposition was pronounced against him and notified to the emperor.

Six days after, John, patriarch of Antioch, arrived at Ephesus with forty-one oriental bishops; who secretly favoring the person but not the errors of Nestorius, of which they deemed him innocent, had advanced but slowly on their journey to the place. Instead of associating with the council, they assembled by themselves, and presumed to excommunicate St. Cyril and his adherents. Both sides had recourse to the emperor for redress, by whose order, soon after, St. Cyril and Nestorius were both arrested and confined, but our saint the worst treated of the two. Nay, through his antagonist's greater interest at court, he was upon the point of being banished, when three legates from pope Celestine--Arcadius and Projectus, bishops, and Philip, a priest--arrived at Ephesus, which gave a new turn to affairs in our saint's favor. The three new legates having considered what had been done under St. Cyril, the condemnation of Nestorius was confirmed, the saint's conduct approved, and the sentence pronounced against him declared null and invalid. Thus, matters being cleared up, he was enlarged with honor. The Orientals, indeed, continued their schism till 433, when they made their peace with St. Cyril, condemned Nestorius, and

gave a clear and orthodox exposition of their faith. That heresiarch, being banished from his see, retired to his monastery in Antioch. John, though formerly his friend, yet finding him very perverse and obstinate in his heresy, and attempting to pervert others, entreated the emperor Theodosius to remove him. He was therefore banished to Oasis, in the deserts of Upper Egypt, on the borders of Libya, in 431, and died miserably and impenitent in his exile. His sect remains to this day very numerous in the East.[8] St. Cyril triumphed over this heresiarch by his meekness, intrepidity, and courage; thanking God for his sufferings, and professing himself ready to spill his blood with joy for the gospel.[9] He arrived at Alexandria on the 30th of October, 431, and spent the remainder of his days in maintaining the faith of the church in its purity, in promoting peace and union among the faithful, and the zealous labors of his pastoral charge, till his glorious death in 444, on the 28th of June, that is, the 3d of the Egyptian month Epiphi, as the Alexandrians, the Copts, and the Ethiopians unanimously affirm, who, by abridging his name, call him Kerlos, and give him the title of Doctor of the world. The Greeks keep the 18th of January in his honor; and have a second commemoration of him again on the 9th of June.[10] The Roman Martyrology mentions him on this day. Pope Celestine styles him, "The generous defender of the church and faith, the Catholic doctor, and an apostolical man." [11]

The extraordinary devotion of this holy doctor towards the holy sacrament appears from the zeal with which he frequently inculcates the glorious effects which it produces in the soul of him who worthily receives it, especially in healing all his spiritual disorders, strengthening him against temptations, {279} subduing the passions, giving life, and making us one with Christ by the most sacred union, not only in spirit, but also with his humanity. Hence this father says that by the holy communion we are made concorporeal with Christ.[12] The eminent dignity and privileges of the ever glorious Virgin Mary were likewise a favorite subject on which he often dwells. In his tenth homily, [13] after having often repeated her title of Mother of God, he thus salutes her: "Hail, O Mary, mother of God, rich treasure of the world, [14] inextinguishable lamp, crown of virginity, sceptre of the true doctrine, temple which cannot fall, the residence of him whom no place can contain, Mother and Virgin, by whom He is who cometh Blessed in the name of the Lord. Hail, Mary, who in your virgin womb contained Him who is immense and incomprehensible: You through whom the whole blessed Trinity is glorified and adored, through whom the precious cross is honored and venerated over the whole world, through whom heaven exults, the angels and archangels rejoice, the devils are banished, the tempter is disarmed, the creature that was fallen is restored to heaven, and comes to the knowledge of the truth, through whom holy baptism is instituted, through whom is given the oil of exultation, through whom

churches are founded over the whole earth, through whom nations are brought to penance. And what need of more words? Through whom the only begotten Son of God has shone the light to those who sat in darkness and in the shade of death, &c.--What man can celebrate the most praiseworthy Mary according to her dignity?"

Footnotes:

1. Ep. 56, and 35 apud Lupum.
2. Synesius, ep. 153.
3. Vie d'Hypacie par l'abbé Goujet. Mémoires de Littérature, t. 5.
4. It is very unjust in some moderns to charge him as conscious of so horrible a crime, which shocks human nature. Great persons are never to be condemned without proofs which amount to conviction. The silence of Orestes, and the historian Socrates, both his declared enemies, suffices to acquit him.
5. We have nothing further of the life of this father, until the year 428, when his zeal was first exerted in defence of the faith against Nestorianism: we shall introduce this period of his labors with some account of the author of this heresy.
6. Conc. t. 3, p. 343. Liberat. in Breviar. c. 4.
7. St. Leo, Ep. 72, c. 3. Conc. t. 3, p. 656, 980.
8. They have a liturgy under the name of Nestorius, and two others which they pretend to be still more ancient. See Renaudot, liturg. orient. t. 2, and Le Brun, liturg. t. 3. The former contains a clear profession of transubstantiation and the sacrifice of the mass.
9. Ep. ad Theopomp, t. 3. Conc. p. 771.
10. Smith on the present state of the Greek church, p. 13. Thomassin Tr. des Fêtes, l. 1, ch. 7.
11. Conc. t. 3, p. 1077.
12. {Footnote not found in text.} L. 4, contra Nestor, t. 6, parte 1, p. 110. l. 7, de adoratione in spiritu et verit. t. 1, p. 231, c. 10, in Joan. t. 1, c. 13.
13. T. 5, parte 2, p. 380. Item Conc. t. 3, p. 583.
14. [Greek: Keimêlion tês oikomenês]. The rich furniture of the world.

APPENDIX

ON

THE WRITINGS OF ST. CYRIL

OF ALEXANDRIA.

The old Latin translations of the works of this father were extremely faulty, before the edition of Paris, by John Aubert, in 1638, in six tomes, folio, bound in seven, which yet might be improved. Baluze and

Lupus have published some letters of this holy doctor, which had escaped Aubert and Labbe. If elegance, choice of thoughts, and beauty of style be wanting in his writings, these defects are compensated by the justness and precision with which he expresses the great truths of religion, especially in clearing the terms concerning the mystery of the Incarnation. Hence his controversial works are the most valuable part of his writings. His books against Nestorius, those against Julian, and that called The Treasure, are the most finished and important.

His treatise On Adoration in Spirit and Truth, with which he begins his commentary on the Bible, contains, in seventeen books, an exposition of several passages of the Pentateuch, or five books of Moses, (though not in order,) in moral and allegorical interpretations.

In the thirteen books entitled Glaphyrs, *_i.e._* profound or elegant, the longer passages of the same books are explained allegorically of Christ and his church.

In his commentaries on Isaiah, and the twelve lesser prophets, he gives both the literal and allegorical sense.

On the Gospel of St. John, we have ten books entire, and fragments of the seventh and eighth. In the old editions, the fifth, sixth, seventh, and eighth books, which were entirely wanting, were patched up by Clictou from the writings of other fathers: which, for want of reading the preface, have been quoted by some as St. Cyril's. In this great work, the {280} saint gives not only the literal and spiritual senses of the sacred text, but likewise refutes the reigning heresies of that age, especially those against the consubstantiality of the Son, as the Eunomians. He also answers all the objections of the Manichees. He is very clear in establishing in the holy sacrament of the altar the reality of Christ's body contained in it and the holy sacrifice, teaching that "the holy body of Christ gives life to us when received, and preserves us in it, being the very body of life itself, according to nature, and containing all the virtue of the Word united to it, and being endued with all his efficacy by whom all things receive life, and are preserved." (L. 4, in Joan. p. 324.) That we shall, by tasting it, "have life in us, being united together with his body as it is with the Word dwelling in it." (Ibid. p. 361.) That "as death had devoured all human nature, he who is life, being in us by his flesh, might overcome that tyrant." (Ibid. p. 272.) "Christ by his flesh, hides in us life and a seed of immortality, which destroys in us all corruption," (Ibid. p. 363,) and "heals our diseases, assuaging the law of the flesh raging in our members." (Ibid. p. 365.) In the tenth look he is most diffusive and clear on this sacrament, extolling its miraculous institution, the most exalted of all God's mysteries, above our comprehension, and the

wonderful manner by which we are united and made one with him; not by affection, but by natural participation; which he calls "a mixture, an incorporation, a blending together; for as wax melted and mingled with another piece of melted wax, makes one; so by partaking of his precious body and blood, he is united in us, and we in him," &c. (L. 10, in Joan. pp. 862, 863, item pp. 364, 365.) See the longer and clearer texts of this doctrine in this book itself, and in the controversial writers upon that subject. Also, in his works Against Nestorius, whom he confutes from the blessed eucharist, proving Christ's humanity to be the humanity of the divine Person. "This," says he, "I cannot but add in this place, namely, that when we preach the death of the only begotten Son of God, that is, of Jesus Christ, and his resurrection from the dead, and confess his ascension into heaven, we celebrate the unbloody sacrifice in the church, and do by this means approach the mystical benedictions, and are sanctified, being made partakers of the sacred flesh and precious blood of Christ, the Saviour of us all. And we do not receive it as common flesh, ([Greek: mê genoito],) God forbid; nor as the flesh of man who is sanctified and joined to the Word by a unity of dignity, or as having a divine habitation; but we receive it, as it is truly, the life-giving and proper flesh of the Word." (Ep. ad Nestorium, de Excommun. p. 72, t. 5, par. 2, and in Declaratione undecimi Anathematismi, t. 6, p. 156.) In this latter place he speaks of it also as a true sacrifice: "We perform in the churches the holy and life-giving and unbloody sacrifice, believing the body which is placed, and the precious blood to be made the very body and blood of the Word, which gives life to all things, &c. He proves that it is only to be offered in Catholic churches, in the only one house of Christ" (L. adv. Anthropomorph. t. 6, p. 380.) He heard that some imagined that the mystical benediction is lost if the eucharist is kept to another day; but says, "they are mad; for Christ is not altered, nor his body changed." (T. 6, p. 365, ep. ad Calosyrium.) In his fourth book on St. John, (t. 4, p. 358,) he as expressly confutes the Jewish doubt about the possibility of the holy sacrament, as if he had the modern Sacramentarians in view.

To refute the whole system of Arianism, he wrote the book which he called The Treasure, which he divided into thirty-five titles or sections. He answers in it all the objections of those heretics, and establishes from scripture the divinity of the Son of God; and from title thirty-three, that of the Holy Ghost.

His book On the Holy and Consubstantial Trinity, consists of seven dialogues, and was composed at the request of Nemesius and Hermias. This work was also written to prove the consubstantiality of Christ, but is more obscure than the former. The holy doctor added two other Dialogues, the eighth and ninth, On the Incarnation, against the errors of

Nestorius, then only known by report at Alexandria. He afterwards subjoined Scholia, to answer certain objections; likewise a short book On the Incarnation, in which he proves the holy Virgin to be, as she is called, the Mother of God; as Jesus Christ is at the same time both the Son of God, and the Son of man. By his skirmishes with the Arians he was prepared to oppose and crush the extravagances of Nestorius, broached at that time against the same adorable mystery of the Incarnation, of which God raised our holy doctor the champion in his church; for by his writings he both stifled the heresy of Nestorius in the cradle, and furnished posterity with arms against that of Eutyches, says Basil of Seleucia. (T. 4, Conc. p. 925.)

St. Cyril composed at Ephesus his three treatises On the Right Faith, against Nestorius. The first is addressed to the Emperor Theodosius. It contains an enumeration of the heresies against the Incarnation, namely, of Cerinthus, Photinus, Apollinaris, and Nestorius, with a refutation of each, especially the last. The second is inscribed to the princesses Pulcheria, Arcadia, and Marina, the emperor's sisters, all virgins, consecrated to God. This contains the proofs of the Catholic faith against Nestorius. The third is a confutation of the heretics' objections against it.

His five books against Nestorius, are the neatest and best penned of his polemic writings. They contain a refutation of the blasphemous homilies of that heresiarch, who yet is never {281} named in them; by which circumstance they seem to have been written before his condemnation. St. Cyril sent to Nestorius twelve Anathematisms against his errors. This work was read in the council of Ephesus, and is entirely orthodox, yet some censured it as favoring Apollinarism, or as denying the distinction of two natures in Christ, the divine and human, after the Incarnation; and the Eutychians afterwards strained them in favor of their heresy. John, patriarch of Antioch, prepossessed against St. Cyril, pretended for some time to discover that error in them; and persuaded Andrew, bishop of Samosata, and the great Theodoret of Cyr, to write against them. St. Cyril gave in his clear Explication of them to the council of Ephesus, at its desire, extant, p. 145.

He also wrote, soon after that synod, two Apologies of the Anathematisms; one against Andrew of Samosata, and other Oriental prelates, who through mistake were offended at them; and the other, against Theodoret of Cyr. And lastly, An Apologetic for them to the emperor Theodosius, to remove some sinister suspicions which his enemies had endeavored to give that prince against his sentiments in that work.

The Anthropomorphite heretics felt likewise the effects of St. Cyril's zeal. These were certain ignorant monks of Egypt, who having been taught

by the elders, in order to help their gross minds in the continual practice of the presence of God, to represent him to themselves under a corporeal human figure, by which they at length really believed him to be not a pure spirit, but corporeal, like a man; because man was created to his image. Theophilus immediately condemned, and the whole church exploded, this monstrous absurdity. St. Cyril wrote a letter to confute it to Calosyrius, bishop of Arsinoe, showing that man is framed according to the Divine image, not in his body, for God being the most pure Spirit, can have no sensible figure, but in being endued with reason, and capable of virtue. In the same letter he rejects a second error of other ignorant monks, who imagined that the blessed Eucharist lost its consecration if kept to the following day. He reprehends other anchorets, who, upon a pretence of continual prayer, did not work at certain hours of the day, making it a cloak of gluttony and laziness. The saint has left us another book against the Anthropomorphites, in which he proves that man is made to God's image, by bearing the resemblance of his sanctity, by grace and virtue. So he says the angels are likewise made to his likeness. He answers in this book twenty-seven dogmatical questions put to him by the same monks.

He wrote, in the years 437 and 438, two Dogmatical Letters (pp. 51 and 52) against certain propositions of Theodorus of Mopsuestia, the forerunner of Nestorius, though he had died in the communion of the church.

The book on the Trinity cannot be St. Cyril's; for it refutes the Monothelite heresy, not known before the year 620.

Julian the Apostate, while he was preparing for the Persian war, had, with the assistance of Maximus and his other impious philosophers, published three books against the holy gospels, which were very prejudicial to weak minds; though nothing was advanced in them that had not been said by Celsus, and fully answered by Origen in his books against that philosopher, and by Eusebius in his Evangelical Preparation. St. Cyril, out of zeal, composed ten books against Julian, which he dedicated to the emperor Theodosius; and also sent to John of Antioch to show the sincerity of his reconciliation. In this work he has preserved us Julian's words, omitting only his frequent repetitions and puerilities. Nor have we any thing else of that work of the Apostate, but what is preserved here by St. Cyril. He begins by warning the emperor against bad company, by which Julian fell into such extravagant impieties. In the first book he justifies Moses's history of the world, and proves with great erudition from profane history that its events are posterior, and the heathen sages and historians younger than that divine lawgiver, from whom they all borrowed many things. In the second, he compares the sacred history of the creation, which Julian had pretended

to ridicule, with the puerilities and absurdities of Pythagoras, Thales, Plato, &c., of whom Julian was an admirer to a degree of folly. In the third, he vindicates the history of the Serpent, and of Adam's fall; and retorts the ridiculous Theogony of Hesiod, &c. In the fourth, he shows that God governs all things by himself, not by inferior deities, as Julian pretended, the absurdity of which he sets forth: demonstrating, likewise, that things are ruled by a wise free providence; not by destiny or necessity, which even Porphyry and the wiser heathens had justly exploded, though the Apostate adopted that monstrous doctrine. He justifies against his cavils the history of the Tower of Babel: and in his fifth book, the Ten Commandments; showing in the same, that God is not subject to jealousy, anger, or other passions, though he has an infinite horror of sin. Julian objected that we also adore God the Son, consequently have two gods. St. Cyril answers that he is the same God with the Father. In the sixth book he reports the shameful vices of Socrates, Plato, and their other heroes of paganism, in opposition to the true virtues of the prophets and saints. Julian reproached Christ that he did not appear great in the world, and only cured the pool, and delivered demoniacs in villages; he reprehended Christians for refusing to adore the noble ensign, the gift of Jupiter or Mars; yet, says he, you adore the wood of {282} the cross, make its sign on your forehead, and engrave it on the porches of your houses ([Greek: To toutu saourou proskuneite tzolon, eikonas autou skiagrafountes en tō metōpō, kai pro tōn opennatōs eggrafontes.] L. 6, adv. Jul. t. 6, p. 194.) To which St. Cyril answers, (p. 195:) We glory in this sign of the precious cross, since Christ triumphed on it; and it is to us the admonition of all virtue. This father says in another place, (in Isaiam, t. 4, p. 294:) "The faithful arm and intrench themselves with the sign of the cross, overthrowing and breaking by it the power, and every assault of the devils: for the cross is to us an impregnable rampart." In this sixth book he produces the open acknowledgment of Julian that the heathenish oracles had all ceased; but this he ascribed to old age and length of time. St. Cyril shows the extravagance of this supposition, and that the true reason was, because the power of the devil had been restrained by the coming of Christ. He mentions the same in his Commentary on Isaiah, (t. 2, p. 596.) In the seventh book, he proves that the great men in the true religion far surpassed in virtue all the heroes of paganism. In the eighth and ninth, that Christ was foretold by the ancient prophets, and that the Old and New Law are in substance the same. In the tenth he proves, that not only St. John, but all the Evangelists, teach Christ to be truly God. Julian objects, (pp. 333, 335, 339, and 350,) that we also adore the martyrs and their sepulchres: "Why do you prostrate yourselves at the sepulchres?--which it is to be believed your Apostles did after the death of their Master, and taught you this art magic," (p. 339.) The saint answers, We make an infinite difference between God and the martyrs: which he had before told him, (l. 6, pp. 201 and 203,) where he

writes, "We neither call the martyrs gods, nor adore them with divine worship; but with affection and honor reverence them: we pay them the highest honors, because they contemned their life for the truth," &c.

We have in the second part of the fifth tome several Homilies and Letters of this saint. It was ordained by the council of Nice that the bishop of Alexandria, in which city chiefly flourished the sciences of mathematics and astronomy, should at the end of every year examine carefully on what day the next Easter was to be kept. They, by custom, acquainted by a circular letter other bishops near them, and in particular the bishop of Rome, that he might notify it to all the prelates of the West. St. Cyril was very exact in this duty. Possevin says he saw his paschal discourses in the Vatican library, for every year of his episcopacy, namely thirty-one, from the year 414. We have but twenty-nine printed: those for 443 and 444 being wanting. He spoke them to his own flock, as well as sent them to other bishops; and marks in each the beginning of Lent, the Monday and Saturday in Holy Week, and Easter-day, counting Lent exactly of forty days. In these paschal homilies he exceedingly recommends the advantages of fasting; which he shows (Hom. 1.) to be the "source of all virtues, the image of an angelical life, the extinction of lust, and the preparation of a soul to heavenly communications." He says, "If it seems at first bitter and laborious, its fruits and reward infinitely compensate the pains; for more should seem nothing for the purchase of virtue: even in temporal things, nothing valuable can be obtained without labor and cost. If we are afraid of fasting here, we shall fall into eternal flames hereafter; an evil infinitely worse, and quite intolerable." In the following homilies he extols the absolute necessity of this mortification, to crucify in us the old man, and punish past irregularities; but shows it must be accompanied with alms and other good works. In his latter paschal discourses, and others extant, he explains the mystery of the Incarnation against Nestorianism and other heresies. The ninth homily is On the Mystical Supper, or Holy Banquet of the Communion and Sacrifice, in which "the tremendous mystery is performed, and the Lamb of God sacrificed, (p. 271;) in which (p. 272) the Eternal Wisdom distributes his body as bread, and his saving blood as wine: the Maker gives himself to the work of his own hands. Life bestows itself to be eat and drunk by men," &c. At this divine table he cries out, (p. 376,) "I am filled with dread when I behold it. I am transported out of myself with astonishment when I consider it," &c. He proves, against Nestorianism, (p. 318,) that there is but one Person in Christ, because in this holy sacrament is received his true body and blood: not the Divinity alone, which nobody could receive, nor a pure man's body, which could not give life; but a man made the Word of God--who is Christ, the Son of the living God, one of the adorable Trinity. He remains the priest and the victim: he who offers, and he who is offered. ([Greek: Oti autos menei hierus kai

lusia, autos ho prosferôn kai ho prosferomenos.] p. 378.) In the tenth homily he pronounces an encomium of the blessed Mary, mother of God. This was delivered at Ephesus, in an assembly of bishops, during the council; for he apostrophizes that city, and St. John the Evangelist, its protector. In it he calls the pope "the most holy Celestine, the father and archbishop of the whole world, and the patriarch of the great city Rome." (Ib. Encom. in St. Mariam. part 2, p. 384.) He more clearly extols the supreme prerogative of the church of Rome, founded on the faith of Peter; which church is perpetual, impregnable to hell, and confirmed beyond the danger of falling. (Dial. 4, de Trinit. pp. 507, 508.) His eleventh homily is On the Presentation, or, as the Greeks call it, [Greek: apantêsis]. The meeting of the Lord in the Temple, and The Purification of our Lady, in which he speaks of the lamp or candles used on that festival. He has a pathetic Sermon on the Pains of Hell: he paints the terrors of the last Judgment in a manner which cannot fail to make a strong impression upon all who read it. (Or. de Exitu animi, et de secundo Adventu.)

The epistles which we have from his pen all relate to the public affairs of the church, and principally those of Nestorius. His second letter to that heresiarch, and his letter to the Orientals, were adopted by the general councils of Ephesus and Chalcedon, and are a rule of the Catholic faith. His sixteenth letter is placed among the canons of the Greek church. In it he recommends to the bishops of Libya and Pentapolis, the strictest scrutiny of the capacity and manners of those who are admitted to holy Orders; and the greatest solicitude and watchfulness that no one die without baptism, if only a catechumen, and the Holy Eucharist or Viaticum. See Beveridge.

SS. THYRSUS, LEUCIUS, AND CALLINICUS, MM.

THEIR Greek and Latin Acts agree that, after suffering many torments, they were put to death, on three different days, at Apollonia, in Phrygia, in the persecution of Decius. Sozomen tells us that Cæsarius, who had been prefect and consul, built at Constantinople a magnificent church under the invocation of St. Thyrsus, with a portion of whose relics it was enriched. Another church within the city bore his name, as appears from the Menæa, on the 14th of December. In the cathedral of our Lady at Sisteron, in a church at Limoges, &c., St. Thymus is one of the patrons. Many churches in Spain bear his name. Silon, King of Oviedo and Asturia, in a letter to Cyxilas, archbishop of Toledo in 777, says that the queen had sent presents to the church of St. Thyrsus, which the archbishop had built, viz. a silver chalice and paten, a basin to wash the hands in, with a pipe and a diadem on the cover, to be used when the blood of our Lord was distributed to the people.

Footnotes:

1. Cum suo naso. Du Cange, not understanding this word, substitutes vaso. But nasus here signifies a silver pipe or quill to suck up the blood of Christ at the communion, such as the pope sometimes uses. Such a one is kept at St. Denys's, near Paris. The ancient Ordo Romanus calls that _pugillar_ which is here called nasus, because it sucks up as a nose draws up air. In the reign of Philip II., in 1595, in certain ruins near the cathedral of Toledo, this cover of the chalice was discovered with the diadem. Chatelain, p. 440.

ST. JOHN OF REOMAY, A.

NOW CALLED MOUTIER-SAINT-JEAN, IN BURGUNDY

HE was a native of the diocese of Langres, and took the monastic habit at Lerins. He was called into his own country by the bishop of Langres to found the abbey from which he received his surname. He settled it under the rule of St. Macarius, governed it many years with great reputation of sanctity, and was rendered famous by miracles. He went to God about the year 540, being almost one hundred and twenty years old, and was one of the holy institutors of the monastic state in France. St. Gregory of Tours gives an account of him in the eighty-seventh chapter of his book, On the Glory of Confessors. His life was also compiled by Jonas, the disciple of Columban, extant in Bollandus. See P. Rover, Hist. Monast. S. Joan. Reom. Paris, 1637.

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B. MARGARET, PRINCESS OF HUNGARY, V.

SHE was daughter to Bala IV., the pious king of Hungary. Her parents consecrated her to God by a vow before her birth, and when but three years and a half old she was placed in the monastery of Dominican nuns at Vesprin, and at ten removed to a new nunnery of that order, founded by her father in an isle of the Danube, near Buda, called from her the isle of St. Margaret. She was professed at twelve.[1] In her tender age she outstripped the most advanced in devotion, and was favored with extraordinary communications from heaven. It was her delight to serve everybody, and to practise every kind of humiliation: she never spoke of herself, as if she was beneath all notice: never loved to see her royal parents, or to speak of them, saying it was her misfortune that she was not of poor parentage. Her mortifications were excessive. She endeavored to conceal her sicknesses for fear of being dispensed with or shown any indulgence in the rule. From her infancy she conceived the most ardent devotion towards her crucified Redeemer, and kissed very often, both by day and night, a little cross made of the wood of our Saviour's cross,

which she always carried about her. She commonly chose to pray before the altar of the cross. Her affection for the name of Jesus made her have it very frequently in her mouth, which she repeated with incredible inward feeling and sweetness. Her devotion to Christ in the blessed sacrament was most remarkable: she often wept abundantly, or appeared in ecstasies during the mass, and much more when she herself received the divine spouse of her soul: on the eve she took nothing but bread and water, and watched the night in prayer. On the day itself she remained in prayer and fasting till evening, and then took a small refecton. She showed a sensible joy in her countenance when she heard any festival of our Lady announced, through devotion to the mother of God; she performed on them, and during the octaves, one thousand salutations each day, prostrating herself on the ground at each, besides saying the office of our blessed Lady every day. If any one seemed offended at her, she fell at their feet and begged their pardon. She was always the first in obedience, and was afraid to be excepted if others were enjoined penance for a breach of silence or any other fault. Her bed was a coarse skin, laid on the bare floor, with a stone for her pillow. She was favored with the gift of miracles and prophecy. She gave up her pure soul to God, after a short illness, on the 18th of January, in the year 1271, and of her age the twenty-eighth. Her body is preserved at Presbourg. See her life by Guerinus, a Dominican, by order of his general, in 1340: and an abridgment of the same by Ranzano. She was never canonized, but is honored with an office in all the churches in Hungary, especially those of the Dominicans in that kingdom, by virtue of a decree of Pope Pius II, as Touron assures us.[2]

Footnotes:

1. Touron, *Vies des Hommes Illustres de l'Ordre de St. Dominique*, in *Humbert des Romains*, fifth general of the Dominicans, t. 1, p. 325.
2. Touron, *ib.* in *Innocent V.* t. 1, p. 384.

ST. PAULINUS, PATRIARCH OF AQUILEIA, C.

ONE of the most illustrious and most holy prelates of the eighth and ninth centuries was Paulinus, patriarch of Aquileia, who seems to have been born {285} about the year 728, in a country farm, not far from Friuli. His family could boast of no advantages of fortune, and his parents having no other revenue than what arose from the tillage of their farm, he spent part of his youth in agriculture. Yet he found leisure for his studios, and in process of time became so eminent a grammarian and professor, that Charlemagne honored him with a rescript, in which he styles him Master of Grammar, and Very Venerable. This epithet seems to imply that he was then priest. The same prince, in recompense of his extraordinary merit, bestowed on him an estate in his own country. It seems to have been about the year 776, that Paulinus was

promoted, against his will, to the patriarchate of Aquileia, which dignity had not then been long annexed to that see, after the extinction of the schism of Istria. From the zeal, abilities, and piety of St. Paulinus, this church derived its greatest lustre. Such was his reputation, that Charlemagne always expressed a particular desire that he should be present at all the great councils which were assembled in his time, though in the remotest part of his dominions. He assisted at those of Aix-la-Chapelle in 789, of Ratisbon in 792, and of Frankfort in 794; and held himself one at Friuli, in 791, or 796, against the errors which some had begun to spread in that age concerning the Procession of the Holy Ghost, and the mystery of the Incarnation.

Felix, bishop of Urgel in Catalonia, in a letter to Elipandus, bishop of Toledo, who had consulted him on that subject, before the year 783, pretended to prove that Christ as man is not the natural, but only the adoptive Son of God: which error he had already advanced in his public discourses.[1] The rising error was vigorously opposed by Beatus, a priest and abbot, and his disciple Etherius, who was afterwards bishop of Osma. Soon after it was condemned by a council at Narbonne, in 788,[2] and by another at Ratisbon, in 792, while Charlemagne kept his court in that city. Felix revoked his error first in this council at Ratisbon, and afterwards before pope Leo III. at Rome.[3] Yet after his return into Spain he continued both by letters and discourses to spread his heresy; which was therefore again condemned in the great council of Frankfort, in 794, in which a work of our saint, entitled *Sacro-Syllabus*, against the same, was approved, and ordered to be sent into Spain, to serve for all antidote against the spreading poison.[4] From this book of St. Paulinus it is clear that Elipandus also returned to the vomit. Alcuin returning from England, where he had stayed three years, in 793, wrote a tender moving letter to Felix, exhorting him sincerely to renounce his error. But the unhappy man, in a long answer, endeavored to establish his heresy so roundly as to fall into downright Nestorianism, which indeed is a consequence of his erroneous principle. For Christ as man cannot be called the adoptive Son of God, unless his human nature subsist by a distinct person from the divine.[5] By an order of Charlemagne, Alcuin and St. Paulinus solidly confuted the writings of these two heresiarchs, the former in seven, our saint in three books. Alcuin wrote four other books against the pestilential writings of Elipandus, in which he testifies that Felix was then at Rome, and converted to the Catholic faith. Elipandus, who was not a subject of Charlemagne, could not be compelled to appear before the councils held in his dominions, Toledo being at that time subject to the Moors. Felix, after his relapse, returned to the faith with his principal followers in the council of Aix-la-Chapelle, in 797.[6] From that time he concealed his heresy, but continued in secret to defend it, and at his {286} death, in 815, left a written profession of his

heresy.[7] Elipandus died in 809.[8]

The zeal of St. Paulinus was not less successful in the conversion of infidels than in the extinction of this heresy. Burning with zeal for the salvation of souls, and a vehement desire of laying down his life for Christ, he preached the gospel to the idolaters, who had remained to that time obstinately attached to their superstition among the Carantani in Carinthia and Stiria; in which provinces also St. Severinus the abbot, who died in 481, and afterwards St. Virgilius, bishop of Salzburg, who died in 785, planted several numerous churches. Whence a contest arising between Arno, St. Virgilius's successor, and Ursus, the successor of Paulinus, to which see Carinthia ought to be annexed, it was settled in 811, that the churches which are situated on the south of the Drave should be subject of the patriarchate of Aquileia, and those on the north to the archbishopric of Salzburg.[9] The Avars, a barbarous nation of Huns, who were settled in part of Pannonia, and were twice subdued by Charlemagne, received the faith by the preaching of St. Paulinus, and of certain missionaries sent by the archbishops of Salzburg.[10] Henry, a virtuous nobleman, being appointed by Charlemagne Duke of Friuli, and governor of that country which he had lately conquered, St. Paulinus wrote for his use an excellent book Of Exhortation, in which he strongly invites him to aspire with his whole heart after Christian perfection, and lays down the most important rules on the practice of compunction and penance: on the remedies against different vices, especially pride, without which he shows that no sin ever was, or will be committed, this being the beginning, end, and cause of all sin:[11] on an earnest desire and study to please God with all our strength in all our actions:[12] on assiduous prayer and its essential dispositions: on the holy communion, of the preparation to which after sin he shows confession and penance to be an essential part:[13] on shunning bad company, &c. He closes the book with a most useful prayer; and in the beginning promises his prayers for the salvation of the good duke. By tears and prayers he ceased not to draw down the blessings of the divine mercy on the souls committed to his charge. Alcuin earnestly besought him as often as bathed in tears he offered the spotless victim to the divine Majesty, to implore the divine mercy in his behalf.[14] In 802, St. Paulinus assembled a council at Altino, a city near the Adriatic sea, which had been destroyed by Attila, and was at that time only a shadow of what it had been, though famous for a monastery, in which this synod was probably held.[15] It is long since entirely decayed. St. Paulinus closed a holy life by a happy death on the 11th of January, in 804, as Madrisius proves.[16] His festival occurs on this day in the old missal of Aquileia, and in several German Martyrologies: but it is at present kept at Aquileia, Friuli, and in some other places, on the 28th of January.[17] See the life of St. Paulinus of Aquileia, compiled by Nicoletti, {287} with the

notes of Madrisius; and far more accurately by Madrisius himself an Oratorian of U{na, who in 1737 published at Venice the works of this father in folio, illustrated with long notes and dissertations on every circumstance relating to the history or writings of our saint. See also Ceillier t. 18, p. 262, and Bollandus ad 11 Januarii.

Footnotes:

1. See Madrisius, Dissert. 4, p. 214.
2. On this council see Baluse, additam. ad. e. 25, l. 6, Petri de Marca, de Concord. Sacerd. et. Imp.
3. Leo III. in Conc. Rom. 799. Act. 2, et Eginard in Annal. &c.
4. See Madrisius, dissert. 4, p. 219.
5. See Natal. Alex. Sæc. 8. diss. 5.
6. Alcuin, l. 1, contra Elipand.
7. Agobard, l. 1, adv. Felicem. n. 1 & 5.
8. From certain false chronicles, lamayo and Ceillier (in St. Beatus. t. 18, p. 364,) relate that Ellpandus revoked his error in a council which he held at Toledo, and died penitent. Madrisius shows this circumstance to be uncertain, (Diss. 4, in op. S. Paulini, p. 225,) and Nicolas Antony of Seville, in his Bibl. Hisp. l. 6, c. 2, n. 42, has proved the monuments upon which it is founded to be of no authority. Claudius, bishop of Turin, a disciple of Felix of Urgel, renewed this heresy in Italy, and denied the veneration due to holy images, and was refuted by Jonas, bishop of Orleans, and others.
9. Sconleben, Annal. Austr. and Madrisius, Vit. S. Paulini, c. 8.
10. Alcuin. ep. 112. F. Inchofer, in Annal. Hungar. Eccl. ad an. 795. Madrisius, in Vit. St. Paulini, c. 8, p. 31.
11. St. Paulin. I, Exhort. ad Henr. ducem. c. 19, p. 29.
12. C. 24, p. 34.
13. C. 33, p. 29. See 1 Corinth. xi. 28, St. Cypr. ep. 9, 10, 11, and Tract. de Lapsis.
14. Alcuin, ep. 113, and Poem. 214.
15. See Madrisius, Dissert. 6.
16. Mardis. in Vitâ St. Paulini, c. 13, p. 37.
17. Besides the polemical and spiritual works of St. Paulinus of Aquileia, mentioned above, we have several poems of his composition: the first contains a rule of faith against the Arians, Nestorians, and Eutyrians: the rest are hymns or rhythms on the Chair of St. Peter, and on several other festivals and saints. Among his letters the second is most remarkable, in which he complains severely to Charlemagne that several bishops attending the court neglected to reside in their dioceses. Against this abuse he quotes the council of Sardica, which forbade any bishop to be absent from his see above three weeks. Madrisius, p. 188.

B. CHARLEMAGNE, EMPEROR.

CHARLEMAGNE, or Charles the Great, son of king Pepin, was born in 742, and crowned king of France in 768; but his youngest brother Carloman reigned in Austrasia till his death, in 771. Charlemagne vanquished Hunauld, duke of Aquitaine, and conquered the French Gothia or Languedoc; subdued Lombardy; conferred on pope Adrian the exarchate of Ravenna, the duchy of Spoleto, and many other dominions; took Pavia, (which had been honored with the residence of twenty kings,) and was crowned king of Lombardy in 774. The emir Abderamene in Spain, having shaken off the yoke of the caliph of the Saracens, in 736, and established his kingdom at Cordova, and other emirs in Spain setting up independency, Charlemagne, in 778, marched as far as the Ebro and Saragossa, conquered Barcelona, Gironne, and many other places, and returned triumphant. His cousin Roland, who followed him with the rear of his army, in his return was set upon in the Pyrenean mountains by a troop of Gascon robbers, and slain; and is the famous hero of numberless old French romances and songs. The Saxons having in the king's absence plundered his dominions upon the Rhine, he flew to the Weser, and compelled them to make satisfaction. Thence he went to Rome, and had his infant sons crowned kings, Pepin of Lombardy, and Lewis of Aquitaine. The great revolt of the Saxons, in 782, called him again on that side. When they were vanquished, and sued for pardon, he declared he would no more take their oaths which they had so often broken, unless they became Christians. Witikind embraced the condition, was baptized with his chief followers in 785, and being created duke of part of Saxony, remained ever after faithful in his religion and allegiance. From him are descended, either directly or by intermarriages, many dukes of Bavaria, and the, present houses of Saxony, Brandenburg, &c., as may be seen in the German genealogists. Some other Saxons afterwards revolted, and were vanquished and punished in 794, 798, &c., so that, through their repeated treachery and rebellions, this Saxon war continued at intervals for the space of thirty-three years. Thassillon, duke of Bavaria, for treasonable practices, was attacked by Charlemagne in 788, vanquished, and obliged to put on a monk's cowl to save his life: from which time Bavaria was annexed to Charlemagne's dominions. To punish the Abares for their inroads, he crossed the Inns into their territories, sacked Vienna, and marched to the mouth of the Raab, upon the Danube. In 794, he assisted at the great council of Frankfort, held in his royal palace there. He restored Leo III. at Rome, quelled the seditions there, and was crowned by him on Christmas-day, in 800, emperor of Rome and of the West: in which quality he was afterwards solemnly acknowledged by Nicephorus, emperor of Constantinople. Thus was the western empire restored, which had been extinct in Momylus Augustulus in the fifth century. In 805, Charlemagne quelled and conquered the Sclavonians. The Danube, {288} the Teisse, and the Oder on the East, and the Ebro and the ocean on the West, were the boundaries of his vast dominions. France,

Germany, Dacia, Dalmatia, Istria, Italy, and part of Pannonia and Spain, obeyed his laws. It was then customary for kings not to reside in great cities, but to pass the summer often in progresses or campaigns, and the winter at some country palace. King Pepin resided at Herstal, now Jopin, in the territory of Liege, and sometimes at Quiercy on the Oise: Charlemagne often at Frankfort or Aix-la-Chapelle, which were country seats; for those towns were then inconsiderable places: though the latter had been founded by Serenas Granus in 124, under Adrian. It owes its greatness to the church built there by Charlemagne.

This prince was not less worthy of our admiration in the quality of a legislator than in that of a conqueror; and in the midst of his marches and victories, he gave the utmost attention to the wise government of his dominions, and to every thing that could promote the happiness of his people, the exaltation of the church, and the advancement of piety and every branch of sacred and useful learning.[1] What pains he took for the reformation of monasteries, and for the sake of uniformity introducing in them the rule of St. Bennet, appears from his transactions, and several ecclesiastical assemblies in 789. His zeal for the devout observance of the rites of the church is expressed in his book to Alcuin on that subject, and in his encyclical epistle on the rites of baptism,[2] and in various works which he commissioned Alcuin and others to compile. For the reformation of manners, especially of the clergy, he procured many synods to be held, in which decrees were framed, which are called his Capitula.[3] His Capitulars, divided into many chapters, are of the same nature. The best edition of these Capitulars is given by Baluzius, with dissertations, in 1677, two vols. folio. The Carolin Books are a theological work, (adopted by this prince, who speaks in the first person,) compiled in four books, against a falsified copy of the second council of Nice, sent by certain Iconoclasts from Constantinople, on which see F. Daniel[4] and Ceillier.[5]

There never was a truly great man, who was not a lover and encourager of learning, as of the highest improvement of the human mind. Charlemagne, by most munificent largesses, invited learned men over from foreign parts, as Alcuin, Peter of Pisa, Paul the deacon, &c., found no greater pleasure than in conversing with them, instituted an academy in his own palace, and great schools at Paris, Tours, &c., assisted at literary disputations, was an excellent historian, and had St. Austin's book, On the City of God, laid every night under his pillow to read if he awaked. Yet Eginhard assures us that whatever pains he took, he could never learn to write, because he was old when he first applied himself to it. He was skilled in astronomy, arithmetic, music, and every branch of the mathematics; understood the Latin, Greek, Hebrew, and Syriac, also the Sclavonian, and several other living languages, so as never to want an

interpreter to converse with ambassadors of neighboring nations. He meditated assiduously on the scriptures, assisted at the divine office, even that of midnight, if possible; had good books read to him at table, and took but one meal a day, which he was obliged to anticipate before the hour of evening on fasting days, that all his officers and servants might dine before midnight. He was very abstemious, had a paternal care of the poor in all his dominions, and honored good men, especially among the clergy. Charlemagne died January the 28th, in 814, seventy-two years old, and was buried at Aix-la-Chapelle. The incontinence into {289} which he fell in his youth, he expiated by sincere repentance, so that several churches in Germany and France honor him among the saints. In the university of Paris, the most constant nation of the Germans, (which was originally called the English nation, in 1250, when the distinction of nations in the faculty of arts was there established,) take Charlemagne for their patron, but only keep his festival since the year 1480, which is now common to the other three nations of French, Picards, and Normans, since 1661.[6]

Footnotes:

1. See Hardion, Hist. Universelle, t. 10.
2. Apud Mabill. Analect. t. 1, p. 21.
3. Conc. t. 6 & 7, ed. Labbe.
4. Hist. de France in Charlem. French edit. in fol.
5. Ceillier, pp. 376 & 400.
6. Pagi (in Breviario Rom. Pontif. t. 3, in Alex. III. p. 82) proves that suffrages for the soul of Charlemagne were continued at Aix-la-Chapelle, till the antipope Pascal, at the desire of Frederic Barbarossa, enshrined his remains in that city, and published a decree for his canonization. From the time of this enshrining of his remains, he is honored among the saints in many churches in Germany and the Low Countries, as Goujet (De Festis propriis Sanctor. l. 1, c. 5, quæst. 9) and Bollandus (ad 28 Jan. and t. 2, Febr. Schemate 19) show. The tacit approbation of the popes is to be looked upon as equivalent to a beatification, as Benedict XIV. proves (De Canoniz. l. 1, c. 9, n. 5, p. 72.) Molanus, (in Natal. SS. Belg.,) Natalis Alexander. (Hist. Sæc. 9 and 10., cap. 7, a. 1,) and many others, have made the same observation.

ST. GLASTIAN, B.C. IN SCOTLAND.

HE was a native of the county of Fife, and discharged in the same, during many years, the duties of the episcopal character with which he was honored. Amidst the desolation which was spread over the whole country, in the last bloody civil war between the Scots and Picts, in which the latter were entirely subdued, St. Glastian was the comforter, spiritual father, and most charitable protector of many thousands of

both nations. He died in 830, at Kinglace in Fifeshire, and was particularly honored in that country, and in Kyntire. According to the ancient custom of that country, his name is frequently written Mac-Glastian, the word Mac signifying son. See the Breviary of Aberdeen; King in his Calendar, &c.

JANUARY XXIX.

SAINT FRANCIS OF SALES,

BISHOP AND CONFESSOR.

From his writings and authentic lives, chiefly that written by his nephew, Charles Augustus de Sales: also that by F. Goulu, general of the Feuillans: that by Henry de Maupas du Tour, bishop of Puy, afterwards of Evreux: and that by Madame de Bussi-Rabutin, nun of the Visitation See his life, collected by M. Marsoillier, and done into English by the late Mr. Crathorne. See also the bull of his canonization, and an excellent collection of his maxims and private actions, compiled by his intimate friend and real admirer, M. Peter Caums, bishop of Bellay, in his book, entitled, *L'Esprit de St. François de Sales*, and in his scarce and incomparable work under the title. *Quel est le meilleur Gouvernement, le rigoureux ou le doux*, printed at Paris without the name of the author, 1636. Though I find not this book in any catalogue of bishop Camus's works, the conformity of style, and in several places the repetition of the same expressions which occur in the last-mentioned work, seem to prove this to be also the production of his pen. See also the excellent new edition of the letters of St. Francis of Sales, in six volumes, 12mo. 1758.

A.D. 1622.

THE parents of this saint were Francis, count of Sales, and Frances of Sionas. The countess being with child, offered her fruit to God with the most fervent prayers, begging he would preserve it from the corruption of the world, and rather deprive her of the comfort of seeing herself a mother, than suffer her to give birth to a child who should ever become his enemy by sin. The saint was born at Sales, three leagues from Annecy, the seat of that noble family; and his mother was delivered of him when she was {290} but seven months advanced in her pregnancy.[1] Hence he was reared with difficulty, and was so weak, that his life, during his infancy, was often despaired of by physicians. However, he escaped the danger, and grew robust: he was very beautiful, and the sweetness of his countenance won the affections of all who saw him: but the meekness of his temper, the pregnancy of his wit, his modesty,

tractableness, and obedience, were far more valuable qualifications. The countess could scarce suffer the child out of her sight, lest any tincture of vice might infect his soul. Her first care was to inspire him with the most profound respect for the church, and all holy things; and she had the comfort to observe in him a recollection and devotion at his prayers far above his age. She read to him the lives of the saints, adding recollections suited to his capacity; and she took care to have him with her when she visited the poor, making him the distributor of her alms, and to do such little offices for them as he was able. He would set by his own meat for their relief, and when he had nothing left to bestow on them, would beg for them of all his relations. His horror of a lie, even in his infancy, made him prefer any disgrace or chastisement to the telling of the least wilful untruth.

His mother's inclination for a domestic preceptor, to prevent his being corrupted by wicked youth in colleges, was overruled by her husband's persuasion of the usefulness of emulation for advancing children in their studies; hoping his son's virtue and modesty would, under God, be a sufficient guard of his innocency. He was accordingly sent to Rocheville, at six years of age, and some time after to Annecy. An excellent memory, a solid judgment, and a good application, could not fail of great progress. The young count spent as much of his time as possible in private studies and lectures of piety, especially that of the lives of saints; and by his diligence always doubled or trebled his school tasks. He showed an early inclination for the ecclesiastical state, and obtained his father's consent, though not without some reluctance, for his receiving tonsure in the year 1578, and the eleventh of his age. He was sent afterwards, under the care of a virtuous priest, his preceptor, to pursue his studies in Paris; his mother having first instilled into him steady principles of virtue, a love of prayer, and a dread of sin and its occasions. She often repeated to him those words of queen Blanche to her son St. Louis, king of France: "I had rather see you dead, than hear you had committed one mortal sin." On his arrival at Paris, he entered the Jesuits' schools, and went through his rhetoric and philosophy with great applause. In pure obedience to his father's orders, he learned in the academy to ride, dance, and fence, whence he acquired that easy behavior which he retained ever after. But these exercises, as matters of amusement, did not hinder his close application to the study of the Greek and Hebrew languages, and of positive divinity, for six years, under the famous Genebrard and Maldonatus. But his principal concern all this time was a regular course of piety, by which he labored to sanctify himself and all his actions. Pious meditation, and the study of the holy scripture, were his beloved entertainments: and he never failed to carry about him that excellent book, called the Spiritual Combat. He sought the conversation of the virtuous, particularly of F. Angelus Joyeuse, who, from a duke and

marshal of France, was become a Capuchin friar. The frequent discourses of this good man on the necessity of mortification, induced the count to add, to his usual austerities, the wearing of a hair shirt three days in the week. His chief resort during his stay at Paris, was to some churches, that especially of Saint Stephen des Grez, as being one of the most retired. Here, he made {291} a vow of perpetual chastity, putting himself under the special patronage of the Blessed Virgin. God, to purify his heart, permitted a thick darkness insensibly to overspread his mind, and a spiritual dryness and melancholy to overwhelm him. He seemed, from a perfect tranquillity and peace of mind, to be almost brought to the brink of despair. Seized with the greatest terrors, he passed nights and days in tears and lamentations, and suffered more than can be conceived by those who have not felt the severity of such interior conflicts. The bitterness of his grief threw him into a deep jaundice; he could neither eat, drink, nor sleep. His preceptor labored, but all in vain, to discover the cause of this disorder, and find out a remedy. At last, Francis, being at prayer in the same church of St. Stephen, cast his eyes on a picture of our Lady: this awaking his confidence in her intercession, he prostrated himself on the ground, and, as unworthy to address the Father of all consolation, begged that she would be his advocate, and procure him the grace to love God with his whole heart. That very moment he found himself eased of his grief as of a heavy weight taken off his heart, and his former peace and tranquillity restored, which he ever after enjoyed. He was now eighteen years old, when his father recalled him from Paris, and sent him to Padua, to study the law, where his master was the celebrated Guy Pancirola; this was in the year 1554. He chose the learned and pious Jesuit, Antony Possevin, for his spiritual director; who at the same time explained to him St. Thomas's Sum, and they read together Bellarmin's controversies. His nephew, Augustus, gives us his written rule of life, which he made at Padua: it chiefly shows his perpetual attention to the presence of God, his care to offer up every action to him, and implore his aid at the beginning of each. Falling sick, he was despaired of by the physicians, and he himself expected with joy his last moment. His preceptor, Deage, who had ever attended him, asked him with tears, what he had to order about his funeral and other matters. "Nothing," answered he, cheerfully, "unless it be, that my body be given to the anatomy theatre to be dissected; for it will be a comfort to me if I can be of any advantage when dead, having been of none while alive. Thus I may also prevent some of the disorders and quarrels which happen between the young physicians and the friends of the dead, whose bodies they often dig up." However, he recovered; and by his father's orders, being twenty years of age, commenced doctor in laws, with great applause and pomp, in presence of forty-eight doctors. After which he travelled through Italy to see the antiquities, and visit the holy places there. He went to Rome by Ferrara, and returned by Loretto and Venice. To any

insult offered him on the road he returned only meekness; for which he met with remarkable blessings from heaven. The sight of the pompous remains of ancient Rome gave him a feeling contempt of worldly grandeur: but the tombs of the martyrs drew everywhere tears of devotion from his eyes. Upon his return his father received him with great joy, at his castle of Tuille, where he had prepared for him a good library of books.

All persons were charmed with the young count, but none so much as the great Antony Favre, afterwards first president of the parliament of Chamberry, and Claudius Cranier, the learned and truly apostolic bishop of Geneva, who already consulted him as an oracle. His father had a very good match in view for him, and obtained in his behalf, from the duke of Savoy, patents creating him counsellor of the parliament of Chamberry. Francis modestly, but very firmly, refused both; yet durst not propose to his parents his design of receiving holy orders; for the tonsure was not all absolute renouncing of the world. At last, he discovered it to his pious preceptor, Deage, and begged of him to mention it to his father: but this he {292} declined, and used his utmost endeavors to dissuade the young count from such a resolution, as he was the eldest son, and destined by the order of nature for another state. Francis answered all his reasonings, but could not prevail on him to charge himself with the commission. He had then recourse to a cousin, Lewis of Sales, a priest and canon of Geneva, who obtained the consent of his parents, but not without the greatest difficulty. His cousin also obtained for him from the pope, without his knowledge, the provostship of the church of Geneva, then vacant: but the young clergyman held out a long time before he would accept of it. At last he yielded, and took possession of that dignity, and was in a short time after promoted to holy orders by his diocesan, who, as soon as he was deacon, employed him in preaching. His first sermons gained him an extraordinary reputation, and were accompanied with incredible success. He delivered the word of God with a mixture of majesty and modesty; had a strong, sweet voice, and an animated manner of gesture, far from any affectation or vanity: but what chiefly affected the hearts of his hearers was the humility and unction with which he spoke from the abundance of his own heart. Before he preached, he always renewed the fervor of his heart before God, by secret sighs and prayer. He studied as much at the foot of the crucifix as in books, being persuaded that the essential quality of a preacher is to be a man of prayer. He received the holy order of priesthood with extraordinary preparation and devotion, and seemed filled by it with an apostolic spirit. He every day began his functions by celebrating the holy mysteries early in the morning, in which, by his eyes and countenance of fire, the inward flames of his soul appeared. He then heard the confessions of all sorts of people, and preached. He was observed to decline with the utmost care whatever might gain him the applause of men, seeking only to please God, and to advance his glory.

He chiefly resorted to cottages, and country villages, instructing an infinity of poor people. His piety, his charity to the poor, his disinterestedness, his care of the sick and those in prison, endeared him to all: but nothing was so moving as his meekness, which no provocation was ever capable of disturbing. He conversed among all as their father, with a fellow-feeling of all their wants, being all to all. He was indeed naturally of a hasty and passionate temper, as he himself confesses; and we find in his writings a certain fire and impetuosity which renders it unquestionable. On this account from his youth he made meekness his favorite virtue, and by studying in the school of a God who was meek and humble of heart, he learned that important lesson to such perfection, as to convert his predominant passion into his characteristic virtue. The Calvinists ascribed principally to his meekness the wonderful conversions he made among them. They were certainly the most obstinate of people at that time, near Geneva; yet St. Francis converted no less than seventy-two thousand of them.

Before the end of this first year of his ministry, in 1591, he erected at Annecy a confraternity of the Holy Cross, the associates of which were obliged to instruct the ignorant, to comfort and exhort the sick and prisoners, and to beware of all lawsuits, which seldom fail to shipwreck Christian charity. A Calvinistical minister took occasion from this institution to write against the honor paid by Catholics to the cross. Francis answered him by his book entitled, *The Standard of the Cross*. At this time, fresh matter presented itself for the exercise of the saint's zeal. The bishop of Geneva was formerly lord of that city, paying an acknowledgment to the duke of Savoy. While these two were disputing about the sovereignty, the Genevans expelled them both, and formed themselves into a republic in alliance with the Switzers; and their city became the centre of Calvinism. {293} Soon after, the Protestant canton of Bern seized the country of Vaux, and the republic of Geneva, the dutchy of Chablais, with the bailiwicks of Gex, Terni, and Gaillard; and there by violence established their heresy, which from that time had kept quiet possession for sixty years. The duke Charles Emmanuel had recovered these territories, and resolving to restore the Catholic religion, wrote in 1594 to the bishop of Geneva, to recommend that work to him. The wise ones, according to this world, regarded the undertaking as impracticable; and the most resolute, whether ecclesiastics or religious, were terrified at its difficulties and dangers. Francis was the only one that offered himself for the work, and was joined by none but his cousin-german Lewis de Sales. The tears and remonstrances of his parents and friends to dissuade him from the undertaking, made no impression on his courageous soul. He set out with his cousin on the 9th of September, in 1594. Being arrived on the frontiers of Chablais, they sent back their horses, the more perfectly

to imitate the apostles. On his arrival at Thonon, the capital of Chablais, situate on the lake of Geneva, he found in it only seven Catholics. After having commended the souls to God, and earnestly implored his mercy through the intercession of the guardian angels, and tutelar saints of the country, he was obliged to take up his quarters in the castle of Allinges, where the governor and garrison were Catholics, two leagues from Thonon, whither he went every day, visiting also the neighboring country. The Calvinists for a long time shunned him, and some even attempted his life. Two assassins, hired by others, having missed him at Thonon, lay in wait to murder him on his return; but a guard of soldiers had been sent to escort him safe, the conspiracy having taken wind. The saint obtained their pardon, and, overcome by his lenity and formed by his holy instructions, they both became very virtuous converts. All our saint's relations, and many friends, whom he particularly respected for their great virtue and prudence, solicited him by the most pressing letters to abandon such a dangerous and fruitless enterprise. His father, to the most tender entreaties, added his positive commands to him to return home, telling him that all prudent persons called his resolution to continue his mission a foolish obstinacy and madness; that he had already done more than was needful, and that his mother was dying of grief for his long absence, the fear of losing him entirely, and the hardships, atrocious slanders, and continual alarms and dangers in which he lived. To compel him to abandon this undertaking, the father forbade his friends to write any more to him, or to send him necessary supplies. Nevertheless, St. Francis persevered, and at length his patience, zeal, and eminent virtue, wrought upon the most obdurate, and insensibly wore away their prejudices. His first converts were among the soldiers, whom he brought over, not only to the faith, but also to an entire change of manners and strict virtue, from habits of swearing, duelling, and drunkenness. He was near four years, however, without any great fruit among the inhabitants, till the year 1597, when God was pleased to touch several of them with his grace. The harvest daily increased both in the town and country so plentifully, that a supply of new laborers from Annecy was necessary, and the bishop sent some Jesuits and Capuchins to carry on the good work with Francis and under his direction. In 1598 the public exercise of the Catholic religion was restored, and Calvinism banished by the duke's orders over all Chablais, and the two bailiwicks of Terni and Gaillard. Though the plague raged violently at Thonon, this did not hinder Francis either by day or night from assisting the sick in their last moments; and God preserved him from the contagion, which seized and swept off several of his fellow-laborers. It is incredible what fatigues and hardships he underwent in the course of his mission; with what devotion {294} and tears he daily recommended the work of God: with what invincible courage he braved the greatest dangers: with what meekness and patience he bore all manner of affronts and calumnies. Baron

D'Avuli, a man of quality, and of great worth and learning, highly esteemed among the Calvinists, and at Geneva, being converted by him, induced him to go thither, to have a conference with the famous minister La Faye. The minister, during the whole conference, was ever shifting the matter in debate, as he found himself embarrassed and pressed by his antagonist. His disadvantage being so evident that he himself could read it in the countenance of every one present, he broke off the conference by throwing out a whole torrent of injurious language on Francis, who bore it with so much meekness as not to return the least sharp answer. During the whole course of his ministry in these parts, the violent measures, base cowardice in declining all dispute, and the shameful conduct of the ministers in other respects, set the saint's behavior and his holy cause still in a more shining light. In 1597 he was commissioned by pope Clement VIII. to confer with Theodore Beza at Geneva, the most famous minister of the Calvinist party, in order to win him back to the Catholic church. He accordingly paid him four visits in that city, gained a high place in that heresiarch's esteem, and made him often hesitate in deep silence and with distracted looks, whether he should return to the Roman Catholic church or not, wherein he owned from the beginning that salvation was attainable. St. Francis had great hopes of bringing him over in a fifth visit, but his private conferences had alarmed the Genevans so much that they guarded Beza too close for him to find admittance to him again, and Beza died soon after. 'Tis said, that a little before death he lamented very much he could not see Francis.[2] It is certain, from his first conference with him, he had ever felt a violent conflict within himself, between truth and duty on one hand, and on the other, the pride of being head of a party, the shame of recanting, inveterate habits, and certain secret engagements in vice, to which he continued enslaved to the last. The invincible firmness and constancy of the saint appeared in the recovery of the revenues of the curacies and other benefices which had been given to the Orders of St. Lazarus and St. Maurice; the restoration of which, after many difficulties, he effected by the joint authority of the pope and the duke of Savoy. In 1596 he celebrated mass on Christmas-day in the church of St. Hippolytus at Thonon, and had then made seven or eight hundred converts. From this time he charged himself with the parish of the town, and established two other Catholic parishes in the country. In the beginning of the year 1599 he had settled zealous clergymen in all the parishes of the whole territory.

The honors the saint received from the pope, the duke of Savoy, the cardinal of Medicis, and all the church, and the high reputation which his virtues had acquired him, never made the least impression on his humble mind, dead to all motions of pride and vanity. His delight was with the poor: the most honorable functions he left to others, and chose for himself the meanest and most laborious. Every one desired to have

him for their director, wherever he went: and his extraordinary sweetness, in conjunction with his eminent piety, reclaimed as many vicious Catholics as it converted heretics. In 1599, he went to Annecy to visit his diocesan, Granier, who had procured him to be made his coadjutor. The fear of resisting God, in refusing this charge, when pressed upon him by the pope, in conjunction with his bishop and the duke of Savoy, at last extorted his consent; but the apprehension of the obligations annexed to the episcopacy was so strong that it threw him into an illness which had like to have cost him his life. {295} On his recovery he set out for Rome to receive his bulls, and to confer with his Holiness on matters relating to the missions of Savoy. He was highly honored by all the great men at Rome, and received of the pope the bulls for being consecrated bishop of Nicopolis; and coadjutor of Geneva. On this occasion he made a visit of devotion to Loretto, and returned to Annecy before the end of the year 1599. Here he preached the Lent the year following, and assisted his father during his last sickness, heard his general confession, and administered to him the rites of the church. An illness he was seized with at Annecy made him defer his consecration.

On his recovery he was obliged to go to Paris, on affairs of his diocese, and was received there by all sorts of persons with all the regard due to his extraordinary merit. The king was then at Fontainebleau; but the saint was desired to preach the Lent to the court in the chapel of the Louvre. This he did in a manner that charmed every one, and wrought innumerable wonderful conversions. The duchesses of Morcoeur and Longueville sent him thereupon a purse of gold: he admired the embroidery, but gave it back, with thanks to them for honoring his discourses with their presence and good example. He preached a sermon against the pretended reformation, to prove it destitute of a lawful mission; it being begun at Meaux, by Peter Clark, a wool-carder; at Paris, by Masson Riviere, a young man called to the ministry by a company of laymen; and elsewhere after the like manner. This sermon converted many Calvinists; among others the countess of Perdreuille, who was one of the most obstinate learned ladies of the sect: she consulted her ministers, and repaired often to Francis's conferences, till she had openly renounced Calvinism with all her numerous family. The whole illustrious house of Raconis followed her example, and so many others, even of the most inveterate of the sect, that it made cardinal Perron, a man famous for controversy, say: "I can confute the Calvinists; but, to persuade and convert them, you must carry them to the coadjutor of Geneva." Henry IV. was charmed with his preaching, and consulted him several times in matters relating to the direction of his conscience. There was no project of piety going forward about which he was not advised with. He promoted the establishment of the Carmelite nuns in France, and the introduction of F. Berulle's congregation of the oratory. The king himself earnestly endeavored to detain him in France,

by promises of 20,000 livres pension, and the first vacant bishopric: but Francis said, God had called him against his will to the bishopric of Geneva, and he thought it his obligation to keep it till his death; that the small revenue he had sufficed for his maintenance, and more would only be an incumbrance. The king was astonished at his disinterestedness, when he understood that the bishopric of Geneva, since the revolt of that city, did not yield the incumbent above four or five thousand livres, that is, not two hundred and fifty-nine pounds, a-year.

Some envious courtiers endeavored to give the king a suspicion of his being a spy. The saint heard this accusation just as he was going into the pulpit; yet he preached as usual without the least concern; and that prince was too well convinced of the calumny, by his sanctity and candor. After a nine months' stay in Paris, he set out with the king's letters,[3] and heard on the road, that Granier, bishop of Geneva, was dead. He hastened to Sales-Castle, and as soon as clear of the first visits, made a twenty days' retreat to prepare himself for his consecration. He made a general confession, and {296} laid down a plan of life, which he ever punctually observed. This was, never to wear any silk or camlets, or any clothes but woollen, as before; to have no paintings in his house but of devotions: no magnificence in furniture: never to use coach or litter, but to make his visits on foot: his family to consist of two priests, one for his chaplain, the other to take care of his temporalities and servants: nothing but common meats to be served to his table: to be always present at all feasts of devotion, kept in any church in town: his regulation with respect to alms was incredible, for his revenues: to go to the poor and sick in person: to rise every day at four, make an hour's meditation, say lauds and prime, then morning prayers with his family: to read the scripture till seven, then say mass, which he did every day, afterwards to apply to affairs till dinner, which being over, he allowed an hour for conversation; the rest of the afternoon he allotted to business and prayer. After supper he read a pious book to his family for an hour, then night prayers; after which he said matins. He fasted all Fridays and Saturdays, and our Lady's eves: he privately wore a hair shirt, and used the discipline, but avoided all ostentatious austerities. But his exact regularity and uniformity of life, with a continued practice of internal self-denials, was the best mortification. He redoubled his fasts, austerities, and prayers, as the time of his consecration drew nearer. This was performed on the 3d of December, 1602. He immediately applied himself to preaching and the other functions of his charge. He was exceedingly cautious in conferring holy orders. He ordained but few, neither was it without the strictest scrutiny passed upon all their qualifications for the priesthood. He was very zealous, both by word and example, in promoting the instruction of the ignorant by explanations of the catechism, on

Sundays and holidays; and his example had a great influence over the parish-priests in this particular, as also over the laity, both young and old. He inculcated to all the making, every hour when the clock struck, the sign of the cross, with a fervent aspiration on the passion of Christ. He severely forbade the custom of Valentines or giving boys, in writing, the names of girls to be admired and attended on by them; and, to abolish it, he changed it into giving billets with the names of certain saints for them to honor and imitate in a particular manner. He performed the visitation of his diocese as soon as possible, published a new ritual, set on foot ecclesiastical conferences, and regulated all things; choosing St. Charles Borromeo for his model.

Above all things he hated lawsuits, and strictly commanded all ecclesiastics to avoid them, and refer all disputes to arbitration. He said they were such occasions of sins against charity, that, if any one during the course of a lawsuit had escaped them, that alone would suffice for his canonization. Towards the close of the visitation of his diocese, he reformed several monasteries. That of Six appealed to the parliament of Chamberry: but our saint was supported there, and carried his point. While Francis was at Six, he heard that a valley, three leagues off, was in the utmost desolation, by the tops of two mountains that had fallen, and buried several villages, with the inhabitants and cattle. He crawled over impassable ways to comfort and relieve these poor people, who had neither clothes to cover, nor cottages to shelter them, nor bread to stay their hunger; he mingled his tears with theirs, relieved them, and obtained from the duke a remission of their taxes. The city of Dijon having procured leave from the duke of Savoy, the saint preached the Lent there in 1604, with wonderful fruit; but refused the present offered him by the city on that occasion. Being solicited by Henry IV. to accept of a considerable abbey, the saint refused it; alleging, that he dreaded riches as much as others could desire them; and that, the less he had of them the less he would have to answer for. That king {297} offered to name him to the dignity of cardinal at the next promotion; but the saint made answer, that though he did not despise the offered dignity, he was persuaded that great titles would not sit well upon him, and might raise fresh obstacles to his salvation. He was also thought of at Rome as a very fit person to be promoted to that dignity, but was himself the only one who everywhere opposed and crossed the design. Being desired on another occasion by the same king to accept of a pension; the saint begged his majesty to suffer it to remain in the hands of his comptroller till he should call for it; which handsome refusal much astonished that great prince, who could not forbear saying: "That the bishop of Geneva, by the happy independence in which his virtue had placed him, was as far above him, as he by his royal dignity was above his subjects." The saint preached the next Lent at Chamberry, at the request of the parliament, which notwithstanding at

that very time seized his temporalities for refusing to publish a monitory at its request; the saint alleging, that it was too trifling an affair, and that the censures of the church were to be used more reservedly. To the notification of the seizure he only answered obligingly, that he thanked God for teaching him by it, that a bishop is to be altogether spiritual. He neither desisted from preaching, nor complained to the duke, but heaped most favors on such as most insulted him, till the parliament, being ashamed, granted him of their own accord a replevy. But the great prelate found more delight in preaching in small villages than amidst such applause, though he everywhere met with the like fruit; and he looked on the poor as the object of his particular care. He took a poor dumb and deaf man into his family, taught him by signs, and by them received his confession. His steward often found it difficult to provide for his family by reason of his great alms, and used to threaten to leave him. The saint would answer: "You say right; I am an incorrigible creature, and what is worse, I look as if I should long continue so." Or at other times, pointing to the crucifix; "How can we deny any thing to a God who reduced himself to this condition for the love of us!"

Pope Paul V. ordered our saint to be consulted about the school dispute between the Dominicans and Jesuits on the grace of God, or *de auxiliis*. His opinion appears from his book *On the Love of God*: but he answered his Holiness in favor of neutrality, which he ever observed in school opinions; complaining often in how many they occasioned the breach of charity, and spent too much of their precious time, which, by being otherwise employed, might be rendered more conducive to God's honor. In 1609 he went to Bellay, and consecrated bishop John Peter Camus, one of the most illustrious prelates of the church of France, and linked to our saint by the strictest bands of holy friendship. He wrote the book entitled, *The Spirit of St. Francis of Sales*, consisting of many of his ordinary sayings and actions, in which his spirit shines with great advantage, discovering a perpetual recollection always absorbed in God, and a constant overflowing of sweetness and divine love. His writings to this day breathe the same; every word distils that love and meekness with which his heart was filled. It is this which makes his epistles, which we have to the number of five hundred and twenty-nine, in seven books, to be an inestimable treasure of moving instructions, suitable to all sorts of persons and circumstances.

His incomparable book, the *Introduction to a Devout Life*, was originally letters to a lady in the world, which, at the pressing instances of many friends, he formed into a book and finished, to show that devotion suited Christians in a secular life, no less than in cloisters. Villars, the archbishop of Vienna, wrote to him upon it: "Your book charms, inflames, and puts me in raptures, as often as I open any part of it."

The author received {298} the like applause and commendations from all parts, and it was immediately translated into all the languages of Europe. Henry IV. of France was extremely pleased with it; his queen, Mary of Medicis, sent it richly bound and adorned with jewels to James I. of England, who was wonderfully taken with it, and asked his bishops why none of them could write with such feeling and unction.[4] There was, however, one religious Order in which this book was much censured, as if it had allowed of gallantry and scurrilous jests, and approved of balls and comedies, which was very far from the saint's doctrine. A preacher of that Order had the rashness and presumption to declaim bitterly against the book in a public sermon, to cut it in pieces, and bum it in the very pulpit. The saint bore this outrage without the least resentment; so perfectly was he dead to self-love. This appears more wonderful to those who know how jealous authors are of their works, as the offspring of their reason and judgment, of which men are of all things the fondest. His book of the Love of God cost him much more reading, study, and meditation. In it he paints his own soul. He describes the feeling sentiments of divine love, its state of fervor, of dryness, of trials, sufferings, and darkness: in explaining which he calls in philosophy to his assistance. He writes on this sublime subject what he had learned by his own experience. Some parts of this book are only to be understood by those souls who have gone through these states: yet the author has been ever justly admired for the performance. The general of the Carthusians had written to him upon his Introduction, advising him to write no more, because nothing else could equal that book. But seeing this, he bade him never cease writing, because his latter works always surpassed the former; and James I. was so delighted with the book, that he expressed a great desire to see the author. This being told the saint, he cried out: "Ah! who will give me the wings of a dove, and I will fly to the king, into that great island, formerly the country of saints; but now overwhelmed with the darkness of error. If the duke will permit me, I will arise, and go to that great Ninive: I will speak to the king, and will announce to him, with the hazard of my life, the word of the Lord." In effect, he solicited the duke of Savoy's consent, but could never obtain it.[5] That jealous sovereign feared lest he should be drawn in to serve another state, or sell to some other his right to Geneva; on which account he often refused him leave to go to preach in France, when invited by many cities. His other works are sermons which are not finished as they were preached, except, perhaps, that on the Invention of the Cross. We have also his Preparation for Mass: his Instructions for Confessors: a collection of his Maxims, pious Breathings and Sayings, written by the bishop of Bellay; some Fragments, and his Entertainments to his nuns of the Visitation, in which he recommends to them the most perfect interior self-denial, a disengagement of affections from all things temporal, and obedience. The institution of that Order may be read in the life of B. Frances Chantal.

Saint Francis designing his new Order to be such, that all, even the sickly and weak, might be admitted into it, he chose for it the rule of St. Austin, as commanding few extraordinary bodily austerities, and would have it possess funds and settlements in common, to prevent being carried off from the interior life by anxious cares about necessaries. But then he requires from each person so strict a practice of poverty, as to allow no one the property or even the long use of any thing; and orders them every year to change chambers, beds, crosses, beads, and books. He will have no manner of account to be made of birth, wit, or talents; but only of humility; {299} he obliges them only to the little office of our Lady, which all might easily learn to understand; meditations, spiritual reading, recollection, and retreats, abundantly compensating the defect. All his regulations tend to instil a spirit of piety, charity, meekness, and simplicity. He subjects his Order to the bishop of each place, without any general. Pope Paul V. approved it, and erected the congregation of the Visitation into a religious Order.

St. Francis, finding his health decline, and his affairs to multiply, after having consulted cardinal Frederic Borromeo, archbishop of Milan, chose for his coadjutor in the bishopric of Geneva, his brother John Francis of Sales, who was consecrated bishop of Chalcedon at Turin, in 1618. But the saint still applied himself to his functions as much as ever. He preached the Lent at Grenoble, in 1617, and again in 1618, with his usual conquests of souls; converting many Calvinists, and among these the duke of Lesdiguieres. In 1619, he accompanied to Paris the cardinal of Savoy, to demand the sister of king Louis XIII., Christina of France, in marriage for the prince of Piedmont. He preached the Lent in St. Andre-des-Arcs, and had always such a numerous audience, that cardinals, bishops, and princes could scarce find room. His sermons and conferences, and still more the example of his holy life, and the engaging sweetness of his conversation, most powerfully moved not only the devout, but also heretics, libertines, and atheists; while his eloquence and learning convinced their understandings. The bishop of Bellay tells us, that he entreated the saint at Paris not to preach twice every day, morning and evening, for the sake of his health. St. Francis answered him with a smile: "That it cost him much less to preach a sermon than to find an excuse for himself when invited to perform that function." He added: "God has appointed me a pastor and a preacher: and is not every one to follow his profession? But I am surprised that the people in this great city flock so eagerly to my sermons: for my tongue is slow and heavy, my conceptions low, and my discourses flat, as you yourself are witness." "Do you imagine," said the other, "that eloquence is what they seek in your discourses? It is enough for them to see you in the pulpit. Your heart speaks to them by your countenance, and by your eyes, were you only to say the Our Father with them. The most common words in your mouth, burning with the fire of charity, pierce and

melt all hearts. There is I know not what so extraordinary in what you say, that every word is of weight, every word strikes deep into the heart. You have said every thing even when you seem to have said nothing. You are possessed of a kind of eloquence which is of heaven: the power of this is astonishing." St. Francis, smiling, turned off the discourse.[6] The match being concluded, the princess Christina chose Francis for her chief almoner, desiring to live always under his direction: but all her entreaties could neither prevail on him to leave his diocese, though he had a coadjutor, nor to accept of a pension: and it was only on these two conditions he undertook the charge, always urging that nothing could dispense with him from residence. The princess made him a present of a rich diamond, by way of an investiture, desiring him to keep it for her sake. "I will," said he, "unless the poor stand in need of it." She answered, she would then redeem it. He said, "This will happen so often, that I shall abuse your bounty." Finding it given to the poor afterwards at Turin, she gave him another, richer, charging him to keep that at least. He said. "Madam, I cannot promise you: I am very unfit to keep things of value." Inquiring after it one day, she was told it was always in pawn for the poor, and that {300} the diamond belonged not to the bishop, but to all the beggars of Geneva. He had indeed a heart which was not able to refuse any thing to those in want. He often gave to beggars the waistcoat off his own back, and sometimes the cruets of his chapel. The pious cardinal, Henry de Gondi, bishop of Paris, used all manner of arguments to obtain his consent to be his coadjutor in the see of Paris; but he was resolved never to quit the church which God had first committed to his charge.

Upon his return to Annecy he would not touch a farthing of his revenue for the eighteen months he was absent; but gave it to his cathedral, saying, it could not be his, for he had not earned it. He applied himself to preaching, instructing, and hearing confessions with greater zeal than ever. In a plague which raged there, he daily exposed his own life to assist his flock. The saint often met with injurious treatment, and very reviling words, which he ever repaid with such meekness and beneficence as never failed to gain him very enemies. A lewd wretch, exasperated against him for his zeal against a wicked harlot, forged a letter of intrigue in the holy prelate's name, which made him pass for a profligate and a hypocrite with the duke of Nemours and many others: the calumny reflected also on the nuns of the Visitation. Two years after, the author of it, lying on his death-bed, called in witnesses, publicly justified the saint, and made an open confession of the slander and forgery. The saint had ever an entire confidence in the divine providence, was ever full of joy, and resigned to all the appointments of heaven, to which he committed all events. He had a sovereign contempt of all earthly things, whether riches, honors, dangers, or sufferings. He considered only God and his honor in all things: his soul perpetually

breathed nothing but his love and praises; nor could he contain this fire within his breast, for it discovered itself in his countenance; which, especially while he said mass, or distributed the blessed eucharist, appeared shining, as it were, with rays of glory, and breathing holy fervor. Often he could not contain himself in his conversation, and would thus express himself to his intimate friends: "Did you but know how God treats my heart, you would thank his goodness, and beg for me the strength to execute the inspirations which he communicates to me. My heart is filled with an inexpressible desire to be forever sacrificed to the pure and holy love of my Saviour. Oh! it is good to live, to labor, to rejoice only in God. By his grace I will forevermore be nothing to any creature; nor shall any creature be anything to me but in him and for him." At another time, he cried out to a devout friend: "Oh! if I knew but one string of my heart which was not all God's, I would instantly tear it out. Yes; if I knew that there was one thread in my heart which was not marked with the crucifix, I would not keep it one moment."

In the year 1622, he received an order from the duke of Savoy to go to Avignon to wait on Louis XIII., who had just finished the civil wars in Languedoc. Finding himself indisposed, he took his last leave of his friends, saying, he should see them no more; which drew from them floods of tears. At Avignon he was at his prayers during the king's triumphant entry, and never went to the window to see any part of that great pomp. He was obliged to attend the king and the cardinal of Savoy to Lyons, where he refused all the grand apartments offered him by the intendant of the province and others, to lodge to the poor chamber of the gardener to the monastery of the Visitation: as he was never better pleased than when he could most imitate the poverty of his Saviour. He received from the king and queen-mother, and from all the princes, the greatest marks of honor and esteem: and though indisposed, continued to preach and perform all his {301} functions, especially on Christmas-day, and St. John's in the morning. After dinner he began to fall gradually into an apoplexy, was put to bed by his servant, and received extreme unction; but as he had said mass that day and his vomiting continued, it was thought proper not to give him the viaticum. He repeated with great fervor: "My heart and my flesh rejoice in the living God; I will sing the mercies of the Lord to all eternity. When shall I appear before his face? Show me, my beloved, where thou feedest, where thou restest at noonday. O my God, my desire is before thee, and my sighs are not hidden from thee. My God and my all! my desire is that of the hills eternal." While the physicians applied blistering plasters, and hot irons behind his neck, and a caustic to the crown of his head, which burned him to the bone, he shed abundance of tears under excess of pain, repeating: "_Wash me, O Lord, from my iniquities, and cleanse me from my sin. Still cleanse me more and more_. What do I here, my God, distant from thee,

separated from thee?" And to those about him: "Weep not, my children; must not the will of God be done?" One suggesting to him the prayer of St. Martin, "If I am still necessary for thy people, I refuse not to labor:" he seemed troubled at being compared to so great a saint, and said, he was an unprofitable servant, whom neither God nor his people needed. His apoplexy increasing, though slowly, he seemed at last to lose his senses, and happily expired on the feast of Holy Innocents, the 28th of December, at eight o'clock at night, in the year 1622, the fifty-sixth of his age, and the twentieth of his episcopacy. His corpse was embalmed, and carried with the greatest pomp to Annecy, where he had directed by will it should be interred. It was laid in a magnificent tomb near the high altar in the church of the first monastery of the Visitation. After his beatification by Alexander VII., in 1661, it was placed upon the altar in a rich silver shrine. He was canonized in 1665 by the same pope, and his feast fixed to the 29th of January, on which day his body was conveyed to Annecy. His heart was kept in a leaden case, in the church of the Visitation at Lyons: it was afterwards exposed in a silver one, and lastly in one of gold, given by king Louis XIII. Many miracles, as the raising to life two persons who were drowned, the curing of the blind, paralytic, and others, were authentically attested to have been wrought by his relics and intercession; not to mention those he had performed in his lifetime, especially during his missions. Pope Alexander VII., then cardinal Chigi, and plenipotentiary in Germany, Louis XIII., XIV., and others, attributed their cures in sickness to this saint's patronage.

Among his ordinary remarkable sayings, we read that he often repeated to bishop Camus, "That truth must be always charitable; for bitter zeal does harm instead of good. Reprehensions are a food of hard digestion, and ought to be dressed on a fire of burning charity so well, that all harshness be taken off; otherwise, like unripe fruit, they will only produce gripings. Charity seeks not itself nor its own interests, but purely the honor and interest of God: pride, vanity, and passion cause bitterness and harshness: a remedy injudiciously applied may be a poison. A judicious silence is always better than a truth spoken without charity." St. Francis, seeing a scandalous priest thrown into prison, fell at his feet, and with tears conjured him to have compassion on him, his pastor, on his religion, which he scandalized, and on his own soul; which sweetness converted the other, so that he became an example of virtue. By his patience and meekness under all injuries, he overcame the most obstinate, and ever after treated them with singular affection, calling them dearer friends, because regained. A great prelate observes, from his example, that the meek are kings of other hearts, which they powerfully attract, and can turn as they please; and in {302} an express and excellent treatise, proposes him as an accomplished model of all the qualifications requisite in a superior to govern well.

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Meekness was the favorite virtue of St. Francis de Sales. He once was heard to say, that he had employed three years in studying it in the school of Jesus Christ, and that his heart was still far from being satisfied with the progress he had made. If he, who was meekness itself, imagined, nevertheless, that he had possessed so little of it; what shall we say of those, who, upon every trifling occasion, betray the bitterness of their hearts in angry words and actions of impatience and outrage? Our saint was often tried in the practice of this virtue, especially when the hurry of business and the crowds that thronged on him for relief in their various necessities, scarce allowed him a moment to breathe. He has left us his thoughts upon this situation, which his extreme affability rendered very frequent to him. "God," says he, "makes use of this occasion to try whether our hearts are sufficiently strengthened to bear every attack. I have myself been sometimes in this situation: but I have made a covenant with my heart and with my tongue, in order to confine them within the bounds of duty. I considered those persons who crowd in one upon the other, as children who run into the embraces of their father: as the hen refuseth not protection to her little ones when they gather around her, but, on the contrary, extendeth her wings so as to cover them all; my heart, I thought, was in like manner expanded, in proportion as the numbers of these poor people increased. The most powerful remedy against sudden starts of impatience is a sweet and amiable silence; however little one speaks, self-love will have a share in it, and some word will escape that may sour the heart, and disturb its peace for a considerable time. When nothing is said, and cheerfulness preserved, the storm subsides, anger and indiscretion are put to flight, and nothing remains but a joy, pure and lasting. The person who possesses Christian meekness, is affectionate and tender towards every one; he is disposed to forgive and excuse the frailties of others; the goodness of his heart appears in a sweet affability that influences his words and actions, and presents every object to his view in the most charitable and pleasing light; he never admits in his discourse any harsh expression, much less any term that is haughty or rude. An amiable serenity is always painted on his countenance, which remarkably distinguishes him from those violent characters, who, with looks full of fury, know only how to refuse; or who, when they grant, do it with so bad a grace, that they lose all the merit of the favor they bestow."

Some persons thinking him too indulgent towards sinners, expressed their thoughts one day with freedom to him on this head. He immediately replied: "If there was any thing more excellent than meekness, God would have certainly taught it us; and yet there is nothing to which he so

earnestly exhorts us, as to be _meek and humble of heart_. Why would you hinder me to obey the command of my Lord, and follow him in the exercise of that virtue which he so eminently practised and so highly esteems? Are we then better informed in these matters than God himself?" But his tenderness was particularly displayed in the reception of apostates and other abandoned sinners; when these prodigals returned to him, he said, with all the sensibility of a father: "Come, my dear children, come, let me embrace you; ah, let me hide you in the bottom of my heart! God and I will assist you: all I require of you is not to despair: I shall take on myself the labor of the rest." Looks full of compassion and love expressed the sincerity of his feelings: his affectionate and charitable care of them extended even to their bodily wants and his purse was open to them as well as his heart; {303} he justified this proceeding to some, who, disedified at his extreme indulgence, told him it served only to encourage the sinner, and harden him still more in his crimes, by observing, "Are they not a part of my flock? Has not our blessed Lord given them his blood, and shall I refuse them my tears? These wolves will be changed into lambs: a day will come when, cleansed from their sins, they will be more precious in the sight of God than we are: if Saul had been cast off, we would never have had a St. Paul."

Footnotes:

1. It is a problem in nature, discussed without success by several great physicians, why children born in their seventh month more frequently live than those that are brought forth in their eighth month.
2. Aug. Sales de Vit. I. {} p. 123.
3. The saint being on his return to Savoy, was informed that a convent of religious women, of the order of Fontevrault, received superfluous pensions. He wrote about it to those religious, and after giving testimony to their virtue, in order to gain their confidence, he conjured them, in the strongest and most pathetic terms, to banish such an abuse from their monastery; persuaded that such pensions were not exempt from sin, were an obstacle to monastic perfection, and opposite to their essential vow of poverty; lamenting that after doing so much they should, for the sake of one small reserve, destroy the merit of their whole sacrifice. This letter is extremely useful and beautiful. L. 1, ep. 41, t. 1, p. 136.
4. Aug. Sales in Vit.
5. Aug. Sales in Vit.
6. Quel est le meilleur Gouvernement, &c. ch. 8, p. 298.

SAINT SULPICIUS SEVERUS[1]

DISCIPLE OF ST. MARTIN.

HE was born in Aquitaine, not at Agen, as Scaliger, Vossius, Baillet, &c., have falsely inferred from a passage of his history,[2] but near Toulouse. That he was of a very rich and illustrious Roman family, we are assured by the two Paulinus's, and Gennadius.[3] His youth he spent in studying the best Roman authors of the Augustan age, upon whom he formed his style, not upon the writers of his own time: he also applied himself to the study of the laws, and surpassed all his contemporaries in eloquence at the bar. His wife was a lady of a consular family, whom he lost soon after their marriage, but he continued to enjoy a very great estate which he had inherited by her. His mother-in-law, Bassula, loved him constantly, as if he had been her own son: they continued to live several years in the same house, and had in all things the same mind.[4] The death of his beloved consort contributed to wean his heart from the world: in which resolution he seems to have been confirmed by the example and exhortations of his pious mother-in-law. His conversion from the world happened in the same year with that of St. Paulinus of Nola,[5] though probably somewhat later: and St. Paulinus mentions that Sulpicius was younger than himself, and at that time (that is, about the year 392) in the flower of his age. De Prato imagines Sulpicius to have been ten years younger than St. Paulinus, consequently that he was converted in the thirty-second year of his age. Whereas St. Paulinus distributed his whole fortune among the poor at once; Sulpicius reserved his estates to himself and his heirs, employing the yearly revenue on the poor, and in other pious uses, so that he was no more than a servant of the church and the poor, to keep accounts for them.[6] But he sold so much of them as was necessary to discharge him of all obligations to others. Gennadius tells us that he was promoted to the priesthood; but from the silence of St. Paulinus, St. Jerom, and others, Tillemont and De Prato doubt of this circumstance. Sulpicius suffered much from the censures of friends, who condemned his retreat, having chosen for his solitude a cottage at Primuliacus, a village now utterly unknown in Aquitaine, probably in Languedoc. In his kitchen nothing was ever dressed but pulse and herbs, boiled without any seasoning, except a little vinegar: he ate also coarse bread. He and his few disciples had no other beds but straw of sackcloth spread on the ground. He set at liberty several of his slaves, and admitted them, and some of his old servants, to familiar intercourse and {304} conversation. About the year 394, not long after his retreat, he made a visit to St. Martin at Tours, and was so much taken with his saintly comportment, and edified by his pious discourses and counsels, that he became from that time his greatest admirer, and regulated his conduct by his direction. Ever after he visited that great saint once or twice almost every summer as long as he lived, and passed some time with him, that he might study more perfectly to imitate his virtues. He built and adorned several churches. For two which he founded at Primuliacus, he begged some relics of St.

Paulinus, who sent him a piece of the cross on which our Saviour was crucified, with the history of its miraculous discovery by St. Helena.[7] This account Sulpicius inserted in his ecclesiastical history. These two saints sent frequent presents to each other, of poor garments or the like things, suitable to a penitential life, upon which they make in their letters beautiful pious reflections, that show how much they were accustomed to raise their thoughts to God from every object.[8] Our saint recommending to St. Paulinus a cook, facetiously tells him that he was utterly a stranger to the art of making sauces, and to the use of pepper, or any such incentives of gluttony, his skill consisting only in gathering and boiling herbs in such a manner that monks, who only eat after having fasted long, would find delicious. He prays his friend to treat him as he would his own son, and wishes he could himself have served him and his family in that quality.[9] In the year 399 St. Paulinus wrote to our saint that he hoped to have met him at Rome, whither he went to keep the feast of the prince of the apostles, and where he had stayed ten days, but without seeing any thing but the tombs of the apostles, before which he passed the mornings, and the evenings were taken up by friends who called to see him.[10] Sulpicius answered, that an indisposition had hindered him from undertaking that journey. Of the several letters mentioned by Gennadius, which Sulpicius Severus wrote to the devout virgin Claudia, his sister, two are published by Baluze.[11] Both are strong exhortations to fervor and perseverance. In the first, our saint assures her that he shed tears of joy in reading her letter, by which he was assured of her sincere desire of serving God. In a letter to Aurelius the deacon, he relates that one night in a dream he saw St. Martin ascend to heaven in great glory, and attended by the holy priest Clarus, his disciple, who was lately dead: soon after, two monks arriving from Tours, brought news of the death of St. Martin. He adds, that his greatest comfort in the loss of so good a master, was a confidence that he should obtain the divine blessings by the prayers of St. Martin in heaven. St. Paulinus mentions this vision in an inscription in verse, which he made and sent to be engraved on the marble altar of the church of Primuliacus.[12] St. Sulpicius wrote the life of the incomparable St. Martin, according to Tillemont and most others, before the death of that saint: but De Prato thinks, that though it was begun before, it was neither finished nor published till after his death. The style of this piece is plainer and more simple than that of his other writings. An account of the death of St. Martin, which is placed by De Prato in the year 400, is accurately given by St. Sulpicius in a letter to Bassula, his mother-in-law, who then lived at Triers. The three dialogues of our saint are the most florid of all his writings. In the first Posthumian, a friend who had spent three years in the deserts of Egypt and the East, and was then returned, relates to him and Gallus, a disciple of St. Martin, (with whom our saint then lived under the same roof,) the wonderful examples

of virtue he had seen abroad. In the second dialogue, Gallus recounts {305} many circumstances of the life of St. Martin, which St. Sulpicius had omitted in his history of that saint. In the third, under the name of the same Gallus, several miracles wrought by St. Martin are proved by authentic testimonies.[13] The most important work of our saint is his abridgment of sacred history from the beginning of the world down to his own time, in the year 400. The elegance, conciseness, and perspicuity with which this work is compiled, have procured the author the name of the Christian Sallust; some even prefer it to the histories of the Roman Sallust, and look upon it as the most finished model extant of abridgments.[14] His style is the most pure of any of the Latin fathers, though also Lactantius, Minutius Felix, we may almost add St. Jerom, and Salvian of Marseilles, deserve to be read among the Latin classics. The heroic sanctity of Sulpicius Severus is highly extolled by St. Paulinus of Nola, Paulinus of Perigueux, about the year 460.[15] Venantius Fortunatus, and many others, down to the present {306} age. Gennadius tells us, that he was particularly remarkable for his extraordinary love of poverty and humility. After the death of St. Martin, in 400, St. Sulpicius Severus passed five years in that illustrious saint's cell at Marmoutier. F. Jerom de Prato thinks that he at length retired to a monastery at Marseilles, or in that neighborhood; because in a very ancient manuscript copy of his works, transcribed in the seventh century, kept in the library of the chapter of Verona, he is twice called a monk of Marseilles. From the testimony of this manuscript, the Benedictin authors of the new treatise *On the Diplomatique*,[16] and the continuators of the *Literary History of France*,[17] regard it as undoubted that Sulpicius Severus was a monk at Marseilles before his death. While the Alans, Sueves, and Vandals from Germany and other barbarous nations, laid waste most provinces in Gaul in 406, Marseilles enjoyed a secure peace under the government of Constantine, who, having assumed the purple, fixed the seat of his empire at Arles from the year 407 to 410. After the death of St. Chrysostom in 407, Cassian came from Constantinople to Marseilles, and founded there two monasteries, one for men, the other for women. Most place the death of St. Sulpicius Severus about the year 420, Baronius after the year 432; but F. Jerom de Prato about 410, when he supposes him to have been near fifty years old, saying that Gennadius, who tells us that he lived to a very great age, is inconsistent with himself. Neither St. Paulinus nor any other writer mentions him as living later than the year 407, which seems to prove that he did not survive that epoch very many years. Guibert, abbot of Gemblours, who died in 1208, in his *Apology for Sulpicius Severus*,[18] testifies that his festival was kept at Marmoutier with great solemnity on the 29th of January. Several editors of the *Roman Martyrology*, who took Sulpicius Severus, who is named in the calendars on this day, to have been this saint, added in his eulogium, Disciple of St. Martin, famous for his learning and merits. Many have proved that this addition

was made by the mistake of private editors, and that the saint originally meant here in the Roman Martyrology was Sulpicius Severus, bishop of Bourges;[19] and Benedict XIV. proves and declares[20] that Sulpicius Severus, the disciple of St. Martin, is not commemorated in the Roman Martyrology. Nevertheless, he has been ranked among the saints at Tours from time immemorial, and is honored with a particular office on this day in the new breviary used in all that diocese. See his works correctly printed, with various readings, notes, dissertations, and the life of this saint, at Verona in 1741, in two volumes folio, by F. Jerom de Prato, an Italian Oratorian of Verona: also Gallia Christiana tum Vetus tum Nova: Tillemont, t. 12. Ceillier, t. 10, p. 635. Rivet, Hist. Littér. de la France, t. 2, p. 95.

Footnotes:

1. Severus was his own proper name, Sulpicius that of his family, as is testified by Gennadius and all antiquity. Vossius, Dupin, and some others, on this account, will have him called Severus Sulpicius, with Eugippius and St. Gregory of Tours. But other learned men agree, that after the close of the republic of Rome, under the emperors, the family name was usually placed first, though still called Cognomen, and the other Prænomen, because the proper name went anciently before the other. Thus we say Cæcilius Cyprianus, Eusebius Hieronymus, Aurelius Agustinus, &c. See Sirmond, Ep. præfixe Op. Serva. Lapi, and Hier. De Prato in vita Sulpicii Severi, p. 56, &c.
2. Sulp. Sev. Hist. l. 2, c. 44.
3. {Footnote not in text} lb. c. 48, and Ep. ad Bassulam. de Prato, p. 57.
4. S. Paulinus, Ep. 5 & 35.
5. lb. Ep. 11, n. 6.
6. S. Paulinus, Ep. 1 & 24.
7. lb. Ep. 52.
8. Sulpic. Sev. Ep. ad Paulin. ed à D'Achery in Spicileg. t. 52, p. 532, et inter opera S. Paulini, p. 119.
9. Ibid.
10. S. Paulin. Ep. ad Sulpic. Sev. p. 96.
11. Baluze, t. 1, Miscellan. p. 329.
12. S. Paulinus, Ep. 32, p. 204.
13. Many, upon the authority of St. Jerom, rank Sulpicius Severus among the Millenarians, though all allow that he never defended any error so as to be out of the communion of the church. But that he could not be properly a Millenarian, seems clear from several parts of his writings. For, Ep. 2 and 3, he affirms, that the souls of St. Martin and St. Clarus passed from this world to the immediate beatific vision of God. He establishes the same principles, Ep. 1, ad Claudiam Soror., c. 5. And in his Sacred History, l. 2, c. 3,

explaining the dream of Nabachodonosor, he teaches that the destruction of the kingdoms of this world will be immediately succeeded by the eternal reign of Christ with his saints in heaven. In the passage, Dial. 2, c. 14, upon which the charge is founded, Sulpicius relates, in the discourse of Gallus, that St. Martin, on a certain occasion, said, that the reign of Nero in the West, and his persecution, were immediate forerunners of the last day: as is the reign of Antichrist in the East, who will rebuild Jerusalem and its temple, reside in the same, restore circumcision, kill Nero, and subject the whole world to his empire. Where he advances certain false conjectures about the reign of Nero, and the near approach of the last judgment at that time: likewise the restoration of Jerusalem by Antichrist; though this last is maintained probable by cardinal Bellarmin, l. 3, de Rom. Pontif. c. 13. But the Millenarian error is not so much as insinuated. Nor could it have been inserted by the author in that passage and omitted by copiers, as De Prato proves, against that conjecture of Tillemont. St. Jerom, indeed, l. 11, in Ezech. c. 36, represents certain Christian writers who imitated some later Jews in their Deuteroseis in a carnal manner of expounding certain scripture prophecies, expecting a second Jerusalem of gold and precious stones, a restoration of bloody sacrifices, circumcision, and a Sabbath. Among these he names Tertullian, in his book *De Spe Fidelium*, (now lost,) Lactantius, Victorious Petabionensis, and Severus, (Sulpicius,) in his dialogue entitled, *Gallus*, then just published: and among the Greeks, Irenæus and Apollinarius. De Prato thinks he only speaks of Sulpicius Severus by hearsay, because he mentions only one dialogue called *Gallus*, whereas two bear that title. At least St. Jerom never meant to ascribe all these errors to each of those he names; for none of them maintained them all except Apollinarius. His intention was only to ascribe one point or other of such carnal interpretations to each, and to Sulpicius the opinion that Jerusalem, with the temple and sacrifices, will be restored by Antichrist, &c., which cannot be called erroneous; though St. Jerom justly rejects that interpretation, because the desolation foretold by Daniel is to endure to the end. In the decree of Gelasius this dialogue of Gallus is called Apocryphal, but in the same sense in which it was rejected by St. Jerom. Nor is this exposition advanced otherwise than as a quotation from St. Martin's answer on that subject. See the justification of Sulpicius Severus, in a dissertation printed at Venice in 1738, in *Racolta di Opuscoli Scientifici*, t. 18, and more amply by F. Jerom de Prato, *Disser. 5*, in *Opera Sulpicii Severi*, t. 1, p. 259, commended in the *Acta Eruditor. Lipsiæ*, ad an. 1760. Gennadius, who wrote about the year 494, tells us, (Cat. n. 19.) that Sulpicius was deceived in his old age by the Pelagians, but soon opening his eyes, condemned himself to five years' rigorous

silence to expiate this fault. From the silence of other authors, and the great commendations which the warmest enemies of the Pelagians bestow on our saint, especially Paulinus of Milan, in his life of St. Ambrose, (written at latest in 423,) and St. Paulinus of Nola, and Paulinus of Perigueux, (who in 461 wrote in verse the life of St. Martin,) l. 5, v, 193, &c., some look upon this circumstance as a slander, which depends wholly on the testimony of so inaccurate a writer, who is inconsistent with himself in other matters relating to Sulpicius Severus, whose five years' silence might have other motives. If the fact be true, it can only be understood of the semi-Pelagian error, which had then many advocates at Marseilles, and was not distinguished in its name from Pelagianism till some years after our saint's death, nor condemned by the church before the second council of Orange in 529. Pelagius was condemned by the councils of Carthage and Milevis in 416, and by pope Innocent I. in 412. If Sulpicius Severus fell into any error, especially before it had been clearly anathematized by the church, at least he cannot be charged with obstinacy, having so soon renounced it. We must add, that even wilful offences are blotted out by sincere repentance. See F. Jerom de Pram in vita Sulp. Sev., §12, pp. 69 and 74, t. 1, Op. Veronæ, 1741.

14. The sacred history of Sulpicius Severus is a most useful classic for Christian schools; but not to be studied in the chosen fragments mangled by Chompré, and prescribed for the schools in Portugal. True improvement of the mind is impossible without the beauties of method and the advantages of taste, which are nowhere met with but by seeing good compositions entire, and by considering the art with which the whole is wound up. A small edition of Sulpicius's history, made from that correctly published by De Prato, would be of great service. Nevertheless, Sulpicius, though he has so well imitated the style of the purest ages, declares that he neglects elegance; and he takes the liberty to use certain terms and phrases which are not of the Augustan standard, sometimes because they were so familiar in his time that he otherwise would not have seemed to write with ease, and sometimes because they are necessary to express the mysteries of our faith. How shocking is the delicacy of Bembo; who, for fear of not being Ciceronian, conjures the Venetians, *_per Deos immortales_*, and uses the words *_Dea Lauretana!_* or that of Justus Lipsius, who used *_Fatum_* or destiny, for Providence, because this latter word is not in Cicero, who with the Pagans, usually speaks according to the notion of an overruling destiny in events which they by believed ordained by heaven. For this term some of Lipsius's works were censured, and by him recalled.
15. Vit. St. Martin, versu expressa, l. 5, v. 193, &c.
16. Tr. de Diplomatie, t. 3.
17. Hist. Litter. t. 11, *Advertissement preliminaire*, p. 5.

18. Published by Bollandus ad 29 Jan. p. 968.
19. See Annalus, Theolog. positivæ, l. 4, c. 26, and Dominic Georgi in Notis ad Martyrol. Adonis, ad {} Jan.
20. Benedict. XIV. in litteris apost. præfixis novæ suæ editioni Romani Martyrologii, (Romæ, 1749.), §47, p. 34.

ST. GILDAS THE WISE, OR BADONICUS, ABBOT.

HE was son to a British lord, who, to procure him a virtuous education, placed him in his infancy in the monastery of St. Illutus in Glamorganshire. The surname of Badonicus was given him, because, as we learn from his writings, he was born in the year in which the Britons under Aurelius Ambrosius, or, according to others, under king Arthur, gained the famous victory over the Saxons at Mount Badon, now Bannesdown, near Bath, in Somersetshire. This Bede places in the forty-fourth year after the first {307} coming of the Saxons into Britain, which was in 451. Our saint, therefore, seems to have been born in 494; he was consequently younger than St. Paul, St. Samson, and his other illustrious school-fellows in Wales: but by his prudence and seriousness in his youth he seemed to have attained to the maturity of judgment and gravity of an advanced age. The author of the life of St. Paul of Leon, calls him the brightest genius of the school of St. Illut. His application to sacred studies was uninterrupted, and if he arrived not at greater perfection in polite literature, this was owing to the want of masters of that branch in the confusion of those times. As to improve himself in the knowledge of God and himself was the end of all his studies, and all his reading was reduced to the study of the science of the saints, the greater progress he made in learning, the more perfect he became in all virtues. Studies which are to many a source of dissipation, made him more and more recollected, because in all books he found and relished only God, whom alone he sought. Hence sprang that love for holy solitude, which, to his death, was the constant ruling inclination of his heart. Some time after his monastic profession, with the consent, and perhaps by the order of his abbot, St. Illut, he passed over into Ireland, there to receive the lessons of the admirable masters of a religious life, who had been instructed in the most sublime maxims of an interior life, and formed to the practice of perfect virtue, by the great St. Patrick. The author of his Acts compares this excursion, which he made in the spring of his life, to that of the bees in the season of flowers, to gather the juices which they convert into honey. In like manner St. Gildas learned, from the instructions and examples of the most eminent servants of God, to copy in his own life whatever seemed most perfect. So severe were his continual fasts, that the motto of St. John Baptist might in some degree be applied to him, that he scarce seemed to eat or drink at all. A rough hair-cloth, concealed under a coarse cloak, was his garment, and the bare floor his bed, with

a stone for his bolster. By the constant mortification of his natural appetites, and crucifixion of his flesh, his life was a prolongation of his martyrdom, or a perpetual sacrifice which he made of himself to God in union with that which he daily offered to him on his altars. If it be true that he preached in Ireland in the reign of king Ammeric, he must have made a visit to that island from Armorica, that prince only beginning to reign in 560: this cannot be ascribed to St. Gildas the Albanian, who died before that time. It was about the year 527, in the thirty-fourth of his age, that St. Gildas sailed to Armorica, or Brittany, in France:[1] for he wrote his invective ten years {308} after his arrival there, and in the forty-fourth year of his age, as is gathered from his life and writings. Here he chose for the place of his retirement the little isle of Houac, or Houat, between the coast of Rhuis and the island of Bellisle, four leagues from the latter. Houat exceeds not a league in length; the isle of Hoedre is still smaller, not far distant: both are so barren as to yield nothing but a small quantity of corn. Such a solitude, which appeared hideous to others, offered the greatest charms to the saint, who desired to fly, as much as this mortal state would permit, whatever could interrupt his commerce with God. Here he often wanted the common necessaries and conveniences of life; but the greater the privation of earthly comforts was in which he lived, the more abundant were those of the Holy Ghost which he enjoyed, in proportion as the purity of his affections and his love of heavenly things were more perfect. The saint promised himself that he should live here always unknown to men: but it was in vain for him to endeavor to hide the light of divine grace under a bushel, which shone forth to the world, notwithstanding all the precautions which his humility took to conceal it. Certain fishermen who discovered him were charmed with his heavenly deportment and conversation, and made known on the continent the treasure they had found. The inhabitants flocked from the coast to hear the lessons of divine wisdom which the holy anchoret gave with a heavenly unction which penetrated their hearts. To satisfy their importunities, St. Gildas at length consented to live among them on the continent, and built a monastery at Rhuis, in a peninsula of that name, which Guerech, the first lord of the Britons about Vannes, is said to have bestowed upon him. This monastery was soon filled with excellent disciples and holy monks. St. Gildas settled them in good order; then, sighing after closer solitude, he withdrew, and passing beyond the gulf of Vannes, and the promontory of Quiberon, chose for his habitation a grot in a rock, upon the bank of the river Blavet, where he found a cavern formed by nature extended from the east to the west, which on that account he converted into a chapel. However, he often visited this abbey of Rhuis, and by his counsels directed many in the paths of true virtue. Among these was St. Trifina, daughter of Guerech, first British count of Vannes. She was married to count Conomor, lieutenant of king Childebert, a brutish and impious man, who afterwards murdered her, and

the young son which he had by her, who at his baptism received the name of Gildas, and was godson to our saint: but he is usually known by the surname of Treuchmeur, or Tremeur, in Latin Trichmorus. SS. Trifina and Treuchmeur are invoked in the English Litany of the seventh century, in Mabillon. The great collegiate church of Carhaix bears the name of St. Treuchmeur: the church of Quimper keeps his feast on the 8th of November, on which day he is commemorated in several churches in Brittany, and at St. Magloire's at Paris. A church situated between Corlai and the abbey of Coetmaloen in Brittany, is dedicated to God under the invocation of St. Trifina.[2]

St. Gildas wrote eight canons of discipline, and a severe invective against the crimes of the Britons, called *De Excidio Britanniae*, that he might confound {309} those whom he was not able to convert, and whom God in punishment delivered first to the plunders of the Picts and Scots, and afterwards to the perfidious Saxons, the fiercest of all nations. He reproaches their kings, Constantine, (king of the Danmonians, in Devonshire and Cornwall,) Vortipor, (of the Dimetians, in South Wales,) Conon, Cuneglas, and Maglocune, princes in other parts of Britain, with horrible crimes: but Constantine was soon after sincerely converted, as Gale informs us from an ancient Welsh chronicle.[3] According to John Fordun[4] he resigned his crown, became a monk, preached the faith to the Scots and Picts, and died a martyr in Kintyre: but the apostle of the Scots seems to have been a little more ancient than the former.[5] Our saint also wrote an invective against the British clergy, whom he accuses of sloth, of seldom sacrificing at the altar, &c. In his retirement he ceased not with tears to recommend to God his own cause, or that of his honor and glory, and the souls of blind sinners, and died in his beloved solitude in the island of Horac, (in Latin *Horata*,) according to Usher, in 570, but according to Ralph of Disse, in 581.[6] St. Gildas is patron of the city of Vannes. The abbey which bears his name in the peninsula of Rhuis, between three and four leagues from Vannes, is of the reformed congregation of St. Maur since the year 1649. The relics of St. Gildas were carried thence for fear of the Normans into Berry, about the year 919, and an abbey was erected there on the banks of the river Indre, which was secularized and united to the collegiate church of Chateauroux in 1623. St. Gildas is commemorated in the Roman Martyrology on the 29th of January. A second commemoration of him is made in some places on the 11th of May, on account of the translation of his relics. His life, compiled from the ancient archives of Rhuis by a monk of that house, in the eleventh century, is the best account we have of him, though the author confounds him sometimes with St. Gildas the Albanian. It is published in the library of Fleury, in Bollandus, p. 954, and most correctly in Mabillon, *Act. SS. Ord. Saint Belled.* t. 1, p. 138. See also Dom Lobineau, *Vies des Saints de Bretagne*, (fol. an. 1725,) p. 72, and *Hist. de la* {310} *Bretagne*, (2

vol. fol. an. 1707,) and the most accurate Dom Morice, *Mémoires Sur l'Histoire de Bretagne*, 3 vol. fol. in 1745, and *Hist. de la Bretagne*, 2 vol. fol. an. 1750.

Footnotes:

1. Armorica, which word in the old Celtic language signified a maritime country, comprised that part of Celtic Gaul which is now divided into Brittany, Lower Normandy, Anjou, Maine, and Touraine. Tours was the capital, and still maintains the metropolitical dignity. By St. Gatian, about the middle of the third century, the faith was first planted in those parts: but the entire extirpation of idolatry was reserved to the zeal of British monks. Dom Morice distinguishes three principal transmigrations of inhabitants from Great Britain into Armorica: the first, when many fled from the arms of Carausius and Allectus, who successively assumed the purple in Great Britain: Constance made these fugitives welcome in Gaul, and allowed them to settle on the coast of Armorica about the year 293. A second and much larger colony of Britons was planted here under Conan, a British prince by Maximus, whom all the British youth followed into Gaul in 383. After the defeat of Maximus, these Armorican Britons chose this Conan, surnamed Meriedec, king, formed themselves into an independent state, and maintained their liberty against several Roman generals in the decline of that empire, and against the Alans, Vandals, Goths, and other barbarians. Des Fontaines, (Diss. p. 118,) and after him Dom Morice. demonstrates that Brittany was an independent state before the year 421. The third transmigration of Britons hither was completed at several intervals while the Saxons invaded and conquered Britain, where Hengist first landed in 470. Brittany was subjected to the Romans during four centuries: an independent state successively under the title of a kingdom, county, and duchy, for the space of about eleven hundred and fifty years, and has been united to the kingdom of France ever since the year 1532, by virtue of the marriage of king Charles VIII. with Anne, sole heiress of Brittany, daughter of duke Francis, celebrated in 1491. This province was subdued by Clovis I., who seems to have treacherously slain Budic, king of Brittany. This prince left six sons, Howel I., Ismael, bishop of Menevia, St. Tifel, honored as a martyr at Pennalun, St. Oudecee, bishop of Landaff, Urbian or Concur, and Dinot, father of St. Kineda. Brittany remained subject to the sons of Clovis, and it was by the authority of Childobert that St. Paul was made bishop of Leon in 512. But Howel, returning from the court of king Arthur in 513, recovered the greater part of these dominions. See Dom Morice, *Hist. t. 1, p. 14*. Howel I., often called Rioval, that is, king Rowel, was a valiant prince, and liberal to churches and monasteries. Among many sons whom he left behind him, Howel II. succeeded him, and two are honored among the

saints, viz. St. Leonor or Lunaire, and St. Tudgual or Pabutual, first Bishop of Treguier. See Morice. t. 1, pp. 14. and 729. Howel III., alias Juthael, recovered all Brittany. King Pepin again conquered this country, and Charlemagne and Louis le Débonnaire quelled it when it thrice rebelled. The latter established the Benedictin rule at Llandevenec. which probably was soon imitated in others: for the monastic rule which first prevailed here was that of the Britons in Wales, borrowed from the Orientals. After the straggles made by this province for its liberty, Charles the Bald yielded it up in 858, and some time after treated Solomon III. as king of Brittany. See Morice, Des Fontaines, &c.

2. In this churchyard stands an ancient pyramid, on which are engraved letters of an unknown alphabet, supposed to be that of the Britons and Gauls before the Roman alphabet was introduced among them. Letters of the same alphabet are found upon some other monuments of Brittany. See Lobineau, Vies des Saints de la Bretagne. in St. Treuchmeur, p. 8. Dom Morice endeavors to prove that the Welsh, the old British, and the Celtic, are the same language. (Hist. t. 1, p. 867.) That they are so in part is unquestionable.
3. Mr. Vaughan, in his *British Antiquities revived*, printed at Oxford in 1662, shows that there were at this time many princes or chieftains among the Britons in North Wales, but that they all held their lands of one sovereign, though each in his own district was often honored with the title of king. The chief prince at this time was Maelgun Gwynedth, the lineal heir and eldest descendant of Cuneda, who flourished in the end of the fourth, or beginning of the fifth century, and from one or other of whose eight sons all the princes of North Wales, also those of Cardigan, Dimetia, Glamorgan, and others in South Wales, derived their descent. The ancient author, published at the end of Nenbius, says Maelgun began his reign one hundred and forty-six years after Cuaedha, who was his Atavus, or great-grandfather's grandfather. Maelgun was prince only of Venedotia for twenty-five years before he was acknowledged in 564, after the death of Arthur, chief king of the Britons in Wales, while St. David was primate, Arthur king of the Britons in general, Gurthmyll king, and St. Kentigern bishop of the Cumbrian Britons. "He had received a good education under the elegant instructor of almost all Britain," says Gildas, pointing out probably St. Iltutus. Yet he fell into enormous vices. Touched with remorse, he retired into a monastery in 552; but being soon tired of that state, reassumed his crown, and relapsed into his former impieties. He died in 565. Gildas, who wrote his epistle *De Excidio Britanniae*, between the years 564 and 570, that of his death, hints that Veralam was then fallen into the hands of the Saxons: which is certain of London, &c. The other princes reprehended by Gildas were lesser toparchs, as Aurelius Canon, Vortipor, Cuneglas, and Constantine.

These were chieftains, Vortipor in Pembrokeshire, the rest in some quarter or other of Britain, all living when Gildas wrote.

Constantine, whom Gildas represents as a native of Cornwall, and as he is commonly understood, also as prince of that country, did penance. The chief crime imputed to him is the murder of two royal youths in a church, and of two noblemen who had the charge of their education. Those Carte imagines to have been the sons of Caradoc Ureich Uras, who was chief prince of the Cornish Britons in the latter end of king Arthur's reign, as is attested by the author of the Triades. The prelates whom Gildas reproves, were such as Maelgun had promoted: for the sees of South-Wales were at that time filled with excellent prelates, whose virtues Gildas desired to copy.

Carte, t. 1, p. 214.

4. Scoti-chron. c. 26.
5. Gildas's epistle, *De Excidio Britanniae*, was published extremely incorrect and incomplete, till the learned Thomas Gale gave us a far more accurate and complete edition, t. 3, *Scriptor. Britan.*, which is reprinted with notes by Bertrame in Germany, *Hanniae imp. an. 1757*, together with Nennius's history of the Britons, and Richard Corin, of Westminster, *De Situ Britanniae*. Gildas's *Castigatio Cleri* is extant in the library of the fathers, ed. Colon. t. 5, part 3, p. 682.
6. Dom Morice shows that about one hundred and twenty years were an ordinary term of human life among the ancient Britons, and that their usual liquor, called *Kwrw*, made of barley and water, was a kind of beer, a drink most suitable to the climate and constitutions of the inhabitants. See Dom Morice, *Mémoires sur l'Histoire de Bretagne*, t. 1, preface; and Lamery, *Diss. sur les Boissons*.

ST. GILDAS THE ALBANIAN, OR THE SCOT, C.[1]

HIS father, who was called Caunus, and was king of certain southern provinces in North Britain, was slain in war by king Arthur. St. Gildas improved temporal afflictions into the greatest spiritual advantages, and, despising a false and treacherous world, aspired with his whole heart to a heavenly kingdom. Having engaged himself in a monastic state, he retired with St. Cado, abbot of Llan-carvan, into certain desert islands, whence they were driven by pirates from the Orcades. Two islands, called Ronech and Ecni, afforded him for some time a happy retreat, which he forsook to preach to sinners the obligation of doing penance, and to invite all men to the happy state of divine love. After discharging this apostolical function for several years, he retired to the southwest part of Britain into the abbey of Glastenbury, where he died and was buried in 512. William of Malmesbury[2] and John Fordun[3] mention his prophecies and miracles. See F. Alford, an. 512. Dom Lobineau, *Saints de Bret.* p. 72. Dom Morice, *Hist. de Bret.* t. 1, in the

notes.

Footnotes:

1. Mr. Gale has cleared up the dispute about the two Gildases, and demonstrates this to have been a distinct person from the former, which is also proved by Dom Lobineau and Dom Morice.
2. Gul. Malmesb. de Antiq. Glast.
3. Scoti-chron. c. 22.

On this day is commemorated in the Roman Martyrology, ST. SABINIANUS of TROYES in CHAMPAGNE, a martyr of the third century. His festival is kept at Troyes on the 24th. See Bolland. 29th Jan. p. 937. Tillem. Hist. des Emp, t. 3, p. 541.

Also, ST. SULPICIUS, surnamed SEVERUS, Bishop of Bourges in 591. See Greg. Tour. Hist. Franc. l. 6, c. 39. Gall. Christ. and Ben. XIV. Pref. in Mart. Rom.

JANUARY XXX.

ST. BATHILDES, QUEEN OF FRANCE.

From her life written by a contemporary author, and a second life, which is the same with the former, except certain additions of a later date, in Bollandus and Mabillon, sec. 4, Ben. p. 447, and Act. Sanct. Ben. t. 2. See also Dubois, Hist. Eccl. Paris, p. 198, and Chatelain. Notes on the Martyr. 30 Jan. p. 462. See Historia St. Bathildis et Fundationem ejus, among the MS. lives of saints in the abbey of Jumieges, t. 2. Also her MS. life at Bec, &c.

A.D. 680.

ST. BATHILDES, or BALDECHILDE, in French Bauteur, was an English-woman, who was carried over very young into France, and there sold for a slave, at a very low price, to Erkenwald, otherwise called Erchinoald, and, Archimbald, mayor of the palace under King Clovis II. When she grew up he was so much taken with her prudence and virtue, that he committed to her the care of his household. She was no ways puffed up, but seemed {311} the more modest, more submissive to her fellow-slaves, and always ready to serve the meanest of them in the lowest offices. King Clovis II. in 649 took her for his royal consort, with the applause of his princes and whole kingdom: such was the renown of her extraordinary endowments. This unexpected elevation, which would have turned the strongest head of a person addicted to pride, produced no alteration in a heart perfectly grounded to humility and other virtues. She seemed

even to become more humble than before, and more tender of the poor. Her present station furnished her with the means of being truly their mother, which she was before in the inclination and disposition of her heart. All other virtues appeared more conspicuous in her, but above the rest an ardent zeal for religion. The king gave her the sanction of his royal authority for the protection of the church, the care of the poor, and the furtherance of all religions undertakings. She bore him three sons, who all successively wore the crown, Clotaire III., Childeric II., and Thierry I. He dying in 655, when the eldest was only five years old, left her regent of the kingdom. She seconded the zeal of St. Owen, St. Eligius, and other holy bishops, and with great pains banished simony out of France, forbade Christians to be made slaves,[1] did all in her power to promote piety, and filled France with hospitals and pious foundations. She restored the monasteries of St. Martin, St. Denys, St. Medard, &c., founded the great abbey of Corbie for a seminary of virtue and sacred learning, and the truly royal nunnery of Chelles,[2] on the Marne, which had been begun by St. Clotildis. As soon as her son Clotaire was of an age to govern, she with great joy shut herself up in this monastery of Chelles, in 665, a happiness which she had long earnestly desired, though it was with great difficulty that she obtained the consent of the princes. She had no sooner taken the veil but she seemed to have forgotten entirely her former dignity, and was only to be distinguished from the rest by her extreme humility, serving them in the lowest offices, and obeying the holy abbess St. Bertilla as the last among the sisters. She prolonged her devotions every day with many tears, and made it her greatest delight {312} to visit and attend the sick, whom she comforted and served with wonderful charity. St. Owen, in his life of St. Eligius, mentions many instances of the great veneration which St. Bathildes bore that holy prelate, and relates that St. Eligius, after his death, in a vision by night, ordered a certain courtier to reprove the queen for wearing jewels and costly apparel in her widowhood, which she did not out of pride, but because she thought it due to her state while she was regent of the kingdom. Upon this admonition, she laid them aside, distributed a great part to the poor, and with the richest of her jewels made a most beautiful and sumptuous cross, which she placed at the head of the tomb of St. Eligius. She was afflicted with long and severe colics and other pains, which she suffered with an admirable resignation and joy. In her agony she recommended to her sisters charity, care of the poor, fervor, and perseverance, and gave up her soul in devout prayer, on the 30th of January, in 680, on which day she is honored in France, but is named on the 26th in the Roman Martyrology.

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A Christian, who seriously considers that he is to live here but a

moment, and will live eternally in the world to come, must confess that it is a part of wisdom to refer all his actions and views to prepare himself for that everlasting dwelling, which is his true country. Our only and necessary affair is to live for God, to do his will, and to sanctify and save our souls. If we are employed in a multiplicity of exterior business, we must imitate St. Bathildes, when she bore the whole weight of the state. In all we do God and his holy will must be always before our eyes, and to please him must be our only aim and desire. Shunning the anxiety of Martha, and reducing all our desires to this one of doing what God requires of us, we must with her call in Mary to our assistance. In the midst of action, while our hands are at work, our mind and heart ought to be interiorly employed on God, at least virtually, that all our employments may be animated with the spirit of piety: and hours of repose must always be contrived to pass at the feet of Jesus, where in the silence of all creatures we may listen to his sweet voice, refresh in him our wearied souls, and renew our fervor. While we converse with the world, we must tremble at the sight of its snares, and be upon our guard that we never be seduced so far as to be in love with it, or to learn its spirit. To love the world, is to follow its passions; to be proud, covetous, and sensual, as the world is. The height of its miseries and dangers, is that blindness by which none who are infected with its spirit, see their misfortune, or are sensible of their disease. Happy are they who can imitate this holy queen in entirely separating themselves from it!

Footnotes:

1. The Franks, when they established themselves in Gaul, allowed the Roman Gauls to live according to their own laws and customs, and tolerated their use of slaves, but gradually mitigated their servitude. Queen Bathildes alleviated the heaviest conditions, gave great numbers their liberty, and declared all capable of property. The Franks still retained slaves with this condition, attached to certain manors or farms, and bound to certain particular kinds of servitude. The kings of the second race often set great numbers free, and were imitated by other lords. Queen Blanche and Saint Lewis contributed more than any others to ease the condition of vassals, and Louis Hutin abolished slavery in France, declaring all men free who live in that kingdom according to the spirit of Christianity, which teaches us to treat all men as our brethren. See the life of St. Bathildes, and Gratigny, [OE]vres posthumes, an. 1757. Disc. sur la Servitude et son Abolition en France.
2. In the village of Chelles, in Latin Cala, four leagues from Paris, the kings of the first race had a palace. St. Clotildis founded near it a small church under the invocation of St. George, with a small number of cells adjoining for nuns. St. Bathildes so much enlarged this monastery as to be looked upon as the principal foundress. The

old church of St. George falling to decay, Saint Bathildes built there the magnificent church of the Holy Cross, in which she was buried. Gisela, sister to the emperor Charlemagne, abbess of this house, rebuilt the great church, which some pretend to be the same that is now standing. At present here are three churches together; the first, which is small, the oldest, and only a choir, is called the church of the Holy Cross, and is used by six monks who assist the nuns; the lowest church is called St. George's, and is a parochial church for the seculars who live within the jurisdiction of the monastery: the great church which serves the nuns is dedicated under the invocation of the Blessed Virgin, and is said to be the same that was built by the abbess Gisela, and much enlarged and enriched by Hegilvich, abbess of this monastery, mother to the empress Judith, whose husband, Louis le Débonnaire, caused the remains of our saint to be translated into this new church, in 833, and from this treasure it is more frequently called the church of St. Bathildes, than our Lady's. Two rich silver shrines are placed over the iron rails of the chancel, in one of which rest the sacred remains of St. Bathildes, in the other those of St. Bertilla, first abbess of Chelles: these rails, which are of admirable workmanship, were the present of an illustrious princess of the house of Bourbon, Mary Adelaide of Orleans, abbess of this house in 1725, who not thinking her sacrifice complete by having renounced the world, after some years abdicated her abbacy, and died in the condition of humble obedience, and of a private religious woman, near the shrines of SS. Bathildes and Bertilla, and those of St. Genesius of Lyons, St. Eligius and Radebondes of Chelles, called also little St. Bathildes. The last-mentioned princess was god-daughter to our saint, and died in her childhood, in this monastery, two or three days before her. See Piganiol's *Descr. de Paris*, t. 1 and S. Chatelain's notes in martyr. p. 464, and especially Le Boeuf, *Hist. du Diocese de Paris*, t. 6, p. 32. This author gives (p. 43) the full relation of a miracle approved by John Francis Gondy, archbishop of Paris, mentioned in a few words by Mabillon and Baillet. Six nuns were cured of inveterate distempers, attended with frequent fits of convulsions, by touching the relics of Saint Bathildes, when her shrine was opened on the 13th of July, in 1631.

ST. MARTINA, V.M.

SHE was a noble Roman virgin, who glorified God, suffering many torments and a cruel death for his faith, in the capital city of the world, in the third century. There stood a chapel consecrated to her memory in Rome, which was frequented with great devotion in the time of St. Gregory the Great. Her relics were discovered in a vault, in the ruins of her old church, and translated with great pomp in the year 1634,

under the pope Urban VIII., who built a new church in her honor, and composed himself the hymns used in her office in the Roman Breviary. The city of Rome ranks her among its particular patrons. She is mentioned in the Martyrologies of Ado, Usuard, &c. The history of the discovery of her relics was published by Honoratus of Viterbo, an Oratorian. See Bollandus.

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ST. ALDEGONDES, V. ABBESS.

SHE was daughter of Walbert, of the royal blood of France, and born in Hainault about the year 630. She consecrated herself to God by a vow of virginity, when very young, and resisted all solicitations to marriage, serving God in the house of her holy parents, till, in 638, she took the religious veil, and founded and governed a great house of holy virgins at Maubeuge.[1] She was favored with an eminent gift of prayer, and many revelations; but was often tried by violent slanders and persecutions, which she looked upon as the highest favors of the divine mercy, begging of God that she might be found worthy to suffer still more for his sake. His divine providence sent her a lingering and most painful cancer in her breast. The saint bore the torture of her distemper, also the caustics and incisions of the surgeons, not only with patience, but even with joy, and expired in raptures of sweet love, on the 30th of January, in 660, according to Bollandus. Her relics are enshrined in the great church of Maubeuge, where her monastery is now a college of noble virgins canonesses. Her name occurs on this day in the ancient breviary of Autun, and in the martyrologies of Rabanus, Usuard, and Notker: also in the Roman. At St. Omer, where a parish church bears her name, she is called Saint Orgonne. See her life written some time after her death: a second a century later, and a third by Hucbald, a learned monk of St. Armand's, in 900, with the remarks of Mabillon, (*Act. Bened.* t. 2, p. 937,) and the Bollandists. Consult also Miræus's *Fasti Belgici*, and *La Vie de St. Aldegonde*, par P. Binet, Jesuite, in 12mo. Paris, 1625.

Footnotes:

1. The act of this foundation, published by Miræus, is spurious, as mention is made therein of persons who were not living at that time: neither could it have been made in the twentieth year of Dagobert, as it contains facts which cannot be reconciled with the history of that prince. See the note of Bollandus, t. 2, p. 1039, and Chatelain, p 461.

ST. BARSIMÆUS, B.M.

CALLED BY THE SYRIANS BARSAUMAS.

HE was the third bishop of Edessa from St. Thaddæus, one of the seventy-two disciples. St. Barsaumas was crowned with martyrdom, being condemned to die for his zeal in converting great multitudes to the faith, by the president Lysias, in the reign of Trajan, when that prince, having passed the Euphrates, made the conquest of Mesopotamia in 114. St. Barsimæus is mentioned on the 30th of January in the Roman Martyrology, and in the Greek Mænology.

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JANUARY XXXI.

SAINT PETER NOLASCO, C.

FOUNDER OF THE ORDER OF OUR LADY FOR THE REDEMPTION OF CAPTIVES.

From *Chronica Sacri et Militaris Ordinis B.M. de Mercede*, per Bern. de Vargas, ej. Ord. 2 vol. in fol. Panormi, 1622, and by John de Latomis in 12mo. in 1621, and especially the Spanish history of the same by Alonso Roman, 2 vol. fol. at Madrid, in 1618, and the life of the saint compiled in Italian by F. Francis Olihano, in 4to. 1668. See also Baillet, and *Hist. des Ordres Relig. par Helyot*, and *Hist de l'Ordre de Notre Dame de la Merci, par les RR. Pères de la Merci, de la Congrégation de Paris*, fol. printed at Amiens, in 1685.

A.D. 1258.

PETER, of the noble family of Nolasco, in Languedoc, was born in the diocese of St. Papoul, about the year 1189. His parents were very rich, but far more illustrious for their virtue. Peter, while an infant, cried at the sight of a poor man, till something was given him to bestow on the object of his compassion. In his childhood he gave to the poor whatever he received for his own use. He was exceeding comely and beautiful; but innocence and virtue were his greatest ornaments. It was his pious custom to give a very large alms to the first poor man he met every morning, without being asked. He rose at midnight, and assisted at matins in the church, as then the more devout part of the laity used to do, together with all the clergy. At the age of fifteen he lost his father, who left him heir to a great estate: and he remained at home under the government of his pious mother, who brought him up in extraordinary sentiments and practices of virtue. Being solicited to marry, he betook himself to the serious consideration of the vanity of all earthly things; and rising one night full of those thoughts,

prostrated himself in fervent prayer, which he continued till morning, most ardently devoting himself to God in the state of celibacy, and dedicating his whole patrimony to the promoting of his divine honor. He followed Simon of Montfort, general of the holy war against the Albigenses, an heretical sect, which had filled Languedoc with great cruelties, and over spread it with universal desolation. That count vanquished them, and in the battle of Muret defeated and killed Peter, king of Aragon, and took his son James prisoner, a child of six years old. The conqueror having the most tender regard and compassion for the prince his prisoner, appointed Peter Nolasco, then twenty-five years old, his tutor, and sent them both together into Spain. Peter, in the midst of the court of the king at Barcelona,[1] where the kings of Aragon resided, led the life of a recluse, practising the austerities of a cloister. He gave no part of his time to amusements, but spent all the moments which the instruction of his pupil left free, in holy prayer, meditation, and pious reading. The Moors at that time were possessed of a considerable part of Spain, and great numbers of Christians groaned under their tyranny in a miserable slavery both there and in Africa. Compassion for the poor had always been the distinguishing virtue of Peter. The sight of so many moving objects in captivity, and the consideration of the spiritual dangers to which their faith and virtue stood exposed under their Mahometan masters, touched his heart to the quick, and he soon spent his whole estate in redeeming as many as he could. Whenever he saw {315} any poor Christian slaves, he used to say: "Behold eternal treasures which never fail." By his discourses he moved others to contribute large alms towards this charity, and at last formed a project for instituting a religious order for a constant supply of men and means whereby to carry on so charitable an undertaking. This design met with great obstacles in the execution, but the Blessed Virgin, the true mother of mercy, appearing to St. Peter, the king, and St. Raymund of Pennafort, in distinct visions the same night, encouraged them to prosecute the holy scheme under the assurance of her patronage and protection. St. Raymund was the spiritual director both of St. Peter and of the king, and a zealous promoter of this charitable work. The king declared himself the protector of the Order, and assigned them a large quarter of his own palace for their abode. All things being settled for laying the foundation of it, on the feast of St. Laurence, in the year 1223, the king and St. Raymund conducted St. Peter to the church and presented him to Berengarius, the bishop of Barcelona, who received his three solemn religious vows, to which the saint added a fourth, to devote his whole substance and his very liberty, if necessary, to the ransoming of slaves; the like vow he required of all his followers. St. Raymund made an edifying discourse on the occasion, and declared from the pulpit, in the presence of this august assembly, that it had pleased Almighty God to reveal to the king, to Peter Nolasco, and to himself, his will for the institution of an Order for the redemption of the

faithful, detained in bondage among the infidels. This was received by the people with the greatest acclamations of joy, happy presages of the future success of the holy institute.[2] After this discourse, St. Peter received the new habit (as Mariana and pope Clement VIII. in his bull say) from St. Raymund, who established him first general of this new Order, and drew up for it certain rules and constitutions. Two other gentlemen were professed at the same time with St. Peter. When St. Raymund went to Rome, he obtained from pope Gregory IX., in the year 1225, the confirmation of this Order, and of the rule and constitutions he had drawn up. He wrote an account of this from Rome to St. Peter, informing him how well pleased his Holiness was with the wisdom and piety of the institute. The religious chose a white habit, to put them continually in mind of innocence: they wear a scapular, which is likewise white: but the king would oblige them, for his sake, to bear the royal arms of Aragon, which are interwoven on their habit upon the breast. Their numbers increasing very fast, the saint petitioned the king for another house; who, on this occasion, built for them, in 1232, a magnificent convent at Barcelona.[3]

King James having conquered the kingdom of Valencia, founded in it several rich convents; one was in the city of Valencia, which was taken by the aid of the prayers of St. Peter, when the soldiers had despaired of {316} success, tired out by the obstinacy of the besieged and strength of the place. In thanksgiving for this victory, the king built the rich monastery in the royal palace of Uneya, near the same city, on a spot where an image of our Lady was dug up, which is still preserved in the church of this convent and is famous for pilgrimages. It is called the monastery of our Lady of mercy del Puche.[4] That prince attributed to the prayers of Saint Peter thirty great victories which he obtained over the infidels, and the entire conquest of the two kingdoms of Valencia and Murcia. St. Peter, after his religious profession, renounced all his business at court, and no entreaties of the king could ever after prevail with him to appear there but once, and this was upon a motive of charity to reconcile two powerful noblemen, who by their dissension had divided the whole kingdom, and kindled a civil war. The saint ordained that two members of the Order should be sent together among the infidels, to treat about the ransom of Christian slaves, and they are hence called Ransomers. One of the two first employed in this pious work was our saint; and the kingdom of Valencia was the first place that was blessed with his labors; the second was that of Granada. He not only comforted and ransomed a great number of captives, but by his charity and other rare virtues, was the happy instrument of inducing many of the Mahometans to embrace the faith of Christ. He made several other journeys to the coasts of Spain, besides a voyage to Algiers, where, among other sufferings, he underwent imprisonment for the faith. But the most terrifying dangers could never make him desist from his

pious endeavors for the conversion of the infidels, burning with a holy desire of martyrdom. He begged earnestly of his Order to be released from the burden of his generalship: but by his tears could only obtain the grant of a vicar to assist him in the discharge of it. He employed himself in the meanest offices of his convent, and coveted above all things to have the distribution of the daily alms at the gate of the monastery: he at the same time instructed the poor in the knowledge of God and in virtue. St. Louis IX. of France wrote frequently to him, and desired much to see him. The saint waited on him in Languedoc, in the year 1243, and the king, who tenderly embraced him, requested him to accompany him in his expedition to recover the Holy Land. St. Peter earnestly desired it, but was hindered by sickness, with which he was continually afflicted during the last years of his life, the effect of his fatigues and austerities, and he bore it with incomparable patience. In 1249, he resigned the offices of Ransomer and General, which was six or seven years before his death. This happened on Christmas-day, in 1256. In his agony, he tenderly exhorted his religious to perseverance, and concluded with those words of the psalmist: _Our Lord hath sent redemption to his people; he hath commanded his covenant forever_.[5] He then recommended his soul to God by that charity with which Christ came from heaven to redeem us from the captivity of the devil, and melting into tears of compunction and divine love, he expired, being in the sixty-seventh year of his age. His relics are honored by many miracles. He was canonized by pope Urban VIII. His festival was appointed by Clement VIII. to be kept on the 31st of January.

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Charity towards all mankind was a distinguishing feature in the character of the saints. This benevolent virtue so entirely possessed their hearts, that they were constantly disposed to sacrifice even their lives to the relief and assistance of others. Zealously employed in removing their temporal necessities, they labored with redoubled vigor to succor their spiritual wants, {317} by rooting out from their souls the dominion of sin, and substituting in its room the kingdom of God's grace. Ingratitude and ill-treatment, which was the return they frequently met with for their charitable endeavors, were not able to allay their ardent zeal: they considered men on these occasions as patients under the pressure of diseases, more properly the object of compassion than of resentment. They recommended them to God in their private devotions, and earnestly besought his mercy in their favor. This conduct of the saints, extraordinary as it is, ceases to appear surprising when we recollect the powerful arguments our Blessed Saviour made use of to excite us to the love of our neighbor. But how shall we justify our unfeeling hard-heartedness, that seeks every trifling pretence to exempt us from the duty of succoring the unfortunate? Have

we forgot that Jesus Christ our Redeemer, who alone hath bestowed on us whatever we possess, hath made charity towards our fellow-creature, but especially towards the needy, an indispensable precept? Do we not know that he bids us consider the suffering poor as members of the same head, heirs of the same promises, as our brethren and his children who represent him on earth? He declares, that whatever we bestow upon them he will esteem it as given to himself; and pledges his sacred word that he will reward our alms with an eternity of bliss. Such motives, says St. Chrysostom, would be sufficient to touch a heart of stone: but there is something still more cogent, continues the same holy father, which is, that the same Jesus Christ, whom we refuse to nourish in the persons of the poor, feeds our souls with his precious body and blood. If such considerations move not our hearts to commiserate and assist the indigent, what share of mercy and relief can we hope for in the hour of need? Oh, incomprehensible blindness! we perhaps prepare for ourselves an eternal abyss, by those very means which, properly applied, would secure as the conquest of a kingdom which will never have an end.[6]

Footnotes:

1. A century before, the counts of Barcelona were become kings of Aragon by a female title, and had joined Catalonia to Aragon, making Barcelona their chief residence and capital.
2. F. Tonron, in the life of St. Raymund, p. 20, quotes an original letter of St. Raymund, which mentions this revelation. The authenticity of this letter cannot be called in question, being proved by F. Bremond, Bullar. Ord. Præd. t. 1, not. in Constit. 36, Greg. X. The same revelation is inserted in the bull of the saint's canonization, in the Histories of Zumel, Vargas, Penia, &c. Benedict XIV. also mentions it, Canoniz. SS. l. 1, c. 41, and proves that it cannot reasonably be contested.
3. This Order consisted at first of some knights, who were dressed like seculars, wearing only a scarf or scapular; and of friars who were in holy orders, and attended the choir. The knights were to guard the coast against the Saracens, but were obliged to choir when not on duty. St. Peter himself was never ordained priest; and the first seven generals or commanders were chosen out of the knights, though the friars were always more numerous. Raymond Albert, in 1317. was the first priest who was raised to that dignity; and the popes Clement V., and John XXII., ordered that the general should be always a priest after which, the knight were incorporated into other military Orders, or were rarely renewed. It is styled, "The royal military religious Order of our Lady of Mercy for the redemption of Captives." It is divided into commanderies, which in Spain are very rich. It has eight provinces in America, three in Spain, and one, the poorest, in the southern part of France, called the province of Guienne. Whereas this Order is not bound to many extraordinary

domestic austerities, a reformation, obliging the members to go barefoot, was established among them in the sixteenth century, and approved by pope Clement VIII. It observes the strictest poverty, recollection, solitude, and abstinence, and has two provinces in Spain, and one in Sicily, besides several nunneries. It was erected by F. John Baptist Gonzales, or of the holy sacrament, who died in the year 1618, and is said to have been honored with miracles.

4. Podoniensis.
5. Ps. cx. 9.
6. S. Chrys. Hom. in illud: Vidua eligatur, &c. t. 3, p. 397. Ed. Ben.

ST. SERAPION, M.

HE was a zealous Englishman, whom St. Peter Nolasco received into his Order at Barcelona. He made two journeys among the Moors for the ransom of captives, in 1240. The first was to Murcia, in which he purchased the liberty of ninety-eight slaves: the second to Algiers, in which he redeemed eighty-seven, but remained himself a hostage for the full payment of the money. He boldly preached Christ to the Mahometans, and baptized several: for which he was cruelly tortured, scourged, cut and mangled, at length fastened to a cross, and was thereon stabbed and quartered alive in the same year, 1240. Pope Benedict XIII. declared him a martyr, and proved his immemorial veneration in his Order, by a decree in 1728, as Benedict XIV. relates. L. 2, de Canoniz. c. 24, p. 296.

SS. CYRUS AND JOHN, MM.

CYRUS, a physician of Alexandria, who by the opportunities which his profession gave him, had converted many sick persons to the faith; and John, an Arabian, hearing that a lady called Athanasia, and her three daughters, of which the eldest was only fifteen years of age, suffered torments for the name of Christ at Canope in Egypt, went thither to encourage them. They were apprehended themselves, and cruelly beaten: their sides were burnt with torches, and salt and vinegar poured into their wounds in the presence of Athanasia and her daughters, who were also tortured after them. At length the four ladies, and a few days after, Cyrus and John, were beheaded, the two latter on this day. The Syrians, Egyptians, Greeks, and Latins, honor their memory. See their acts^[1] by St. Sophronius commended in the seventh general council, and published with remarks by Bollandus.

Footnotes:

1. St. Cyrus is the same as Abba-Cher, mentioned in the Coptic calendar on this day, which is the 8th of their month Mechir. He is called Abbacyrus in the life of St. John the Almoner, written by Leontius, in many ancient Martyrologies, and other monuments of antiquity.

Abbacyrus is a Chaldaic word, signifying the Father Cyr. As this saint was an Egyptian, it is probable he was originally called Pa-Cher, or Pa-Cyrus, the Egyptians having been accustomed to prefix the article Pa to the names of men, as we see in Pa-chomis, Pa-phantis, Pa-phantis, &c.

It is said in the acts of our two martyrs, that they were buried at Canopus, twelve furlongs from Alexandria, and that their relics were afterwards translated to Manutha, a village near Canopus, which was celebrated for a great number of miracles wrought there. These relics are now in a church at Rome called Sant' Apassara: this word being corrupted by the Italians from Abbacyrus. Formerly there were many churches in that city dedicated under the invocation of these two holy martyrs. See Chatelain, notes on the Rom. Mart, p. 469, et seq.

ST. MARCELLA, WIDOW.

SHE IS styled by St. Jerom the glory of the Roman ladies. Having lost her husband in the seventh month of her marriage, she rejected the suit of Cerealis the consul, uncle of Gallus Cæsar, and resolved to imitate the lives of the ascetics of the East. She abstained from wine and flesh, employed all her time in pious reading, prayer, and visiting the churches of the apostles and martyrs, and never spoke with any man alone. Her example was followed by many virgins of the first quality, who put themselves under her direction, and Rome was in a short time filled with monasteries. We have eleven letters of St. Jerom to her in answer to her religious queries. The Goths under Alaric plundered Rome in 410. St. Marcella was scourged by them for the treasures which she had long before distributed among the poor. All that time she trembled only for her dear spiritual pupil, Principia (not her daughter, as some have reputed her by mistake,) and falling at the feet of the cruel soldiers, she begged, with many tears, that they would offer her no insult. God moved them to compassion. They conducted them both to the church of St. Paul, to which Alaric had granted the right of sanctuary with that of St. Peter. St. Marcella, who survived this but a short time, which she spent in tears, prayers, and thanksgiving, closed her eyes by a happy death, in the arms of St. Principia, about the end of August, in 410, but her name occurs in the Roman Martyrology on the 31st of January. See St. Jerom, Ep. 96, ol. 16, ad Principiam, t. 4, p. 778. Ed. Ben. Baronius ad ann. 410, and Bollandus, t. 2, p. 1105.

ST. MAIDOC, OR MAODHOG,

CALLED ALSO AIDAN AND MOGUE, BISHOP OF FERNS, IN IRELAND.

HE was born in Connaught, a province of Ireland, and seemed from his infancy to be deeply impressed with the fear of God. He passed in his early days into Wales, where he lived for a considerable time under the direction of the holy abbot David. He returned afterwards to his own country, accompanied with several monks of eminent piety, founded a great number of churches and monasteries, and was made bishop of Ferns. He {319} died in 632, according to Usher. His name is celebrated among the Irish saints. It appears from Cambrensis that his festival was observed in Wales in the twelfth century. He was also honored in Scotland.[1] See Colgan, Jan. 31, pp. 208, 223. Chatelain, notes, p. 481.

Footnotes:

1. There is found in the chronicle of Scone, and in the Breviary of Aberdeen, an ancient collect, in which the Divine mercy is implored through his intercession. Chatelain tells us that in Lower Brittany he is called St. De, (contracted from the Latin word Aideus, or Aidanus,) and that the village and church which bear his name, celebrate his festival on the 18th of March, the day perhaps on which they received some portion of his relics.

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THE
LIVES
OF
THE FATHERS, MARTYRS,
AND OTHER
PRINCIPAL SAINTS;
COMPILED FROM
ORIGINAL MONUMENTS, AND OTHER AUTHENTIC RECORDS;
ILLUSTRATED WITH THE
REMARKS OF JUDICIOUS MODERN CRITICS AND HISTORIANS,
BY THE REV. ALBAN BUTLER.

_With the approbation of
MOST REV. M. A. CORRIGAN, D.D.,
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FEBRUARY I.

ST. IGNATIUS, BISHOP OF ANTIOCH, M.

From his genuine epistles; also from the acts of his martyrdom, St. Chrys. Hom. In St. Ignat. M. t. 3, p. 92. Ed. Nov. Eusebius. See Tillemont, t. 2, p. 191. Cave, t. 1, p. 100. Dom Ceillier. Dom Marechal Concordance des Pères Grecs et Latins, t. 1, p. 58.

A.D. 107.

ST. IGNATIUS, surnamed Theophorus,[1] a word implying a divine or heavenly person, was a zealous convert and an intimate disciple of St. John the Evangelist, as his acts assure us; also the apostles SS. Peter and Paul, who united their labors in planting the faith at Antioch.[2] It was by their direction that he succeeded Evodius in the government of that important see, as we are told by St. Chrysostom,[3] who represents him as a perfect model of virtue in that station, in which he continued upwards of forty years. During the persecution of Domitian, St. Ignatius defended his flock by prayer, fasting, and daily preaching the word of God. He rejoiced to see peace restored to the church on the death of that emperor, so far as this calm might be beneficial to those committed to his charge: but was apprehensive that he had not attained to the perfect love of Christ, nor the dignity of a true disciple, because he had not as yet been called to seal the truth of his religion with his blood, an honor he somewhat impatiently longed for. The peaceable reign of Nerva lasted only fifteen months. The governors of several provinces renewed the persecution under Trajan his successor: and it appears from Trajan's letter to Pliny the younger, governor of Bithynia, that the Christians were ordered to be put to death, if accused; but it was forbid to make any inquiry after them. That emperor sullied his clemency and bounty, and his other pagan virtues, by incest with his sister, by an excessive vanity, which procured him the surname of Parietmus, (or dauber of every wall with the inscriptions of his name and actions,) and by blind superstition, which rendered him a persecutor of the true followers of virtue, out of a notion of gratitude to his imaginary deities, especially after his victories over the Daci and Scythians in 101 and 105. In the year 106, which was the ninth of his reign, he set out for the East on an expedition {326} against the Parthians, and made his entry into Antioch on the 7th of January, 107, with the pomp of a triumph. His first concern was about the affair of religion and worship of the gods, and for this reason he resolved to compel the Christians either to acknowledge their divinity and sacrifice to them, or suffer death in case of refusal.

Ignatius, as a courageous soldier, being concerned only for his flock,

willingly suffered himself to be taken, and carried before Trajan, who thus accosted him: "Who art thou, wicked demon, that durst transgress my commands, and persuade others to perish?" The saint answered: "No one calls Theophorus a wicked demon." Trajan said: "Who is Theophorus?" Ignatius answered: "He who carrieth Christ in his breast." Trajan replied: "And do not we seem to thee to bear the gods in our breasts, whom we have assisting us against our enemies?" Ignatius said: "You err in calling those gods who are no better than devils: for there is only one God, who made heaven and earth, and all things that are in them: and one Jesus Christ his only Son, into whose kingdom I earnestly desire to be admitted." Trajan said: "Do not you mean him that was crucified under Pontius Pilate?" Ignatius answered: "The very same, who by his death has crucified with sin its author, who overcame the malice of the devils, and has enabled those, who bear him in their heart, to trample on them." Trajan said: "Dost thou carry about Christ within thee?" Ignatius replied, "Yes; for it is written: *I will dwell and walk in them.*"^[4] Then Trajan dictated the following sentence: "It is our will that Ignatius, who saith that he carrieth the crucified man within himself, be bound and conducted to Rome, to be devoured there by wild beasts, for the entertainment of the people." The holy martyr, hearing this sentence, cried out with joy: "I thank thee, O Lord, for vouchsafing to honor me with this token of perfect love for thee, and to be bound with chains of iron, in imitation of thy apostle Paul, for thy sake." Having said this, and prayed for the church, and recommended it with tears to God, he joyfully put on the chains, and was hurried away by a savage troop of soldiers to be conveyed to Rome. His inflamed desire of laying down his life for Christ, made him embrace his sufferings with great joy.

On his arrival at Seleucia, a sea-port, about sixteen miles from Antioch, he was put on board a ship which was to coast the southern and western parts of Asia Minor. Why this route was pitched upon, consisting of so many windings, preferably to a more direct passage from Seleucia to Rome, is not known; probably to render the terror of his punishment the more extensive, and of the greater force, to deter men from embracing and persevering in the faith: but providence seems to have ordained it for the comfort and edification of many churches. Several Christians of Antioch, taking a shorter way, got to Rome before him, where they waited his arrival. He was accompanied thither from Syria by Reus, Philo, a deacon, and Agathopodus, who seem to have written these acts of his martyrdom. He was guarded night and day, both by sea and land, by ten soldiers, whom he calls ten leopards, on account of their inhumanity and merciless usage who, the kinder he was to them, were the more fierce and cruel to him. This voyage, however, gave him the opportunity of confirming in faith and piety the several churches he saw on his route; giving them the strictest caution against heresies and

schism, and recommending to them an inviolable attachment to the tradition of the apostles. St. Chrysostom adds, that he taught them admirably to despise the present life, to love only the good things to come, and never to fear any temporal evils whatever. The faithful {327} flocked from the several churches he came near, to see him, and to render him all the service in their power, hoping to receive benefit from the plenitude of his benediction. The cities of Asia, besides deputing to him their bishops and priests, to express their veneration for him, sent also deputies in their name to bear him company the remainder of his journey; so that he says he had many churches with him. So great was his fervor and desire of suffering, that by the fatigues and length of the voyage, which was a very bad one, he appeared the stronger and more courageous. On their reaching Smyrna, he was suffered to go ashore, which he did with great joy, to salute St. Polycarp, who had been his fellow-disciple under St. John the Evangelist. Their conversation was upon topics suitable to their character, and St. Polycarp felicitated him on his chains and sufferings in so good a cause. At Smyrna he was met by deputies of several churches, who were sent to salute him. Those from Ephesus were Onesimus, the bishop; Burrhus, the deacon; Crocus, Euplus, and Fronto. From Magnesia in Lydia, Damas the bishop, Bassus and Apollo, priests, and Sotio, deacon. From Tralles, also in Lydia, Polybius the bishop. From Smyrna, St. Ignatius wrote four letters: in that to the church of Ephesus, he commends the bishop Onesimus, and the piety and concord of the people, and their zeal against all heresies, and exhorts them to glorify God all manner of ways: to be subject, in unanimity, to their bishop and priests; to assemble, as often as possible, with them in public prayer, by which the power of Satan is weakened: to oppose only meekness to anger, humility to boasting, prayers to curses and reproaches, and to suffer all injuries without murmuring. He says, that because they are spiritual, and perform all they do in a spiritual manner, that all, even their ordinary actions, are spiritualized, because they do all in Jesus Christ. That he ought to have been admonished by them, but his charity would not suffer him to be silent: wherefore he prevents them, by admonishing first, that both might meet in the will of God. He bids them not be solicitous to speak, but to live well, and to edify others by their actions; and recommends himself and his widow-church of Antioch to their prayers. Himself he calls their outcast, yet declares that he is ready to be immolated for their sake, and says they were persons who had found mercy, but he a condemned man: they were strengthening in grace, but he struggling in the midst of dangers. He calls them fellow-travellers in the road to God, which is charity, and says they bore God and Christ in their breasts, and were his temples, embellished with all virtues, and that he exulted exceedingly for the honor of being made worthy to write to them, and rejoice in God with them: for setting a true value on the life to come, they loved nothing but God alone.

Speaking of heretics, he says, that he who corrupts the faith for which Christ died, will go into unquenchable fire, and also he who heareth him. It is observed by him, that God concealed from the devil three mysteries: the virginity of Mary, her bringing forth, and the death of the Lord: and he calls the Eucharist the medicine of immortality, the antidote against death, by which we always live in Christ. "Remember me, as I pray that Jesus Christ be mindful of you. Pray for the church of Syria, from whence I am carried in chains to Rome, being the last of the faithful who are there. Farewell in God the Father, and in Jesus Christ, our common hope." The like instructions he repeats with a new and most moving turn of thought, in his letters to the churches of Magnesia, and of the Trallians; inculcates the greatest abhorrence of schism and heresy, and begs their prayers for himself and his church in Syria, of which he is not worthy to be called a member, being the last of them.[5] His {328} fourth letter was written to the Christians of Rome. The saint knew the all-powerful efficacy of the prayers of the saints, and feared lest they should obtain of God his deliverance from death. He therefore besought St. Polycarp and others at Smyrna, to join their prayers with his, that the cruelty of the wild beasts might quickly rid the world of him, that he might be presented before Jesus Christ. With this view he wrote to the faithful at Rome, to beg that they would not endeavor to obtain of God that the beasts might spare him, as they had several other martyrs; which might induce the people to release him, and so disappoint him of his crown.

The ardor of divine love which the saint breathes throughout this letter, is as inflamed as the subject is extraordinary. In it he writes: "I fear your charity, lest it prejudice me: for it is easy for you to do what you please; but it will be difficult for me to attain unto God if you spare me. I shall never have such an opportunity of enjoying God: nor can you, if ye shall now be silent, ever be entitled to the honor of a better work. For if ye be silent in my behalf, I shall be made partaker of God; but if ye love my body, I shall have my course to run again. Therefore, a greater kindness you cannot do me, than to suffer me to be sacrificed unto God, while the altar is now ready; that so becoming a choir in love, in your hymns ye may give thanks to the Father by Jesus Christ, that God has vouchsafed to bring me, the bishop of Syria, from the East unto the West, to pass out of the world unto God, that I may rise again unto him. Ye have never envied any one. Ye have taught others. I desire, therefore, that you will firmly observe that which in your instructions you have prescribed to others. Only pray for me, that God would give me both inward and outward strength, that I may not only say, but do: that I may not only be called a Christian, {329} but be found one: for if I shall be found a Christian, I may then deservedly be called one; and be thought faithful, when I shall no longer appear to the world. Nothing is good that is seen. A Christian is

not a work of opinion, but of greatness, when he is hated by the world. I write to the churches, and signify to them all, that I am willing to die for God, unless you hinder me. I beseech you that you show not an unseasonable good-will towards me. Suffer me to be the food of wild beasts, whereby I may attain unto God: I am the wheat of God, and I am to be ground by the teeth of the wild beasts, that I may be found the pure bread of Christ. Rather entice the beasts to my sepulchre, that they may leave nothing of my body, that, being dead, I may not be troublesome to any. Then shall I be a true disciple of Jesus Christ, when the world shall not see so much as my body. Pray to Christ for me, that in this I may become a sacrifice to God. I do not, as Peter and Paul, command you; they were apostles, I am an inconsiderable person: they were free, I am even yet a slave. But if I suffer, I shall then become the freeman of Jesus Christ, and shall arise a freeman in him. Now I am in bonds for him, I learn to have no worldly or vain desires. From Syria even unto Rome, I fight with wild beasts, both by sea and land, both night and day, bound to ten leopards, that is, to a band of soldiers; who are the worse for kind treatment. But I am the more instructed by their injuries; yet am I not thereby justified.[6] I earnestly wish for the wild beasts that are prepared for me, which I heartily desire may soon dispatch me; whom I will entice to devour me entirely and suddenly, and not serve me as they have done some whom they have been afraid to touch; but if they are unwilling to meddle with me, I will even compel them to it.[7] Pardon me this matter, I know what is good for me. Now I begin to be a disciple. So that I have no desire after any thing visible or invisible, that I may attain to Jesus Christ. Let fire, or the cross, or the concourse of wild beasts, let cutting or tearing of the flesh, let breaking of bones and cutting off limbs, let the shattering in pieces of my whole body, and all the wicked torments of the devil come upon me, so I may but attain to Jesus Christ. All the compass of the earth, and the kingdoms of this world, will profit me nothing. It is better for me to die for the sake of Jesus Christ, than to rule unto the ends of the earth. Him I seek who died for us: Him I desire who rose again for us. He is my gain at hand. Pardon me, brethren: be not my hinderance in attaining to life, for Jesus Christ is the life of the faithful; while I desire to belong to God, do not ye yield me back to the world. Suffer me to partake of the pure light. When I shall be there, I shall be a man of God. Permit me to imitate the passion of Christ my God. If any one has him within himself, let him consider what I desire, and let him have compassion on me, as knowing how I am straitened. The prince of this world endeavors to snatch me away, and to change the desire with which I burn of being united to God. Let none of you who are present attempt to succor me. Be rather on my side, that is, on God's. Entertain no desires of the world, having Jesus Christ in your mouths. Let no envy find place in your breasts. Even were I myself to entreat you when present, do not obey me; but rather believe

what I now signify to you by letter. Though I am alive at the writing of this, yet my desire is to die. My love is crucified. The fire that is within me does not crave any water; but being alive and springing within, says: Come to the Father. I take no pleasure in the food of corruption, nor in the pleasure of this life. I desire {330} the bread of God, which is the flesh of Jesus Christ, and for drink, his blood, which is incorruptible charity. I desire to live no longer according to men; and this will be, if you are willing. Be, then, willing, that you may be accepted by God. Pray for me that I may possess God. If I shall suffer, ye have loved me: if I shall be rejected, ye have hated me. Remember in your prayers the church of Syria, which now enjoys God for its shepherd instead of me. I am ashamed to be called of their number, for I am not worthy, being the last of them, and an abortive: but through mercy I have obtained that I shall be something, if I enjoy God." The martyr gloried in his sufferings as in the highest honor, and regarded his chains as most precious jewels. His soul was raised above either the love or fear of any thing on earth; and, as St. Chrysostom says, he could lay down his life with as much ease and willingness as another man could put off his clothes. He even wished, every step of his journey, to meet with the wild beasts; and though that death was most shocking and barbarous, and presented the most frightful ideas, sufficient to startle the firmest resolution; yet it was incapable of making the least impression upon his courageous soul. The perfect mortification of his affections appears from his heavenly meekness; and he expressed how perfectly he was dead to himself and the world, living only to God in his heart, by that admirable sentence: "My love is crucified." [8] To signify, as he explains himself afterwards, that his appetites and desires were crucified to the world, and to all the lusts and pleasures of it.

The guards pressed the saint to leave Smyrna, that they might arrive at Rome before the shows were over. He rejoiced exceedingly at their hurry, desiring impatiently to enjoy God by martyrdom. They sailed to Troas, where he was informed that God had restored peace to his church at Antioch: which freed him from the anxiety he had been under, fearing lest there should be some weak ones in his flock. At Troas he wrote three other letters, one to the church of Philadelphia, and a second to the Smyrnæans, in which he calls the heretics who denied Christ to have assumed true flesh, and the Eucharist to be his flesh, wild beasts in human shape; and forbids all communication with them, only allowing them to be prayed for, that they may be brought to repentance, which is very difficult. His last letter is addressed to St. Polycarp, whom he exhorts to labor for Christ without sparing himself; for the measure of his labor will be that of his reward. [9] The style of the martyr everywhere follows the impulses of a burning charity, rather than the rules of grammar, and his pen is never able to express the sublimity of his

thoughts. In every word there is a fire and a beauty not to be paralleled: every thing is full of a deep sense. He everywhere breathes the most profound humility and contempt of himself as an abortive, and the last of men; a great zeal for the church, and abhorrence of schisms: the most ardent love of God and his neighbor, and tenderness for his own flock: begging the prayers of all the churches in its behalf to whom he wrote, and entreating of several that they would send an embassy to his church at Antioch, to comfort and exhort them. The {331} seven epistles of this apostolic father, the same which were quoted by St. Irenæus, Origen, Eusebius, St. Athanasius, St. Chrysostom, Theodoret, Gildas, &c., are published genuine by Usher, Vossius, Cotelier, &c., and in English by archbishop Wake, in 1710.

St. Ignatius, not being allowed time to write to the other churches of Asia, commissioned St. Polycarp to do it for him. From Troas they sailed to Neapolis in Macedonia, and went thence to Philippi, from which place they crossed Macedonia and Epirus on foot; but took shipping again at Epidamnium in Dalmatia, and sailing by Rhegium and Puteoli, were carried by a strong gale into the Roman port, the great station of the navy near Ostia, at the mouth of the Tiber, sixteen miles from Rome. He would gladly have landed at Puteoli, to have traced St. Paul's steps, by going on foot from that place to Rome, but the wind rendered it impracticable. On landing, the authors of these acts, who were his companions, say they were seized with great grief, seeing they were soon to be separated from their dear master; but he rejoiced to find himself so near the end of his race. The soldiers hastened him on, because the public shows were drawing to an end. The faithful of Rome came out to meet him, rejoicing at the sight of him, but grieving that they were so soon to lose him by a barbarous death. They earnestly wished that he might be released at the request of the people. The martyr knew in spirit their thoughts, and said much more to them than he had done in his letter on the subject of true charity, conjuring them not to obstruct his going to the Lord. Then kneeling with all the brethren, he prayed to the Son of God for the Church, for the ceasing of the persecution, and for perpetual charity and unanimity among the faithful. He arrived at Rome the 20th of December, the last day of the public entertainments, and was presented to the prefect of the city, to whom the emperor's letter was delivered at the same time. He was then hurried by the soldiers into the amphitheatre. The saint hearing the lions roar, cried out: "I am the wheat of the Lord; I must be ground by the teeth of these beasts to be made the pure bread of Christ." Two fierce lions being let out upon him, they instantly devoured him, leaving nothing of his body but the larger bones: thus his prayer was heard. "After having been present at this sorrowful spectacle," say our authors, "which made us shed many tears, we spent the following night in our house in watching and prayer, begging of God to afford us some comfort by certifying us of his glory."

They relate, that their prayer was heard, and that several of them in their slumber saw him in great bliss. They are exact in setting down the day of his death, that they might assemble yearly thereon to honor his martyrdom.[10] They add, that his bones were taken up and carried to Antioch, and there laid in a chest as an inestimable treasure. St. Chrysostom says his relics were carried in triumph on the shoulders of all the cities from Rome to Antioch. They were first laid in the cemetery without the Daphnitic gate, but in the reign of Theodosius the younger were translated thence with great pomp to a church in the city, which had been a temple of Fortune, but from this time bore his name, as Evagrius {332} relates.[11] St. Chrysostom exhorts all people to visit them, assuring them they would receive thereby many advantages, spiritual and corporal, which he proves at length.[12] They are now at Rome, in the church of St. Clement, pope, whither they were brought about the time when Antioch fell into the hands of the Saracens in the reign of Heraclius, in 637.[13] The regular canons at Arouaise near Bapaume in Artois, the Benedictin monks at Liesse in Haynault, and some other churches, have obtained each some bone of this glorious martyr.[14] The Greeks keep his feast a holyday on the day of his death, the 20th of December. His martyrdom happened in 107.

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The perfect spirit of humility, meekness, patience, charity, and all other Christian virtues, which the seven epistles of St. Ignatius breathe in every part, cannot fail deeply to affect all who attentively read them. Critics confess that they find in them a sublimity, an energy and beauty of thought and expression, which they cannot sufficiently admire. But the Christian is far more astonished at the saint's perfect disengagement of heart from the world, the ardor of his love for God, and the earnestness of his desire of martyrdom. Every period in them is full of profound sense, which must be attentively meditated on before we can discover the divine sentiments of all virtues which are here expressed. Nor can we consider them without being inspired by some degree of the same, and being covered with confusion to find ourselves fall so far short of the humility and fervor of the primitive saints. Let us listen to the instructions which this true disciple of Christ gives in his letter to the Philadelphians, an abstract of his other six epistles being given above. He begins it by a strenuous recommendation of union with their bishop, priests, and deacons; and gives to their bishop (whom he does not name) great praises, especially for his humility and meekness, insomuch that he says his silence was more powerful than the vain discourses of others, and that conversing with an unchangeable serenity of mind, and in the sweetness of the living God, he was utterly a stranger to anger. He charges them to refrain from the pernicious weeds of heresy and schism, which are not planted by the

Father, nor kept by Christ. "Whoever belong to God and Jesus Christ, these are with the bishop. If any one follows him who maketh a schism, he obtains not the inheritance of the kingdom of God. He who walks in the simplicity of obedience is not enslaved to his passion. Use one eucharist: for the flesh of the Lord Jesus Christ is one, and the cup is one in the unity of his blood. There is one altar, as there is one bishop, with the college of the priesthood and the deacons, my fellow-servants, that you may do all things according to God. My brethren, my heart is exceedingly dilated in the tender love which I bear you, and exulting beyond bounds, I render you secure and cautious; not I indeed, but Jesus Christ, in whom being bound I fear the more for myself, being yet imperfect. But your prayer with God will make me perfect, that I may obtain the portion which his mercy assigns me." Having cautioned them against adopting Jewish ceremonies, and against divisions and schisms, he mentions one that had lately happened among them, and speaks of a revelation which he had received of it as follows: "When I was among you, I cried out with a loud voice, with the voice of God, saying: Hearken to your bishop, and the priesthood, and the deacons. Some suspected that I said this from a foresight of the division which some afterwards {333} made. But He for whom I am in chains is my witness, that I knew it not from man, but the Spirit declared it, saying: Do ye nothing without your bishop. Keep your body holy as the temple of God. Be lovers of unity; shun all divisions. Be ye imitators of Jesus Christ, as he is of the Father. I therefore did what lay in me, as one framed to maintain union. Where disagreement or anger is found, there God never dwells. But God forgives all penitents." He charges them to send some person of honor from their church to congratulate with his church in Syria upon peace being restored to it, and calls him blessed who should be honored with this commission.

Footnotes:

1. The accent placed on the penultima of [Greek: Theophoros], as the word is written in the saint's acts, denotes it of an active signification, *_one that carrieth God_*; but of the passive, *_carried of God_*, if placed on the antepenultima.
2. St. Gregory tells us, (l. 4, ep. 37,) that he was a disciple of St. Peter. The apostolic constitutions add, also of St. Paul, (l. 7, c. 46.) We are assured by St. Chrysostom (Hom. in St. Ignat.) and Theodoret, (Dial. 1, p. 33,) that he was made bishop by the direction of the apostles, and by the imposition of their hands. St. Chrysostom says, that St. Peter appointed him bishop to govern the see of Antioch, when he quitted it himself; which seems also to be affirmed by Origen, (in Luc. Hom. 6,) St. Athanasius, (de Syn. p. 922,) F{dus, &c. Baronius thinks he was left by St. Peter, bishop of the Jewish converts, and became bishop also of the Gentiles in 68: for Eusebius (Hist. l. 3, c. 22, 36.) says, that St. Evodius

succeeded St. Peter at Antioch; he adds in his chronicle, in the year 43, that he died in 68, and was succeeded by St. Ignatius. Some think there is a mistake in the chronicle of Eusebius, as to the year of the death of Evodius, and that this happened before the martyrdom of St. Peter, who appointed St. Ignatius his successor. See Cotelier, not. p. 299. Tillem. not. t. 2. p. 619. The Greek Menæa mentions Evodius on the 7th of September.

3. Hom. in St. Ignat. t. 2, p. 592. See also Theodoret. Dial. 1, p. 33.
4. 2 Cor. v. 16.
5. In his letter to the Magnesians, after saluting them, he says, he rejoices exceedingly in their charity and faith, and adds: "Having the honor to bear a name of divine dignity, on account to the chains which I carry, I sing the glow of the churches, and wish them the union of the flesh and spirit of Jesus Christ our perpetual life, of faith, and of charity, than which nothing is more excellent; and what is chiefest, of Jesus and the Father, in whom, bearing with patience the whole power of the prince of this world, and escaping him, we shall possess God." The saint much commends their bishop Damas, and exhorts them to yield him perfect obedience, notwithstanding his youth. Setting death before their eyes as near at hand to every one, he puts them in mind that we must bear the mark of Jesus Christ, (which is charity,) not that of the world. "If we are not ready to die, in imitation of his sufferings, his life is not in us," says he. "I recommend to you that you do all things in the concord of God, the bishop presiding for God, the priests in the place of the college of the apostles, and my dearest deacons, to whom is the ministry of Jesus Christ, who was with the Father before all ages, and has appeared in the end. Therefore, following all the same conduct, respect one another, and let no one consider his neighbor according to the flesh, but ever love each other in Jesus Christ. As the Lord did nothing without the Father, so neither do you say thing without the priests. Meeting together, have one prayer, one mind, one hope in charity, in holy joy. All of you meet as in one church of God, as to one altar, as to one Jesus Christ, who proceeds from one Father, exists in one, and returns to him in Unity." He cautions them against admitting the Jewish ceremonies, and against the errors of the Docetes. Then adds: "I shall enjoy you in all things if I am worthy. For though I am in chains, I am not to be compared to any one of you who enjoy your liberty. I know there is in you no pride; for you have Jesus Christ within you. And when I commend you, I know that you are more confounded, as it is written: The just man is his own accuser." Prov. xviii. 18. He again tenderly exhorts them to concord, and to obedience to their bishop, and commends himself, that he may attain to God and his church, of which he is not worthy to be called one, to their prayers, adding: "I stand much in need of your united prayer and charity in God, that

the church in Syria may deserve to be watered by your church."

The epistle to the Trallians he begins thus: "I know that your sentiments are pure, your hearts inseparable in patience and meekness, which is not passing, but as it were natural; as I learn from your bishop Polybius who congratulated with me in my chains in Christ Jesus, in such manner that in him I beheld your whole multitude. Receiving through him your good-will in God, I gloried, finding you to be, as I knew, imitators of God. As you are subject to the bishop as to Christ, you seem not to live according to men, but according to Jesus Christ." He bids them respect the deacons (whom he calls the ministers of the mysteries of Jesus Christ) as the precept of Christ; the priests as the senate of God, and the bishop as representing God. "Without these the very name of a church is not given," says he--"I know many things in God, but I measure myself, lest by glorying I perish. Now I have reason more to fear: nor must I listen to those who speak kindly to me; for they who speak to commend me, scourge me. I desire indeed to suffer: but I know not whether I am worthy. Though I am in chains, and understand heavenly things, the ranks of angels and principalities, things visible and invisible; am I on this account a disciple? for many things are wanting to us that we be not separated from God. I conjure you, not I, but the charity of Jesus Christ, to use Christian food, and to refrain from foreign weed, which is heresy. Heretics join Jesus Christ with what is defiled, giving a deadly poison in a mixture of wine and honey which they who take, drink with pleasure their own death without knowing it. Refrain from such, which you will do if you remain united to God, Jesus Christ, and the bishop, and the precepts of the apostles. He who is within the altar is clean, but he who is without it, that is, without the bishop, priests, and deacons, is not clean." He adds his usual exhortations to union, and begs their prayers for himself and his church, of which he is not worthy to be called one, being the last of them, and yet fighting is danger. "May my spirit sanctify you, not only now, but also when I shall enjoy God."

6. 1 Cor. iv. 4.
7. Not that he would really incite the beasts to dispatch him, without a special inspiration, because that would have been self-murder; but this expresses the courage and desire of his soul.
8. [Greek: *Ho hemos erôs estanrôtai.*]
9. See an account of these two last in the life of St. Polycarp. Orsi draws a proof in favor of the supremacy of the see of Rome, from the title which St. Ignatius gives it at the head of his epistle. In directing his other letters, and saluting other churches, he only writes: "To the blessed church which is at Ephesus:" [Greek: *Tê esê en Ephesô*] "at Magnesia near the Mæander: at Tralles: at

Philadelphia: at Smyrna:" but in that to the Romans he changes his style, and addresses his letter: "To the beloved church which is enlightened, (by the will of Him who ordaineth all things which are according to the charity of Jesus Christ our God,) which presides in the country of the Romans, [Greek: êtis prokathêtai en topô chores Rômaiôn], worthy of God, most adorned, justly happy, most commended, fitly regulated and governed, most chaste, and presiding in charity, &c."

10. According to the common opinion, St. Ignatius was crowned with martyrdom in the year 107. The Greek copies of a homily of the sixth age, On the False Prophets, among the works of St. Chrysostom, say on the 20th; but Bede, in his Martyrology, on the 17th of December. Antoni Pagi, convinced by the letter of Dr. Loyde, bishop of St. Asaph's, places his martyrdom about the end of the year 116: for John Malalas of Antioch tells us the great earthquake, in which Dion Cassias mentions that Trajan narrowly escaped at Antioch, happened in that journey of Trajan in which he condemned St. Ignatius. Now Trajan marching to the Parthian war, arrived at Antioch on the 8th of January, in 113, the sixteenth year of his reign: and in his return from the East, above two years later, passed again through Antioch in 116, when this earthquake happened. St. Ignatius suffered at Rome towards the end of that year. Le Quien prefers this date, because it best agrees with the chronology of his successors to Theophilus. Orien. Christ. t. 2, p. 700.
11. Evagr. Hist. Eccl. l. 1, c. 16, Ed. Vales.
12. Or. in S. Ignat. t. 2, p. 600. Ed. Nov.
13. See Baron. Annal. ad an. 637, and Not. ad Martyr. Rom. ad 17 Dec.
14. See Henschenius, Feb. t. 1, p. 35.

ST. PIONIUS, M.

HE was priest of Smyrna, a true heir of the spirit of St. Polycarp, an apostolic man, who converted multitudes to the faith. He excelled in eloquence, and in the science of our holy religion. The paleness of his countenance bespoke the austerity of his life. In the persecution of Decius, in 250, on the 23d of February, he was apprehended with Sabina and Asclepiades, while they were celebrating the anniversary festival of St. Polycarp's martyrdom. Pionius, after having fasted the eve with his companions, was forewarned thereof by a vision. On the morning after their solemn prayer, taking the holy bread (probably the eucharist) and water, they were surprised and seized by Polemon, the chief priest, and the guardian of the temple. In prolix interrogatories before him, they resisted all solicitations to sacrifice; professed they were ready to suffer the worst of torments and deaths rather than consent to his impious proposals, and declaring that they worshipped one only God, and that they were of the Catholic church. Asclepiades being asked what God

he adored, made answer: "Jesus Christ." At which Polemon said: "Is that another God?" Asclepiades replied: "No; he is the same they have just now confessed." A clear confession of the consubstantiality of God the Son, before the council of Nice. Being all threatened to be burnt alive, Sabina smiled. The pagans said: "Dost thou laugh? thou shalt then be led to the public stews." She answered: "God will be my protector on that occasion." They were cast into prison, and preferred a lower dungeon, that they might be more at liberty to pray when alone. They were carried by force into the temple, and all manner of violence was used to compel them to sacrifice. Pionius tore the impious garlands which were put upon his head, and they resisted with all their might. Their constancy repaired the scandal given by Eudæmon, the bishop of Smyrna, there present, who had impiously apostatized and offered sacrifice. In the answers of St. Pionius to the judges, and in all the circumstances of his martyrdom, we admire the ardent piety and courage of one who had entirely devoted himself to God, and employed his whole life in his service. When Quintilian the proconsul arrived at Smyrna, he caused Pionius to be hung on the rack, and his body to be torn with iron hooks, and afterwards condemned him to be burned alive; he was accordingly nailed to a trunk or post, and a pile heaped round him and set on fire. Metrodorus, a Marcionite priest, underwent the same punishment with him. His acts were written by eye-witnesses, quoted by Eusebius, l. 4, c. 15, and are extant genuine in Ruinart, p. 12. See Tillemont t. 3, p. 397; Bollandus, Feb. t. 1, p. 37.

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ST. BRIDGIT, OR BRIDGET, V.

AND BY CONTRACTION, BRIDE, ABBESS, AND PATRONESS OF IRELAND.

SHE was born at Fochard, in Ulster, soon after Ireland had been blessed with the light of faith. She received the religious veil in her youth, from the hands of St. Mel, nephew and disciple of St. Patrick. She built herself a cell under a large oak, thence called Kill-dara, or cell of the oak; living, as her name implies, the bright shining light of that country by her virtues. Being joined soon after by several of her own sex, they formed themselves into a religious community, which branched out into several other nunneries throughout Ireland; all which acknowledged her for their mother and foundress, as in effect she was of all in that kingdom. But a full account of her virtues has not been transmitted down to us, together with the veneration of her name. Her five modern lives mention little else but wonderful miracles. She flourished in the beginning of the sixth century, and is named in the Martyrology of Bede, and in all others since that age. Several churches in England and Scotland are dedicated to God under her name, as, among

others, that of St. Bride in Fleet-street; several also in Germany, and some in France. Her name occurs in most copies of the Martyrology which bears the name of St. Jerom, especially in those of Esternach and Corbie, which are most ancient. She is commemorated in the divine office in most churches of Germany, and in that of Paris, till the year 1607, and in many others in France. One of the Hebrides, or western islands which belong to Scotland, near that of Ila, was called, from a famous monastery built there in her honor, Brigidiani. A church of St. Brigit, in the province of Athol, was reputed famous for miracles, and a portion of her relics was kept with great veneration in a monastery of regular canons at Aburnethi, once capital of the kingdom of the Picts, and a bishopric, as Major mentions.[1] Her body was found with those of SS. Patrick and Columba, in a triple vault in Down-Patrick, in 1185, as Giraldus Cambrensis informs us:[2] they were all three translated to the cathedral of the same city:[3] but their monument was destroyed in the reign of king Henry VIII. The head of St. Bride is now kept in the church of the Jesuits at Lisbon.[4] See Bollandus, Feb. t. 1, p. 99.

Footnotes:

1. Major de Gestis Scotor. l. 2, c. 14.
2. Topogr. Hibern. dist. 3, c. 18. Camden, &c.
3. {Footnote not in text} Camden.
4. Bolland. p. 112 and p. 941, t. 1, Februarii.

ST. KINNIA. V.

HER memory was long sacred in Ireland, and her relics were in veneration at Lowth, in the southern part of Ulster; but we have no other authentic account of her actions, than that she was baptized by St. Patrick, and received the religious veil at his hand. See Jocelin's life of St. Patrick, Colgan, and Bollandus, ad 1 Feb. p. 96.

ST. SIGEBERT II., FRENCH KING OF AUSTRASIA, C.

DAGOBERT I., king of France, led for some time a very dissolute life, but was touched by an extraordinary grace upon the birth of his son Sigebert {335} and from that time entirely converted to God. Bagnetrude, our saint's mother, is only styled the concubine of Dagobert, though he was publicly married to her. The father desiring to have his son baptized by the most holy prelate of his dominions, recalled St. Amand, bishop of Masstricht, whom he had banished for his zeal in reproving his vices, fell at his feet at Clichy, near Paris, to ask his pardon, promised amendment, and by the advice of St. Owen and St. Eligius, then laymen in his court, engaged him to initiate his son in the sacrament of regeneration. The ceremony was performed with great pomp at Orleans, Charibert, king of part of Aquitaine, and brother to Dagobert, being

god-father. The young prince's education was intrusted by the father to the blessed Pepin of Landen, mayor of his palace, who being forced by the envy of the nobility to withdraw for some time, carried Sigebert into the dominions of Charibert in Aquitaine, where he enjoyed a considerable estate, the paternal patrimony of his wife, the blessed Itta. Pepin remained there about three years; after which term he was recalled to the court of Dagobert, who declared his son Sigebert, though only three years old, in 633, king of Austrasia, and gave him for his ministers, St. Cunibert, archbishop of Cologne, and duke Adelgise, and committed the administration of the whole kingdom to Pepin, whom he always kept near his own person. Dagobert's second son, Clovis II., was born in the following year, 634, and to him the father allotted for his inheritance all the western part of France, containing all Neustria and part of Burgundy.[1] Austrasia, or Eastern France, (in which sense Austria retains a like name in Germany,) at that time comprised Provence and Switzerland, (dismembered from the ancient kingdom of Burgundy,) the Albigeois, Auvergne, Quercy, the Cevennes, Champagne, Lorraine, Upper Picardy, the archbishopric of Triers, and other states, reaching to the borders of Friesland; Alsace, the Palatinate, Thuringia, Franconia, Bavaria, Suabia, and the country which lay betwixt the Lower Rhine and Old Saxony. Dagobert died in 638, and was buried at the abbey of St. Denys, of which he was the munificent founder. According to the settlement which he had made, he was succeeded in Austrasia by St. Sigebert, and in the rest of France by his youngest son Clovis II. Pepin of Landen, who had been mayor of the palace to the father, discharged the same office to his death under St. Sigebert, and not content to approve himself a faithful minister, and true father to the prince, he formed him from the cradle to all heroic Christian virtues. By his prudence, virtue, and valor, St. Sigebert in his youth was beloved and respected by his subjects, and feared by all his enemies. Pepin dying in 640, the virtuous king appointed his son Grimoald mayor of his palace. He reigned in perfect intelligence with his brother, of which we have few examples among the Merovingian kings whenever the French monarchy was divided. The Thuringians revolting, he reduced them to their duty; and this is the only war in which he was engaged. The love of peace disposed his heart to be a fit temple of the Holy Ghost, whom he invited into his soul by assiduous prayer, and the exercise of all Christian virtues. His patrimony he employed in relieving the necessitous, and in building or endowing monasteries, churches, and hospitals. He founded twelve monasteries, the four principal of which were Cougnon, now a priory, not far from Bouillon; Stavelo and Malmedi, two miles from each other, and St. Martin's, near Metz. St. Remaclus brought from Solignac the rule of St. Columban, which king Sigebert {336} in his charter to Cougnon calls the rule of the ancient fathers. This that holy abbot established first at Cougnon, and afterwards at Malmedi and Stavelo. A life filled with good works, and devoted all to God, can never be called

short. God was pleased to call this good king from the miseries of this world to the recompense of his labors on the 1st of February, in the year 656, the eighteenth of his reign, and the twenty-fifth of his age.[2] He was interred in the abbey of St. Martin's, near Metz, which he had built. His body was found incorrupt in 1063, and placed in a monument on the side of the high altar: and in 1170 it was enshrined in a silver case. The monastery of St. Martin's, and all others in the suburbs, were demolished by Francis of Lorraine, duke of Guise, in 1552, when Charles V. laid siege to Metz. The relics of St. Sigebert are now deposited in the collegiate church of our Lady at Nancy. He is honored among the saints in great part of the dominions which he governed, and in the monasteries and churches which he founded. See Fredegarius and his continuator, Sigebert of Gemblours, in his life of this saint, with the learned remarks of Henschenius, p. 40. Also Calmet, *Hist. de Lorraine*, t. 1, p. 419. Schoëpflin, *Alsatia Illustrata*, Colmariae, an. 1751. Sect. 2, p. 742.

Footnotes:

1. Charibert, though he took the title of king, and resided at Toulouse, held his estates of his brother Dagobert, and by his gift. After Charibert's death, Chilperic, his eldest son, was put to death by Dagobert; but his second son, Boggis, left a numerous posterity, which was only extinguished in Louis d'Armagnac, duke of Nemours, slain at the battle of Cerignole, where he commanded for Louis XII. against Gonzales de Cordova, surnamed The Great Captain, for the Catholic king Ferdinand in 1503, by which the French lost the kingdom of Naples. So long did the family of Clovis II. subsist. See Vaisette, *Hist de Languedoc*, Henault, *Abr. de l'Hist. de France*, t. 1, pp. 26, and 818.
2. St. Sigebert left his son Dagobert, about seven years old, under the care of Grimoald, mayor of his palace, who treacherously sent him into Ireland, and placed his own son Childebert on the throne. This usurper reigned seven months, as Schoëpflin proves from the express testimony of *Chronicon Brevissimum*, and from circumstances mentioned by Fredegarius, against the mistake of the authors, *l'Art de vérifier les Dates*, p. 481, who say he only reigned seven days. By an insurrection of the people, Grimoald and his son were deposed, and both perished in prison: but Dagobert not being found, Clovis II. united Austrasia to his other dominions. Dagobert II., by the assistance of St. Wilfrid, afterwards archbishop of York, returned into France eighteen years after the death of his father, and recovered Alsace and some other provinces by the cession either of Childeric II., son of Clovis II., (then monarch of all France,) or of his brother Theodoric III., who succeeded him before the month of April, in 674: for the reign of Dagobert II must be dated from the latter end of 673, with Henault, or from 674, with Schoëpflin. The

spirit of religion and piety, which he had learned in the school of afflictions, and under the great masters of a spiritual life, who then flourished among the Scots and Irish, was eminently the distinguishing part of his character. As he resided chiefly in Alsace, he filled that country, in the first place, with monuments of his devotion, being so liberal in founding and endowing monasteries and churches, that though his reign was only of six years, Schoëpflin assures us that the French church is not more indebted to any reign than to this, at least in those parts, (p. 740.) St. Wilfrid, bishop of York, had exceedingly promoted his return into France; and when that prelate was compelled to leave England Dagobert entertained him with the most cordial affection, and, upon the death of St. Arbogastus, earnestly pressed him to accept of that see. St. Wilfrid declined that dignity, promising, however, to call upon this good king in his return from Rome, where he obtained a sentence of pope Agatho in his favor. But coming but into France, he found his royal friend cut off by a violent death. It is the general persuasion of the French historians, that the impious Ebroin, mayor of the palace to Theodoric III., king of Burgundy and Noustria, was the author of his death, with a view to seize his dominions. Dagobert was murdered by assassins at Stenay upon the Meuse, now the best town in the duchy of Bar in Lorraine. The people, however, chose Pepin and Martin dukes or governors of Austrasia, who defended their liberty against Ebroin. Martin was afterwards assassinated by the contrivance of Ebroin, and Ebroin by Ermenfrid; but Pepin, in 687, defeated Theodoric III. at Testry, took Paris, and the king himself; from which time, under the title of mayor, he enjoyed the supreme power in the French monarchy. The death of St. Dagobert happened in 679, on the 23d of December, on which day he is commemorated in the Martyrology of Ado and others, and honored as a martyr at Stenay, in the diocese of Verdun, ever since the eighth century. The church of Strasburg was much enriched by this prince, as maybe seen in Schoëpflin's *Alsatia Illustrata*. The same author gives an account of some of the monasteries which were founded by this prince in those parts, (c. 11, §254, p. 736,) and shows from his charters that the palace where he chiefly resided was at Isenburg in Alsace. (Sect. 1, c. 10, §146, p. 693.) The year of the death of Dagobert II. is learned from the life of St. Wilfrid, who returned from Rome when St. Agatho sat in St. Peter's chair. See on this holy king the lives of St. Wilfrid and St. Salaberga; also his charters; and, among the moderns, Dan. Schoëpflin, professor of history and eloquence at Strasburg, in his *Alsatia Illustrata*, anno 1751. Sect. 2, c. 1, §3, pp. 740, 743, and §1, c. 10, §146, p. 693, c. 11, §254, p. 736. Also Calmet, *Hist. de Lorraine*, t. 1, l. 10, n. 16, p. 432. The first edition of this work was given in 1728, in three volumes folio, but the second edition is

so much enlarged as to fill six volumes folio. The reign of Dagobert II. escaped most of the French historians; which omission, and a false epoch of the beginning of the reign of Dagobert I., brought incredible confusion into the chronology and history of most of the Merovingian kings, which Adrian Valois, Henschenius, Le Cointe, Pagi, Louguerue and others have taken great pains to clear up.

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FEBRUARY II.

THE PURIFICATION,

COMMONLY CALLED CANDLEMAS-DAY.

THE law of God, given by Moses to the Jews, to insinuate both to us and to them, that by the sin of Adam man is conceived and born in sin, and obnoxious to his wrath, ordained that a woman, after childbirth, should continue for a certain time in a state which that law calls unclean; during which she was not to appear in public, nor presume to touch any thing consecrated to God.[1] This term was of forty days upon the birth of a son, and the time was double for a daughter: on the expiration of which, the mother was to bring to the door of the tabernacle, or temple, a lamb of a year old, and a young pigeon or turtle-dove. The lamb was for a holocaust, or burnt-offering, in acknowledgment of the sovereignty of God, and in thanksgiving for her own happy delivery; the pigeon or turtle-dove was for a sin-offering. These being sacrificed to Almighty God by the priest, the woman was cleansed of the legal impurity, and reinstated in her former privileges.

A young pigeon, or turtle-dove, by way of a sin-offering, was required of all, whether rich or poor: but whereas the charge of a lamb might be too burdensome on persons of narrow circumstances, in that case, nothing more was required than two pigeons, or two turtle-doves, one for a burnt, the other for a sin-offering.[2]

Our Saviour having been conceived by the Holy Ghost, and his blessed Mother remaining always a spotless virgin, it is most evident from the terms of the law,[3] that she was, in reality, under no obligation to it, nor within the intent of it. She was, however, within the letter of the law, in the eye of the world, who were as yet strangers to her miraculous conception. And her humility making her perfectly resigned, and even desirous to conceal her privilege and dignity, she submitted with great punctuality and exactness to every humbling circumstance which the law required. Pride indeed proclaims its own advantages, and seeks honors not its due; but the humble find their delight in obscurity

and abasement, they shun all distinction and esteem, which they clearly see their own nothingness and baseness to be most unworthy of: they give all glory to God alone, to whom it is due. Devotion also and zeal to honor God by every observance prescribed by his law, prompted Mary to perform this act of religion, though evidently exempt from the precept. Being poor herself, she made the offering appointed for the poor: accordingly is this part of the law mentioned by St. Luke,[4] as best agreeing with the meanness of her worldly condition. But her offering, however mean in itself, was made with a perfect heart, which is what God chiefly regards in all that is offered to him. The King of Glory would appear everywhere in the robes of poverty, to point out to us the advantages of a suffering and lowly state, and to repress our pride, by which, though really poor and mean in the eyes of God, we covet to appear rich, and, though sinners, would be deemed innocents and saints.

A second great mystery is honored this day, regarding more immediately {338} the person of our Redeemer, viz. his presentation in the temple.[5] Besides the law which obliged the mother to purify herself, there was another which ordered that the first-born son should be offered to God: and in these two laws were included several others, as, that the child, after its presentation, should be ransomed[6] with a certain sum of money,[7] and peculiar sacrifices offered on the occasion.

Mary complies exactly with all these ordinances. She obeys not only in the essential points of the law, as in presenting herself to be purified, and in her offering her first-born, but has strict regard to all the circumstances. She remains forty days at home, she denies herself all this time the liberty of entering the temple, she partakes not of things sacred, though the living temple of the God of Israel; and on the day of her purification, she walks several miles to Jerusalem, with the world's Redeemer in her arms. She waits for the priest at the gate of the temple, makes her offerings of thanksgiving and expiation, presents her divine Son by the hands of the priest to his eternal Father, with the most profound humility, adoration, and thanks giving. She then redeems him with five shekels, as the law appoints, and receives him back again as a depositum in her special care, till the Father shall again demand him for the full accomplishment of man's redemption. It is clear that Christ was not comprehended in the law; "The king's son, to whom the inheritance of the crown belongs, is exempt from servitude:--much more Christ, who was the Redeemer both of our souls and bodies, was not subject to any law by which he was to be himself redeemed," as St. Hilary observes.[8] But he would set an example of humility, obedience, and devotion: and would renew, in a solemn and public manner, and in the temple, the oblation of himself to his Father for the accomplishment of his will, and the redemption of

man, which he had made privately in the first moment of his Incarnation. With what sentiments did the divine Infant offer himself to his Father at the same time! the greatest homage of his honor and glory the Father could receive, and a sacrifice of satisfaction adequate to the injuries done to the Godhead by our sins, and sufficient to ransom our souls from everlasting death! With what cheerfulness and charity did he offer himself to all his torments! to be whipped, crowned with thorns, and ignominiously put to death for us!

Let every Christian learn hence to offer himself to God with this divine victim, through which he may be accepted by the Father; let him devote himself with all his senses and faculties to his service. If sloth, or any other vice, has made us neglectful of this essential duty, we must bewail past omissions, and make a solemn and serious consecration of ourselves this day to the divine majesty with the greater fervor, crying out with St. Austin, in compunction of heart: "Too late have I known thee, too late have I begun to love thee, O beauty more ancient than the world!" But our sacrifice, if we desire it may be accepted, must not be lame and imperfect. It would be an insult to offer to God, in union with his Christ, a divided heart, or a heart infected with wilful sin. It must therefore first be cleansed by tears of sincere compunction: its affections must be crucified to the world by perfect mortification. Our offering must be sincere and fervent, without reserve, allowing no quarter to any of our vicious passions and inclinations, and no division in any of our affections. It must also be universal; to suffer and to do all for the divine honor. If we give our hearts to Christ in this manner, we shall receive him with his graces and {339} benedictions. He would be presented in the temple by the hands of his mother: let us accordingly make the offering of our souls through Mary and beg his graces through the same channel.

The ceremony of this day was closed by a third mystery, the meeting in the temple of the holy persons, Simeon and Anne, with Jesus and his parents, from which this festival was anciently called by the Greeks Hypante, the meeting.[9] Holy Simeon, on that occasion, received into his arms the object of all his desires and sighs, and praised God in raptures of devotion for being blessed with the happiness of beholding the so much longed-for Messiah. He foretold to Mary her martyrdom of sorrow; and that Jesus brought redemption to those who would accept of it on the terms it was offered them; but a heavy judgment on all infidels who should obstinately reject it, and on Christians also whose lives were a contradiction to his holy maxims and example. Mary, hearing this terrible prediction, did not answer one word, felt no agitation of mind from the present, no dread for the future; but courageously and sweetly committed all to God's holy will. Anne also, the prophetess, who, in her widowhood, served God with great fervor, had the happiness

to acknowledge and adore in this great mystery the world's Redeemer. Amidst the crowd of priests and people, the Saviour of the world is known only by Simeon and Anne. Even when he disputed with the doctors, and when he wrought the most stupendous miracles, the learned, the wise, and the princes did not know him. Yet here, while a weak, speechless child, carried in the arms of his poor mother, he is acknowledged and adored by Simeon and Anne. He could not hide himself from those who sought him with fervor, humility, and ardent love. Unless we seek him in these dispositions, he will not manifest himself, nor communicate his graces to us. Simeon, having beheld his Saviour in the flesh, desired no longer to see the light of this world, nor any creatures on earth. If we truly love God, our distance from him must be a continual pain: and we must sigh after that desired moment which will free us from the danger of ever losing him by sin, and will put us in possession of Him who is the joy of the blessed, and the infinite treasure of heaven. Let us never cease to pray that he purify our hearts from all earthly dross, and draw them to himself: that he heal, satiate, and inflame our souls, as he only came upon earth to kindle in all hearts the fire of his love.

Footnotes:

1. Lev. xii. 2.
2. Lev. xii. 8.
3. Ibid. 2.
4. Luke ii. 64.
5. {Footnote not in text} Luke ii. 23.
6. Exod. xiii. 13.
7. This, from Levit. xxvii. 6, and Numb. iii. 47, appears to have been five shekels, each shekel weighing according to Prideaux, (Preface to Connection of the Old and New Testament, p. xvii.) about three shillings of our money: so that the five amounted to about fifteen shillings sterling.
8. S. Hilar. in Matt. c. 17, n. 11, pp. 696, 697.
9. [Greek: Hypantê], from [Greek: hupantaô], occurro.

On blessing the candles and the procession.

The procession with lighted tapers on this day is mentioned by pope Gelasius I., also by St. Ildefonsus, St. Eligius,[1] St. Sophronius, patriarch of Jerusalem, St. Cyril of Alexandria, &c., in their sermons on this festival, St. Bernard says:[2] "This holy procession was first made by the virgin mother, St. Joseph, holy Simeon, and Anne, to be afterwards performed in all places and by every nation, with the exultation of the whole earth, to honor this mystery." In his second sermon on this feast he describes it thus:[3] "They walk two and two, holding in their hands candles lighted, not from common fire, but from that which had been first blessed in the church by the priests,[4] and

singing in the ways of the Lord, because great is his glory." He shows that the concurrence of many in the procession and prayer is a symbol of our union and charity, and renders our praises {340} the more honorable and acceptable to God. We walk while we sing to God, to denote that to stand still in the paths of virtue is to go back. The lights we bear in our hands represent the divine fire of love with which our hearts ought to be inflamed, and which we are to offer to God without any mixture of strange fire, the fire of concupiscence, envy, ambition, or the love of creatures. We also hold these lights in our hands to honor Christ, and to acknowledge him as the true light,^[5] whom they represent under this character, and who is called by holy Simeon in this mystery, a light for the enlightening of the Gentiles;^[6] for he came to dispel our spiritual darkness. The candles likewise express that by faith his light shines in our souls: as also that we are to prepare his way by good works, by which we are to be a light to men.^[7]

Lights are used by the church during the celebration of the divine mysteries, while the gospel is read, and the sacraments administered, on a motive of honor and respect. On the same account lamps burned before the Lord in the tabernacle^[8] and temple. Great personages were anciently received and welcomed with lights, as was king Antiochus by Jason and others on his entering Jerusalem.^[9] Lights are likewise expressive of joy, and were anciently used on this account in receiving Roman emperors, and on other public occasions, as at present. "Throughout all the churches of the East," says St. Jerom, "when the gospel is to be read, though the sun shines, torches are used, not to chase away darkness, but for a sign of joy."^[10] The apostolic canons mention incense, and oil for the lamps, then used in the churches.^[11] Many out of devotion burned lamps before the bodies of saints, as we read in Prudentius,^[12] St. Paulinus,^[13] &c. The corporeal creatures, which we use, are the gifts of God: it is therefore just that we should honor and glorify him by them. Besides, in our embodied state, they contribute to excite our souls to devotion; they are to our eyes, what words are to our ears, and by our organs move the affections of our hearts.^[14] Though piety consists in the fervor of the soul, and is interior and spiritual, yet many sensible things concur to its aid and improvement; and we may as well condemn the use of words, which are corporeal, and affect the soul by the sense of hearing, as the use of suitable approved ceremonies. Christ made use of sensible signs in the institution of his most divine sacraments, and in several miraculous cures, &c. The church always used external rites and ceremonies in the divine worship. These contribute to the majesty and dignity of religion, which in our present condition would appear naked, if destitute of all exterior. The candles are blessed previously to the use of them, because the

church blesses and sanctifies, by prayer, what ever is employed in the divine service. We are to hold the candles in our hands on this day, while the gospel is read or sung; also from the elevation to the communion, in the most fervent spirit of sacrifice, offering ourselves to God with our divine Redeemer, and desiring to meet in spirit this blessed company in this mystery; likewise to honor the mother of God in her purification, and still more so, with the most profound adoration and gratitude, our divine Saviour in his presentation in our flesh for us. The same lively sentiments of devotion ought to inflame our breasts on this occasion, as if we had been present with holy Simeon and the rest in the temple, while we carry in our hands these emblems of our spiritual joy and homage, and of the consecration of ourselves in union with our heavenly victim, through the intercession of his virgin mother.

Footnotes:

1. Serm. 2.
2. Serm. de Purif. p. 959.
3. Serm. 2, p. 961.
4. According to the ceremonies then in use.
5. John i. 9.
6. Luke ii. 3.
7. Matt. v. 6.
8. Exod. xxviii. 20.
9. 2 Macch. iv. 22.
10. Adv. Vigil. p. 304.
11. Can. 3.
12. Hymn 2.
13. Nat. iii. v. 98.
14. See the pastoral charge of the late Dr. Butler, bishop of Durham.

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On the Christian rite of churching women after childbirth.

God, in the old law, declared several actions unclean, which, though innocent and faultless in themselves, had a constant but remote regard to sin. One of these was childbirth, to denote the impurity of man's origin by his being conceived and born in sin. For the removal of legal uncleanness in general, God established certain expiatory rites, consisting of ablutions and sacrifices, to which all were strictly obliged who desired to be purified; that is, restored to the privileges of their brethren, and declared duly qualified members of the synagogue or Jewish church. It would be superstitious since the death of Christ, and the publication of the new law, to stand in awe of legal uncleannesses, or to have recourse to Jewish purifications on account of

any of them, whether after childbirth or in any other cases. It is not, therefore, with that intention, that Christian mothers come to the church, as Jewish women did to the tabernacle, in order to be purified from any uncleanness they contract by childbirth. It is not on any consideration peculiar to the Jews that this ceremony was established in the Christian church, but on a motive common to all mankind, the performing the duty of thanksgiving and prayer. Hence in the canon law, pope Innocent III. speaks of it as follows: "If women after childbearing desire immediately to enter the church, they commit no sin by so doing, nor are they to be hindered. Nevertheless, if they choose to refrain out of respect for some time, we do not think their devotion ought to be reprehended."^[1]

In some dioceses this term is limited to a certain number of days. Where this is not regulated by custom, or by any particular statute, the party may perform this duty as soon as she is able to go abroad. Her first visit is to be to the church: first, to give God thanks for her safe delivery: secondly, to implore his blessing on herself and her child. It ought to be her first visit, to show her readiness to acquit herself of this duty to God, and to give him the first-fruits of her recovery and blessing received; as the first-fruits in every thing are most particularly due to God, and most agreeable to him, and which, in the old law, he was most jealous in exacting of his people. The acknowledgment of a benefit received, is the least return we can make for it: the law of nature dictates the obligation of this tribute; God strictly requires it, and this is the means to draw down new blessings on us, the flowing of which is by nothing more effectually obstructed than by insensibility and ingratitude: wherefore, next to the praise and love of God, thanksgiving is the principal homage we owe him in the sacrifice of our hearts, and is a primary act of prayer. The book of psalms abounds with acts of thanksgiving; the apostle everywhere recommends and inculcates it in the strongest terms. The primitive Christians had these words, _Thanks be to God_, always in their mouths, and used them as their ordinary form of salutation on all occasions, as St. Austin mentions,^[2] who adds, "What better thing can we bear in our hearts, or pronounce with our tongues, or express with our pens, than, _Thanks be to God_?" It is the remark of St. Gregory of Nyssa,^[3] that besides past benefits, and promises of other inestimable benefits to come, we every instant of our lives receive from God fresh favors; and therefore we ought, if it were possible, every moment to make him a return of thanks with our whole hearts, and never cease from this duty. We owe a particular thanksgiving for his more remarkable blessings. A mother regards her safe delivery, and her happiness is being blessed with a child, as signal benefits, and therefore she owes a {342} particular holocaust of thanks for them. This she comes to offer at the foot of the altar. She comes also to ask the succors of divine grace.

She stands in need of an extraordinary aid from above, both for herself and her child. For herself, that, by her example, instructions, and watchfulness, she may fulfil her great obligations as a mother. For her child, that it may reap the advantage of a virtuous education, may live to God, and become one day a citizen of the heavenly Jerusalem: otherwise, what will it avail her to have been a mother, or the child to have been born? Now prayer is the channel which God has appointed for the conveyance of his graces to us. The mother, therefore, must be assiduous in begging daily of the Father of mercies all necessary succors for these purposes: but this she should make the subject of her most zealous petitions on the occasion of her first solemn appearance after childbed before his altar. She should, at the same time, make the most perfect offering and consecration of her child to the divine Majesty. Every mother, in imitation of the Blessed Virgin, ought to perform this triple duty of thanksgiving, petition, and oblation, and through her hands, who, on the day of her purification, set so perfect a pattern of this devotion.

Footnotes:

1. Cap. unico de Purif. post partum.
2. Ep. 41. olim 77.
3. Or. 1, de præst. t. 1, p. 715

ST. LAURENCE, ARCHBISHOP OF CANTERBURY.

HE was one of those who accompanied St. Austin into this island, about the year 597, and was his immediate successor in the see of Canterbury, in 608, in which he sat eleven years. When Eadbald, son and successor to the holy king Ethelbert, not only refused to follow his father's example in embracing the faith, but gave into idolatry, and incestuously took to his bed his father's widow, Laurence having labored hard for his conversion to no purpose, and despairing of reclaiming him, thought of nothing but retiring into France, as some others had already done. But he was severely scourged by St. Peter, in a dream, on the eve of his intended departure, with reproaches for designing to forsake that flock for which Christ had laid down his life. This did not only prevent his going, but had such an effect upon the king, when he was shown the marks of the stripes he had received on this occasion, that he became a thorough convert, doing whatever was required of him, both for his own sanctification, and the propagation of Christianity in his dominions. St. Laurence did not long survive this happy change, dying in the year 619. He is mentioned in the Roman Martyrology. See Bede, Hist. b. 2, c. 4, 6, 7.[1] Malmesb. l. 1, Pontif. Angl.

Footnotes:

1. From these words of Bede, b. 1, c. 27, Austin sent to Rome Laurence the priest, and Peter the monk, some modern historians infer that St. Laurence was no monk, but a secular priest; though this proof is weak. See Collier, Dict. Suppl. Henschenius, p. 290. and Le Quien, Oriens Christ. t. 1, p. 421.

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FEBRUARY III.

ST. BLASE, BISHOP AND MARTYR.

The four modern different Greek acts of this Saint are of small authority. Bollandus has supplied this deficiency by learned remarks.

A D. 316.

HE was bishop of Sebaste in Armenia, and was crowned with martyrdom in the persecution of Licinius, in 316, by the command of Agricolaus, governor of Cappadocia and the lesser Armenia. It is mentioned in the acts of St. Eustratius, who received the crown of martyrdom in the reign of Dioclesian, and is honored on the 13th of December, that St. Blase, the bishop of Sebaste, honorably received his relics, deposited them with those of St. Orestes, and punctually executed every article of the last will and testament of St. Eustratius. His festival is kept a holiday in the Greek church on the 11th of February. He is mentioned in the ancient Western Martyrologies which bear the name of St. Jerom. Ado and Usuard, with several more ancient manuscript Martyrologies, quoted by Chatelain, place his name on the 15th. In the holy wars his relics were dispersed over the West, and his veneration was propagated by many miraculous cures, especially of sore throats. He is the principal patron of the commonwealth of Ragusa.[1] No other reason than the great devotion of the people to this celebrated martyr of the church, seems to have given occasion to the wool-combers to choose him the titular patron of their profession: on which account his festival is still kept by them with a solemn guild at Norwich. Perhaps also his country might in part determine them to this choice: for it seems that the first branch, or at least hint of this manufacture, was borrowed from the remotest known countries of the East, as was that of silk: or the iron combs, with which he is said to have been tormented, gave occasion to this choice.

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The iron combs, hooks, racks, swords, and scaffolds, which were purpled with the blood of the martyrs, are eternal proofs of their invincible courage and constancy in the divine service. But are they not at the

same time subjects of our condemnation and confusion? How weak are our resolutions! How base our pusillanimity and cowardice in the pursuit of virtue! We have daily renewed our most sacred baptismal engagements, and our purposes of faithfully serving God: these we have often repeated at the feet of God's ministers, and in presence of his holy altars; and we have often begun our conversation with great fervor. Yet these fair blossoms were always nipped in the bud: for want of constancy we soon fell back into our former sloth and disorders, adding to our other prevarications that of base infidelity. Instead of encountering gibbets and wild beasts, we were scared at the sight of the least difficulty; or we had not courage to make the least sacrifice of our passions, or to repulse the weakest and most contemptible assaults of the world. Its example, or that dangerous company from which we had not resolution to separate ourselves, carried us {344} away; and we had not courage to withstand those very maxims which we ourselves condemn in the moments of our serious reflections, as contrary to the spirit of the gospel. Perhaps we often flew back for fear of shadows, and out of apprehensions frequently imaginary, lest we should forfeit some temporal advantage, some useful or agreeable friend. Perhaps we were overcome by the difficulties which arose barely from ourselves, and wanted resolution to deny our senses, to subdue our passions, to renounce dangerous occasions, or to enter upon a penitential life. Blinded by self-love, have we not sheltered our dastardly pusillanimity under the cloak of pretended necessity, or even virtue?

Footnotes:

1. See Bollandus, Pagi ad an. 316. Chatelain, Notes on the Martyr. p. 507, and Jos. Assemani in Cal. Univ. ad 11 Feb. t. 6, p. 123.

ST. ANSCHARIUS, C.,

ARCHBISHOP OF HAMBURG AND BREMEN.

From his excellent life compiled by St. Rembert, his successor, with the remarks of Mabillon, Act. Bened t. 4, p. 401, and the preliminary discourse of Henschenius, p. 391. Adam Bremensis, Hist. Episc. Hamb. and Olof Dolin, in his new excellent history of Sweden in the reigns of Listen, Bel, and Bagnar, c. 16.

A.D. 865.

HE was a monk, first of Old Corbie in France, afterwards of Little Corbie in Saxony. Harold, or Heriold, prince of Denmark, having been baptized in the court of the emperor Louis Débonnaire, Anscarius preached the faith with great success, first to the Danes, afterwards to the Swedes, and lastly in the north of Germany. In 832, he was made

archbishop of Hamburg, and legate of the holy see, by pope Gregory IV. That city was burnt by an army of Normans, in 845. The saint continued to support his desolate churches, till, in 849, the see of Bremen becoming vacant, pope Nicholas united it to that of Hamburg, and appointed him bishop of both. Denmark and Sweden had relapsed into idolatry, notwithstanding the labors of many apostolical missionaries from New Corbie, left there by our saint. His presence soon made the faith flourish again in Denmark, under the protection of king Horick. But in Sweden the superstitious king Olas cast lots whether he should be admitted or no. The saint, grieved to see the cause of God and religion committed to the cast of a die, recommended the issue to the care of heaven. The lot proved favorable, and the bishop converted many of the lower rank, and established many churches there, which he left under zealous pastors at his return to Bremen. He wore a rough hair shirt, and, while his health permitted him, contented himself with a small quantity of bread and water. He never undertook any thing without recommending it first to God by earnest prayer, and had an extraordinary talent for preaching. His charity to the poor had no bounds; he washed their feet, and waited on them at table. He ascribed it to his sins, that he never met with the glory of martyrdom in all that he had suffered for the faith. To excite himself to compunction and to the divine praise, he made a collection of pathetic sentences, some of which he placed at the end of each psalm; several of which are found in certain manuscript psalters, as Fleury takes notice. The learned Fabricius, in his Latin Library of the middle ages, calls them an illustrious monument of the piety of this holy prelate. St. Anscharius died at Bremen in the year 865, the sixty-seventh of his age, and thirty-fourth of his episcopal dignity; and was honored with miracles. His name occurs in the Martyrologies soon after his death. In the German language he is called St. Scharies, and his collegiate church of Bremen Sant-Scharies. That at Hamburg, which bore his name, has been converted by the Lutherans into an hospital for orphans. His name was rather Ansgar, as it {345} is written in his own letter, and in a charter of Louis Débonnaire. In this letter[1] he attributes all the fruits and glory of the conversion of the Northern nations, to which he preached, to the zeal of that emperor and of Ebbo, archbishop of Rheims, without taking the least notice of himself or his own labors. The life of St. Willehad, first bishop of Bremen, who died in 789 or 791, compiled by St. Anscharius, is a judicious and elegant work, and the preface a masterpiece for that age. It is abridged and altered by Surius, but published entire at Cologne, in 1642; and more correctly by Mabillon; and again by Fabricius, among the historians of Hamburg, t. 2.

Footnotes:

1. Ap. Bolland. et. Mabill.

ST. WEREBURGE, V. ABBESS.

PATRONESS OF CHESTER.

From Harpsfield, Bede, Brompton, Florence of Worcester, Higden, Langhorn's Chronicle, Leland's Collections, Powel's History of Wales, the Saxon Chronicle, Simeon of Durham, and her curious life, written in old English metre, from the Passionary of the monastery of Chester, by Henry Bradshaw, a monk of that house, who died in 1521, on whom see Wood, Athen. Oxon., vol. 1, p. 9, n. 14, and Tanner, Bibl. p. 121. This scarce history was printed in 1521, by Richard Pynson, printer to king Henry VIII. See her ancient life, a MS. copy of which Camden sent to F. Rosweide, published by Henschenius, with notes, p. 386. See also the summary of the life of St. Wereburge, with an historical account of the images carved on her shine, (now the episcopal throne,) in the choir of the cathedral of Chester, by William Cooper, M.D., at Chester 1749.

Seventh Age.

ST. WEREBURGE was daughter of Wulfere, king of Mercia, by St. Ermenilde, daughter of Ercombert, king of Kent, and St. Sexburge. In her was centred the royal blood of all the chief Saxon kings; but her glory was the contempt of a vain world, even from her cradle, on the pure motive of the love of God. She had three brothers, Wulfade and Rufin, who died martyrs, and Kenred, who ended his life at Rome in the odor of sanctity. Her father, Wulfere, resided near Stone, in Staffordshire. His eldest brother, Peada, had begun to plant the faith in Mercia. Wulfere promised at his marriage to extirpate the remains of idolatry, and was then a Christian; but worldly motives made him delay the performance of his promise. Ermenilde endeavored to soften the fierceness of his temper; but she found it a far more easy task to dispose the minds of her tender nursery to be faithful to divine grace; and, under her care, all her children grew up fruitful plants in the garden of the saints. Wereburge excelled the rest in fervor and discretion. She was humble, obedient, and meek; never failed of assisting with her mother at the daily performance of the whole church office; besides spending many hours on her knees in private devotion in her closet. She eagerly listened to every instruction and exhortation of piety. At an age in which youth is the fondest of recreations, pleasures, and vanities, she was always grave, reserved, and mortified. She was a stranger to any joy but that which the purity of her conscience afforded her; and in holy compunction bewailed before God, without ceasing, her distance from him, and her other spiritual miseries. She trembled at the thought of the least danger that could threaten her purity; fasting and prayer were her delight, by which she endeavored to render her soul acceptable to her heavenly bridegroom. Her beauty and her extraordinary qualifications,

rendered more conspicuous by the greater lustre of her virtue, drew to her many suitors for marriage. But a mountain might sooner be moved than her resolution shaken. The prince of the West-Saxons waited on her with rich presents; but she refused to accept them or listen to his proposals, saying she had chosen the Lord Jesus, the Redeemer of mankind, for the Spouse of her {346} soul, and had devoted herself to his service in the state of virginity. But her greatest victory was over the insidious attempts of Werbode, a powerful, wicked knight of her father's court. The king was greatly indebted to the valor and services of this knight for his temporal prosperity, and entertained a particular affection for him. The knight, sensible of this, and being passionately fond of Wereburge, made use of all his interest with the king to obtain his consent to marry her, which was granted, on condition he could gain that of the royal virgin. Queen Ermenilde and her two sons, Wulfade and Rufin, were grievously afflicted at the news. These two princes were then upon their conversion to Christianity, and for this purpose resorted to the cell of St. Chad, bishop of Litchfield, under pretence of going a hunting; for the saint resided in a hermitage, situate in a forest. By him they were instructed in the faith, and baptized. Werbode, finding them an obstacle to his design, contrived their murder, for which he is said to have moved the father to give an order in a fit of passion, by showing him the young princes returning from the bishop, and incensing him against them by slanders: for the king was passionate, and had been likewise prevailed on by his perfidious minister to countenance and favor idolatry. Werbode died miserably soon after, and Wulfere no sooner heard that the murder was perpetrated but, stung with grief and remorse, he entered into himself, did great penance, and entirely gave himself up to the advice of his queen and St. Chad. He destroyed all the idols, converted their temples into churches, founded the abbey of Peterborough, and the priory of Stone, where the two martyrs were buried, and exceedingly propagated the worship of the true God, by his zealous endeavors and example.

Wereburge, seeing this perfect change in the disposition of her father, was no longer afraid to disclose to him her earnest desire of consecrating herself to God in a religious state of life. Finding him averse, and much grieved at the proposal, she pleaded her cause with so many tears, and urged the necessity of preparing for death in so pathetic a manner, that her request was granted. Her father even thanked God with great humility for so great a grace conferred on her, though not without many tears which such a sacrifice cost him. He conducted her in great state to Ely, attended by his whole court, and was met at the gate of the monastery by the royal abbess St. Audry, with her whole religious family in procession, singing holy hymns to God. Wereburge, falling on her knees, begged to be admitted in quality of a penitent. She obtained her request, and Te Deum was sung. She went through the

usual trials with great humility and patience, and with joy exchanged her rich coronet, purple, silks, and gold, for a poor veil and a coarse habit, and resigned herself into the hands of her superior, to live only to Christ. King Wulfere, his three brothers, and Egbright, or Egbert, king of Kent, and Adulph, king of the East-Angles, together with the great lords of their respective states, were present at these her solemn espousals with Christ,[1] and were entertained by Wulfere with a royal magnificence. The virgin here devoted herself to God with new fervor in all her actions, and made the exercises of obedience, prayer, contemplation, humility, and penance, her whole occupation, instead of that circle of vanities and amusements which employ the slaves of the world. King Wulfede dying in 675, was buried at Litchfield. Kenred, his son, being then too young to govern, his brother Ethelred succeeded him. St. Ermenilde was no sooner at liberty, but she took the religious veil at Ely, under her mother, St. Sexburge, at whose death she was chosen third abbess, and honored in England among the saints on the 13th of February. Her daughter, St. Wereburge, at her {347} uncle king Ethelred's persuasion, left Ely to charge herself, at his request, with the superintendency of all the houses of religious women in his kingdom, that she might establish in them the observance of the most exact monastic discipline. By his liberality she founded those of Trentham in Staffordshire, of Hanbury, near Tutbury, in the county of Stafford, (not in the county of Huntingdon, as some mistake,) and of Wedon, one of the royal palaces in Northamptonshire. This king also founded the collegiate church of St. John Baptist, in the suburbs of West-Chester, and gave to St. Egwin the ground for the great abbey of Evesham; and after having reigned twenty-nine years, embraced the monastic state in his beloved monastery of Bardney, upon the river Witham, not far from Lincoln, of which he was afterwards chosen abbot. He resigned his crown to Kenred, his nephew, brother to our saint, having been chosen king only on account of the nonage of that prince. Kenred governed his realm with great prudence and piety, making it his study, by all the means in his power, to prevent and root out all manner of vice, and promote the knowledge and love of God. After a reign of five years, he recommended his subjects to God, took leave of them, to their inexpressible grief, left his crown to Coelred, his uncle's son, and, making a pilgrimage to Rome, there put on the monastic habit in 708, and persevered in great fervor till his happy death.

St. Wereburge, both by word and example, conducted to God the souls committed to her care. She was the most perfect model of meekness, humility, patience, and purity. Besides the church office, she recited every day the psalter on her knees, and, after matins, remained in the church in prayer, either prostrate on the ground or kneeling, till daylight, and often bathed in tears. She never took more than one repast in the day, and read with wonderful delight the lives of the fathers of

the desert. She foretold her death, visited all places under her care, and gave her last orders and exhortations. She prepared herself for her last hour by ardent invitations of her heavenly bridegroom, and languishing aspirations of divine love, in which she breathed forth her pure soul on the 3d of February, at Trentham, about the end of the seventh century. Her body, as she had desired, was interred at Hanbury. Nine years after, in 708, it was taken up in presence of king Coelred, his council, and many bishops, and being found entire and uncorrupt, was laid in a costly shrine on the 21st of June. In 875 her body was still entire; when, for fear of the Danish pirates, who were advanced as far as Repton, in the county of Derby, a royal seat (not Ripon, as Guthrie mistakes) within six miles of Hanbury, (in the county of Stafford,) her shrine was carried to West-Chester, in the reign of king Alfred, who, marrying his daughter Elfreda to Ethelred, created him first earl of Mercia, after the extinction of its kings. This valiant earl built, and endowed with secular canonries, a stately church, as a repository for the relics of St. Wereburge, which afterwards became the cathedral. His lady rebuilt other churches, walled in the city, and fortified it with a strong castle against the Welsh.[2] The great kings, Athelstan and Edgar, devoutly visited and enriched the church of St. Wereburge. In the reign of St. Edward the Confessor, Leofrick, earl of Mercia, and his pious wife, Godithe, rebuilt many churches and monasteries in those parts, founded the abbeys of Leonence, near Hereford, also that of Coventry, which city this earl made free. At Chester they repaired the collegiate church of St. John, and out of their singular devotion to St. Wereburge, rebuilt her minster in a most stately {348} manner. William the Conqueror gave to his kinsman and most valiant knight, Hugh Lupus, the earldom of Chester, with the sovereign dignity of a palatinate, on condition he should win it. After having been thrice beaten and repulsed, he at last took the city, and divided the conquered lands of the country among his followers. In 1093, he removed the secular canons of St. Wereburge, and in their stead placed monks under an abbot, brought over from Bec in Normandy. Earl Richard, son and heir to Lupus, going in pilgrimage to St. Winefrid's at Holywell, attributed to the intercession of St. Wereburge his preservation from an army of Welshmen, who came with an intention to intercept him. In memory of which, his constable, William, gave to her church the village of Newton, and founded the abbey of Norton on the Dee, at the place where his army miraculously forded that great river to the succor of his master, which place is still called Constable Sondes, says Bradshaw. The same learned author relates, from the third book of the Passionary of the Abbey, many miraculous cures of the sick, and preservations of that city from the assaults of the Welsh, Danes, and Scots, and, in 1180, from a terrible fire, which threatened to consume the whole city, but was suddenly extinguished when the monks carried in procession the shrine of the virgin in devout prayer. Her body fell to dust soon after its

translation to Chester. These relics being scattered in the reign of Henry VIII., her shrine was converted into the episcopal throne in the same church, and remains in that condition to this day. This monument is of stone, ten feet high, embellished with thirty curious antique images of kings of Mercia and other princes, ancestors or relations of this saint. See Cooper's remarks on each.

Footnotes:

1. Some authors in Leland's Collectanea place her religious profession after the death of her father; but our account is supported by the authority of Bradshaw.
2. This noble lady, heiress of the great virtues of her royal father, rebuilt, after the death of her husband, the churches and towns of Stafford, Warwick, Tamworth, and Shrewsbury; and founded, besides some others, the great abbey of St. Peter's in Gloucester, which church she enriched with the relics of St. Oswalk, king and martyr, and in which she herself was buried. See Bradshaw, Dugdale, Launden.

ST. MARGARET SURNAMED OF ENGLAND, V.

HER body is preserved entire, and resorted to with great devotion, in the church of the Cistercian nuns of Seauve Benoite,[1] in the diocese of Puy, is Velay, eight leagues from that city toward Lyons. The brothers of Sainte Marthe, in the old edition of Gallia Christiana,[2] and Dom Besunier, the Maurist monk,[3] confirm the tradition of the place, that she was an English woman, and that her shrine is famous for miracles. Yet her life in old French, (a manuscript copy of which is preserved by the Jesuits of Clermont college, in Paris, with remarks of F. Peter Francis Chifflet,) tells us that she was by birth a noble Hungarian. Her mother, probably at least of English extraction, after the death of her husband, took her with her on a pilgrimage to Jerusalem; and both led a very penitential religious life, first in that city, and afterwards at Bethlehem. St. Margaret having buried her mother in that country, made a pilgrimage to Montserrat, in Spain, and afterwards to our Lady's, at Puy in Velay. Then she retired to the Cistercian nunnery of Seauve Benoite,[4] where she happily ended her mortal course in the twelfth century. See Gallia Christ. Nova in Dioec. Aniciensi seu Podiensi, t. 2, p. 777.

Footnotes:

1. Sylva Benedicta.
2. Gallia Christ. vetus, t. 4, p. 828.
3. Recueil Hist. des Abbayes de France, t. 1, p. 314.
4. This St. Margarey perhaps never professed the Cistercian order. At least Henriquez, in the annals of that order, speak only of one Margaret, and English woman, whose brother Thomas was banished by

Henry II. among the friends and relations of St. Thomas of Canterbury. By this brother's advice she made her profession in the Cistercian nunnery at Laon, where she died in odor of sanctity in 1192. See Henriquez ad eum annum.

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FEBRUARY IV.

SAINT ANDREW CORSINI

BISHOP AND CONFESSOR.

From his two original lives, written, the one by a disciple, the other by Peter Andrew Castagna, a friar of his Order, one hundred years after his death. See the same compiled in Latin by Francis Venturius bishop of San-Severo, printed at Rome in 1620, in quarto, and abridged by the elegant Jesuit Maffei.

A.D. 1373.

THIS saint at his baptism was called Andrew, from the apostle of that name, on whose festival he was born in Florence, in 1302. The family of the Corsini was then one of the most illustrious of that commonwealth. This child was the fruit of the prayers of his pious parents, who consecrated him by vow to God before his birth. But notwithstanding the care his parents took to instil good principles into him, he spent the first part of his youth in vice and extravagance, in the company of such as were as wicked as himself. His devout mother Peregrina never ceased weeping and praying for his conversion, and one day said to him, with many sighs, in the bitterness of her grief: "I see you are the wolf I saw in my sleep;" giving him to understand, that when with child of him she had dreamed she was brought to bed of a wolf, which running into a church, was turned into a lamb. She added, that she and her husband had in a particular manner devoted him, while in the womb, to the service of God, under the protection of the blessed Virgin; and that in consequence of his being born not for them, nor for the world, but for God, a very different kind of life from what he led was expected from him. This discourse made so strong an impression on his heart, that he went immediately to the church of the Carmelite friars, and having prayed there for some time with great fervor before the altar of our Lady, he was so touched by God, that he took a resolution upon the spot to return no more to his father's house, but to embrace the religious state of life professed in that convent. He was readily admitted, in the year 1318, and after a novitiate of a year and some months, during which he

eluded the artifices of his worldly companions, and resolutely rejected the solicitations of an uncle who sought to draw him back into the world, he made his solemn profession. He never departed from the first fervor of his conversion. He strenuously labored to subdue his passions by extreme humiliations, obedience even to the last person in the house, by silence and prayer; and his superiors employed him in the meanest offices, often in washing the dishes in the scullery. The progress he made in learning, particularly in the holy scriptures and in divinity, was very great. In the year 1328 he was ordained priest; but to prevent the music and feast which his family had prepared, according to custom, for the day on which he was to say his first mass, he privately withdrew to a little convent seven miles out of town, where he offered, unknown, his first-fruits to God, with wonderful recollection and devotion. After some time employed in preaching at Florence, he was sent to Paris, where he studied three years, and took some degrees. He prosecuted his studies some time at Avignon, with his uncle, cardinal Corsini; and in 1332, returning to Florence, was chosen prior of that convent by a provincial chapter. God honored his extraordinary {350} virtue with the gifts of prophecy and miracles; and the astonishing fruits of his example and zealous preaching made him be looked upon as a second apostle of his country. Among other miracles and conquests of hardened souls, was the conversion of his cousin John Corsini, an infamous gamester; and the miraculous cure of an ulcer in his neck.

The bishop of Fiesoli, a town three miles from Florence, being dead, the chapter unanimously chose our saint to fill up the vacant see. Being informed of their proceedings, he hid himself, and remained so long concealed that the canons, despairing to find him, were going to proceed to a second election; when, by a particular direction of divine providence, he was discovered by a child. Being consecrated bishop in the beginning of the year 1360, he redoubled his former austerities. To his hair-shirt he added an iron girdle. He daily said the seven penitential psalms and the litany of the saints, and gave himself a severe discipline while he recited the litany. His bed was of vine-branches strewed on the floor. All his time was taken up in prayer or in his functions. Holy meditation and reading the scriptures he called his recreation from his labors. He avoided discourse with women as much as possible, and would never listen to flatterers or informers. His tenderness and care of the poor were incredible, and he had a particular regard for the bashful among them, that is, such as were ashamed to make known their distress: these he was diligent in seeking out, and assisted them with all possible secrecy. By an excellent talent for composing differences and dissensions, he never failed to reconcile persons at variance, and to appease all seditions that happened in his time, either at Fiesoli, or at Florence. Urban V., on this account, sent him vested with legatine power to Bologna, where the nobility and people

were miserably divided. He happily pacified them, and their union continued during the remainder of his life. He was accustomed every Thursday to wash, with singular charity and humility, the feet of the poor: one excused himself, alleging that his feet were full of ulcers and corruption; the saint insisted upon washing them notwithstanding, and they were immediately healed. In imitation of St. Gregory the Great, he kept a list of the names of all the poor, and furnished them all with allowances. He never dismissed any without an alms, for which purpose he once miraculously multiplied bread. He was taken ill while he was singing high mass on Christmas-night, in the year 1372. His fever increasing, he gave up his happy soul to God with a surprising joy and tranquillity, on the 6th of January, 1373, being seventy-one years and five weeks old, having been twelve years bishop. He was honored with many miracles, and immediately canonized by the voice of the people. The state of Florence has often sensibly experienced his powerful intercession. Pope Eugenius IV. allowed his relics to be exposed to public veneration. He was canonized by Urban VIII. in 1629. His festival was transferred to the 4th of February. Clement XII. being of this family, in conjunction with his nephew, the marquis of Corsini, sumptuously adorned the chapel of the Carmelite friars' church in Florence, in which the saint's body is kept. He also built and endowed a magnificent independent chapel in the great church of St. John Lateran, under the name of this his patron, in which the corpse of that pope is interred.

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The example of all the saints confirms the fundamental maxim of our divine Redeemer, that the foundation of all solid virtue and of true sanctity, is to be laid by subduing the passions and dying to ourselves. Pride, sensuality, covetousness, and every vice must be rooted out of the heart, the senses must be mortified, the inconstancy of the mind must be settled, and its inclination to roving and dissipation fixed by recollection, and all depraved {351} affections curbed. Both in cloisters and in the world, many Christians take pains to become virtuous by multiplying religious practices, yet lose in a great measure the fruit of their labors, because they never study with their whole hearts to die to themselves. So long as self-love reigns in their souls, almost without control, this will often blind and deceive them, and will easily infect even their good works, and their devotion will be liable to a thousand illusions, and always very imperfect. Hence religious persons, after many years spent in the rigorous observance of their rule, still fail upon the least trial or contradiction which thwarts their favorite inclination, and are stopped in their spiritual progress as it were by every grain of sand in their way: their whole life they crawl like base insects in the mire of their imperfections, whereas if

they studied once in good earnest to curb sensuality and to renounce their own lights, their own will, and the inordinate love of themselves, difficulties would disappear before them, and they would in a short time arrive at the perfection of true virtue, and enjoy the liberty of the children of God, and his interior peace, the true road to which is only humility, meekness, and perfect self-denial. Did we know the treasure and happiness which this would procure us, we should, in imitation of the ancient holy monks, desire to meet with superiors who would exercise us by the severest trials, and think ourselves most obliged to those who apply the strongest remedies to purge and cure our sick souls.

SS. PHILEAS, MM.

BISHOP OF THMUIS, AND PHILOROMUS.

PHILEAS was a rich nobleman of Thmuis[1] in Egypt, very eloquent and learned. Being converted to the faith, he was chosen bishop of that city; but was taken and carried prisoner to Alexandria by the persecutors, under the successors of Dioclesian. Eusebius has preserved part of a letter which he wrote in his dungeon, and sent to his flock to comfort and encourage them.[2] Describing the sufferings of his fellow confessors at Alexandria, he says that every one had full liberty allowed to insult, strike, and beat them with rods, whips, or clubs. Some of the confessors, with their hands behind their backs, were tied to pillars, their bodies stretched out with engines, and their sides, belly, thighs, legs, and cheeks, hideously torn with iron hooks: others were hung by one hand, suffering excessive pain by the stretching of their joints: others hung by both hands, their bodies being drawn down. The governor thought no treatment too bad for Christians. Some expired on the racks; others expired soon after they were taken down: others were laid on their backs in the dungeons, with their legs stretched out in the wooden stocks to the fourth hole, &c. Culcian, who had been prefect of Thebais, was then governor of all Egypt, under the tyrant Maximinus, but afterwards lost his head in 313, by the order of Licinius. We have a long interrogatory of St. Phileas before him from the presidial registers. Culcian, after many other things, asked him, "Was Christ God?" The saint answered, "Yes;" and alleged his miracles as a proof of his divinity. The governor professed a great regard for his quality and merit, and said: "If you were in misery, or necessity, you should be {352} dispatched without more ado; but as you have riches and estates sufficient not only for yourself and family, but for the maintenance almost of a whole province, I pity you, and will do all in my power to save you." The counsellors and lawyers, desirous also of saving him, said: "He had already sacrificed in the Phrontisterium, (or academy for the exercises of literature.*)" Phileas cried out: "I have not by any immolation; but say barely that I have sacrificed, and you

will say no more than the truth." Having been confined there some time, he might perhaps have said mass in that place.[3]

His wife, children, brother, and other relations, persons of distinction, and Pagans, were present at the trial. The governor, hoping to overcome him by tenderness, said:--"See how sorrowful your wife stands with her eyes fixed upon you." Phileas replied: "Jesus Christ, the Saviour of souls, calls me to his glory: and he can also, if he pleases, call my wife." The counsellors, out of compassion, said to the judge: "Phileas begs a delay." Culcian said to him: "I grant it you most willingly, that you may consider what to do." Phileas replied: "I have considered, and it is my unchangeable resolution to die for Jesus Christ." Then all the counsellors, the emperor's lieutenant, who was the first magistrate of the city, all the other officers of justice, and his relations, fell down together at his feet, embracing his knees, and conjuring him to have compassion on his disconsolate family, and not to abandon his children in their tender years, while his presence was absolutely necessary for them. But he, like a rock unshaken by the impetuous waves that dash against it, stood unmoved; and raising his heart to God, protested aloud that he owned no other kindred but the apostles and martyrs. Philoromus, a noble Christian, was present: he was a tribune or colonel, and the emperor's treasurer-general in Alexandria, and had his tribunal in the city, where he sat every day hearing and judging causes, attended by many officers in great state. Admiring the prudence and inflexible courage of Phileas, and moved with indignation against his adversaries, he cried out to them: "Why strive ye to overcome this brave man, and to make him, by an impious compliance with men, renounce God? Do not you see that, contemplating the glory of heaven, he makes no account of earthly things?" This speech drew upon him the indignation of the whole assembly, who in rage demanded that both might be condemned to die. To which the judge readily assented.

As they were led out to execution, the brother of Phileas, who was a judge, said to the governor: "Phileas desires his pardon." Culcian there fore called him back, and asked him if it was true. He answered: "No; God forbid. Do not listen to this unhappy man. Far from desiring the reversion of my sentence, I think myself much obliged to the emperors, to you, and to your court: for by your means I become coheir with Christ, and shall enter this very day into the possession of his kingdom." Hereupon he was remanded to the place of execution, where having made his prayer aloud, and exhorted the faithful to constancy and perseverance, he was beheaded with Philoromus. The exact time of their martyrdom is not known, but it happened between the years 306 and 312. Their names stand in the ancient martyrologies. See Eusebius, Hist. l. 8, c. 9. St. Hier. in Catal. in Philea; and their original beautiful acts, published by Combefis, Henschenius, and Ruinart.

Footnotes:

1. Thmuis, capital of the Nomos, or district of Mendes, is called, by Strata, Mendes: which word in the Egyptian tongue signifies a goat, Pan being there worshipped with extraordinary superstition under the figure of a goat. This city was anciently one of the largest and richest in Egypt, as Amm. Marcellinus (l. 22) testifies; but is now reduced to the condition of a mean village, and called Themoi, or rather Them{o}wia. See Le Quien. Oriens Christ. t. 2. p. 53{}
2. Eus. Hist. l. 8, c. 10, p. 302.
3. See Tillemont and Ceillier.

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ST. GILBERT, A.

FOUNDER OF THE GILBERTINS

HE was born at Sempringham in Lincolnshire, and, after a clerical education, was ordained priest by the bishop of Lincoln. For some time he taught a free-school, training up youth in regular exercises of piety and learning. The advowson of the parsonages of Sempringham and Tirington being the right of his father, he was presented by him to those united livings, in 1123. He gave all the revenues of them to the poor, except a small sum for bare necessaries, which he reserved out of the first living. By his care his parishioners seemed to lead the lives of religious men, and were known to be of his flock, by their conversation, wherever they went. He gave a rule to seven holy virgins, who lived in strict enclosure in a house adjoining to the wall of his parish church of St. Andrew at Sempringham, and another afterwards to a community of men, who desired to live under his direction. The latter was drawn from the rule of the canon regulars; but that given to his nuns, from St. Bennet's: but to both he added many particular constitutions. Such was the origin of the Order of the Gilbertins, the approbation of which he procured from pope Eugenius III. At length he entered the Order himself, but resigned the government of it some time before his death, when he lost his sight. His diet was chiefly roots and pulse, and so sparing, that others wondered how he could subsist. He had always at table a dish which he called, The plate of the Lord Jesus, in which he put all that was best of what was served up; and this was for the poor. He always wore a hair shirt, took his short rest sitting, and spent great part of the night in prayer. In this, his favorite exercise, his soul found those wings on which she continually soared to God. During the exile of St. Thomas of Canterbury, he and the other superiors of his Order were accused of having sent him succors abroad. The charge was false: yet the saint chose rather to suffer imprisonment and the

danger of the suppression of his Order, than to deny it, lest he should seem to condemn what would have been good and just. He departed to our Lord on the 3d of February, 1190, being one hundred and six years old. Miracles wrought at his tomb were examined and approved by Hubert, archbishop of Canterbury, and the commissioners of pope Innocent III. in 1201, and he was canonized by that pope the year following. The Statutes of the Gilbertins, and Exhortations to his Brethren, are ascribed to him. See his life by a contemporary writer, in Dugdale's Monasticon, t. 2, p. 696; and the same in Henschenius, with another from Capgrave of the same age. See also, Harpsfield, Hist. Angl. cent. 12, c. 37. De Visch, Bibl. Cisterc. Henschenius, p. 567. Helyot, &c.

ST. JANE, JOAN, OR JOANNA OF VALOIS,

QUEEN OF FRANCE.

SHE was daughter of king Louis XI. and Charlotte of Savoy, born to 1464. Her low stature and deformed body rendered her the object of her father's aversion, who, notwithstanding, married her to Louis duke of Orleans, his cousin-german, in 1476. She obtained his life of her brother, Charles VIII., who had resolved to put him to death for rebellion. Yet {354} nothing could conquer his antipathy against her, from which she suffered every thing with patience, making exercises of piety her chief occupation and comfort. Her husband coming to the crown of France in 1498, under the name of Louis XII., having in view an advantageous match with Anne, the heiress of Brittany, and the late king's widow, alleging also the nullity of his marriage with Jane, chiefly on account of his being forced to it by Louis XI., applied to pope Alexander VI. for commissaries to examine the matter according to law. These having taken cognizance of the affair, declared the marriage void; nor did Jane make any opposition to the divorce, but rejoiced to see herself at liberty, and in a condition to serve God in a state of greater perfection, and attended with fewer impediments in his service. She therefore meekly acquiesced in the sentence, and the king, pleased at her submission, gave her the duchy of Berry, besides Pontoise and other townships. She resided at Bourges, wore only sackcloth, and addicted herself entirely to the exercises of mortification and prayer, and to works of charity, in which she employed all her great revenues. By the assistance of her confessarius, a virtuous Franciscan friar, called Gabriel Maria, as he always signed his name, she instituted, in 1500, the Order of nuns of the Annunciation of the Blessed Virgin.[1] It was approved by Julius II., Leo X., Paul V., and Gregory XV. The nuns wear a black veil, a white cloak, a red scapular, and a brown habit with a cross, and a cord for a girdle. The superioress is only called Ancelle, or servant, for humility. St. Jane took the habit herself in 1504, but died on the 4th of February, 1505. The Huguenots burned her

remains at Bourges, in 1562.[2] She was canonized by Clement XII. in 1738, but had been venerated at Bourges from the time of her death. See the brief of Benedict XIV., concerning her immemorial veneration, t. 2, de Canoniz. l. 2, c. 24, p. 296. Bullarii, t. 16, p. 104, and Helyot, Hist. des Ord. Rel. t. 7, p. 339. Also, Henschenius, p. 575. Chatelain's Notes on the Mart. Her life, compiled by Andrew Fremiot, archbishop of Bourges; by Hilarion de Coste, of the Order of Minims, among his illustrious ladies; another printed by the order of Doni d'Attichi, bishop of Autun, in 1656, (who had from his youth professed the same Order of the Minims, of which he wrote the Annals, and a History of the French Cardinals.) See also, on St. Jane, Godeau, Eloges des Princesses, &c.

Footnotes:

1. The imitation of the ten principal virtues, of which the mysteries of the Blessed Virgin, honored by the Church in her yearly festivals, furnish perfect models, is the peculiar end of this religious institute, which takes its name from the first and principal of the joyful mysteries of the mother of God. These nuns wear a gray habit with a red scapular, with a gold cross (or of silver gilt) hanging before their breast, and a gold ring on one of their fingers. A noble Genoese widow, called Mary Victoria Fornaro, instituted in 1604 another Order of the same title, called of the Celestial Annunciades, *Annuntiatae Coelestinæ*. As an emblem of heaven, their habit is white, with a blue mantle to represent the azure of the heavens. The most rigorous poverty, and a total separation from the world, are prescribed. The religious are only allowed to speak to externs six times in a year, and then only to near relations, the men to those of the first, the women to those of the first and second degree. See the life of ven. Mary Victoria Fornaro, by F. Ambrose Spinola, Jesuit; and Hist. des Ordres Relig. t. 4, p. 297.
2. See Henschenius, p. 578.

ST. ISIDORE OF PELUSIUM.

HE was a monk from his youth, and became superior of a monastery in the neighborhood of that city, in the fifth age. Facundus and Suidas assure us that he was promoted to the dignity of priest. He was looked upon as a living rule of religious perfection, and treated by his patriarch, St. Cyril, and the other prelates of his time, as their father. He chose St. Chrysostom for his model. We have still extant two thousand and twelve of his letters, abounding with excellent instructions of piety, and with theological {355} and critical learning. They are concise, and the style natural, very elegant, agreeable, full of fire and penetration. Possevin laments that they are not in use as a classic author for the Greek

language. His prudence, undaunted zeal, profound humility, ardent love of God, and other virtues, shine admirably in them. He died about the year 449. See Photius, Bibl. Cod. 232 and 228. Tillem. t. 15, p. 97. Bolland. 4 Feb, p. 468.

ST. REMBERT, ARCHBISHOP OF BREMEN, C.

HE was a native of Flanders, near Bruges, and a monk in the neighboring monastery of Turholt. St. Anscharius called him to his assistance in his missionary labors, and in his last sickness recommended him for his successor, saying: "Rembert is more worthy to be archbishop, than I to discharge the office of his deacon." After his death, in 865, St. Rembert was unanimously chosen archbishop of Hamburg and Bremen, and superintended all the churches of Sweden, Denmark, and the Lower Germany, finishing the work of their conversion. He also began the conversion of the Sclavi and the Vandals, now called Brandenburgers. He sold the sacred vessels to redeem captives from the Normans; and gave the horse on which he was riding for the ransom of a virgin taken by the Sclavi. He was most careful never to lose a moment of time from serious duties and prayer, and never to interrupt the attention of his mind to God in his exterior functions. He died on the 11th of June, in 888, but is commemorated in the Roman Martyrology on the 4th of February, the day on which he was chosen archbishop. His life of St. Anscharius is admired, both for the author's accuracy and piety, and for the elegance and correctness of the composition. His letter to Walburge, first abbess of Nienherse, is a pathetic exhortation to humility and virginity. The see of Hamburg being united to Bremen by St. Anscharius, this became the metropolitan church of all the north of Germany: but the city becoming Lutheran, expelled the archbishop in the reign of Charles V. This see and that of Ferden were secularized and yielded to the Swedes by the treaty of Westphalia, in 1648. See his life written soon after his death, in Henschenius, p. 555. Mabillon, Act. Bened., &c.

ST. MODAN, ABBOT IN SCOTLAND, C.

DRYBURGH, situated near Mailros, was anciently one of the most famous monasteries in Scotland: in this house of saints, Modan dedicated himself to God, about the year 522. Being persuaded that Christian perfection is to be attained by holy prayer and contemplation, and by a close union of our souls with God, he gave six or seven hours every day to prayer, and moreover seasoned with it all his other actions and employments. A spirit of prayer is founded in the purity of the affections, the fruit of self-denial, humility, and obedience. Hence proceeded the ardor with which our saint studied to crucify his flesh and senses by the practice of the greatest austerities, to place himself beneath all creatures by the most profound and sincere humility, and in

all things to subject his will to that of his superiors with such an astonishing readiness and cheerfulness, that they unanimously declared they never saw any one so perfectly divested of all self-will, and dead to himself, as Modan. The abbacy falling vacant, he was raised against his will to that dignity. In this charge, his conduct was a clear proof of the well-known maxim, that no man possesses the art of governing {356} others well, unless he is perfectly master of that of obeying. His inflexible firmness, in maintaining every point of monastic discipline, was tempered by the most winning sweetness and charity, and an unalterable calmness and meekness. Such, moreover, was his prudence, and such the unction of his words in instructing or reproofing others, that his precepts and very reprimands gave pleasure, gained all hearts, and inspired the love, and communicated the spirit of every duty. He preached the faith at Stirling, and in other places near the Forth, especially at Falkirk; but frequently interrupted his apostolic employments to retire among the craggy mountains of Dunbarton, where he usually spent thirty or forty days at once in the heavenly exercises of devout contemplation, in which he enjoyed a kind of anticipation or foretaste of the delights in which consists the happiness of the blessed. He died in his retirement near Alclud, (a fortress on the river Cluid,) since called Dunbritton, now Dunbarton. His death is usually placed in the seventh century, though some think he flourished later. His relics were kept with singular veneration in a famous church of his name at Rosneith. He is also titular saint of the great church at Stirling, and honored particularly at Dunbarton and Falkirk. See Hector Boetius, Lesley, King, in his Calendar, the Breviary of Aberdeen, and the Chronicle of Scone: also Bollandus, p. 497.

ST. JOSEPH OF LEONISSA, C.

THIS saint was born to 1556, at Leonissa a small town near Otricoli, in the ecclesiastical state, and at eighteen years of age made his profession among the Capuchin friars, in the place of his birth, taking the name of Joseph; for before he was called Eufrañius. He was always mild, humble, chaste, patient, charitable, mortified, and obedient to an heroic degree: with the utmost fervor, and on the most perfect motive of religion, he endeavored to glorify God in all his actions. Three days in the week he usually took no other sustenance than bread and water, and passed several Lents in the year after the same manner. His bed was hard boards, with the trunk of a vine for his pillow. The love of injuries, contumelies, and humiliations, made him find in them his greatest joy. He looked upon himself as the basest of sinners, and said, that indeed God by his infinite mercy had preserved him from grievous crimes; but that by his sloth, ingratitude, and infidelity to the divine grace, he deserved to have been abandoned by God above all creatures. By this humility and mortification he crucified in himself the _old man with his

deeds_, and prepared his soul for heavenly communications in prayer and contemplation, which was his assiduous exercise. The sufferings of Christ were the favorite and most ordinary object of his devotions. He usually preached with a crucifix in his hands, and the fire of his words kindled a flame in the hearts of his hearers and penitents. In 1587 he was sent by his superiors into Turkey, to labor as a missionary among the Christians at Pera, a suburb of Constantinople, He there encouraged and served the Christian galley-slaves with wonderful charity and fruit, especially during a violent pestilence, with which he himself was seized, but recovered. He converted many apostates, one of whom was a bashaw. By preaching the faith to the Mahometans he incurred the utmost severity of the Turkish laws, was twice imprisoned, and the second time condemned to a cruel death. He was hung on a gibbet by one hand, which was fastened by a chain, and pierced with a sharp hook at the end of the chain; and by one foot in the same manner. Having been some time on {357} the gibbet, he was released,[1] and the sentence of death was changed by the sultan into banishment. Wherefore, embarking for Italy, he landed at Venice; and after two years' absence arrived at Leonissa. He resumed his apostolic labors in his Own country with extraordinary zeal, and an uncommon benediction from heaven. To complete his sacrifice, he suffered very much towards the end of his life from a painful cancer, to extirpate which he underwent two incisions without the least groan or complaint, only repeating: "Holy Mary, pray for us miserable afflicted sinners:" and holding all the while a crucifix to his hand, on which he fixed his eyes. When some said, before the operation, that he ought to be bound or held, he pointed to the crucifix, saying: "This is the strongest band: this will hold me unmoved better than any cords could do." The operation proving unsuccessful, the saint happily expired, on the 4th day of February, in 1612, being fifty-eight years old. His name was inserted in the Roman Martyrology on the 4th of February. See the history of his miracles in the acts of his beatification, which ceremony was performed by Clement XII. in 1737, and in those of his canonization by Benedict XIV. in 1746. Acta Canonizationis 5 Sanctorum, viz. Fidelis a Sigmaringa, M. Camilli de Lelia, Petri Regalati, Josephi a Leonissa, and Catharinæa de Riccis, a Benedicto XIV., an. 1746, printed at Rome an. 1749, pp. 11, 85, and the bull for his canonization, p. 558. Also Bolland. t. 15, p. 127.

Footnotes:

1. Some say he was released by an angel, after hanging three days, but this circumstance is not mentioned by Benedict XIV., in the decree for his canonization, p. 559.

FEBRUARY V.

ST. AGATHA, VIRGIN AND MARTYR.

We have her panegyrics by St. Aldhelm, in the seventh, and St. Methodius, patriarch of Constantinople, in the ninth, centuries; also a hymn in her honor among the poems of pope Damasus, and another by St. Isidore of Seville, in Bollandus, p. 596. The Greeks have interpolated her acts, but those in Latin are very ancient. They are abridged by Tillemont, t. 3, p. 409. See also Rocci Pyrrho, in Sicilia Sacra on Palermo, Catana, and Malta.

A. D 251.

THE cities of Palermo and Catana, in Sicily, dispute the honor of her birth: but they do much better who, by copying her virtues, and claiming her patronage, strive to become her fellow-citizens in heaven. It is agreed that she received the crown of martyrdom at Catana, in the persecution of Decius, in the third consulship of that prince, in the year of our Lord 251. She was of a rich and illustrious family, and having been consecrated to God from her tender years, triumphed over many assaults upon her chastity. Quintianus, a man of consular dignity, bent on gratifying both his lust and avarice, imagined he should easily compass his wicked designs on Agatha's person and estate, by means of the emperor's edict against the Christians. He therefore caused her to be apprehended and brought before him at Catana. Seeing herself in the hands of the persecutors, she made this prayer: "Jesus Christ, Lord of all things, you see my heart, you know my desire: possess alone all that I am. I am your sheep, make me worthy to overcome the devil." She wept, and prayed for courage and strength all the way she {358} went. On her appearance, Quintianus gave orders for her being put into the hands of Aphrodisia, a most wicked woman, who with six daughters, all prostitutes, kept a common stew. The saint suffered in this infamous place, assaults and stratagems against her virtue, infinitely more terrible to her than any tortures or death itself. But placing her confidence in God, she never ceased with sighs and most earnest tears to implore his protection, and by it was an overmatch for all their hellish attempts, the whole month she was there. Quintianus being informed of her constancy after thirty days, ordered her to be brought before him. The virgin, in her first interrogatory, told him, that to be a servant of Jesus Christ was the most illustrious nobility, and true liberty. The judge, offended at her resolute answers, commanded her to be buffeted, and led to prison. She entered it with great joy, recommending her future conflict to God. The next day she was arraigned a second time at the tribunal, and answered with equal constancy that Jesus Christ was her life and her salvation. Quintianus then ordered her to be stretched on the rack, which torment was usually accompanied with stripes, the tearing of the sides with iron hooks, and burning them with torches or

matches. The governor, enraged to see her suffer all this with cheerfulness, commanded her breast to be tortured, and afterwards to be cut off. At which she made him this reproach: "Cruel tyrant, do you not blush to torture this part of my body, you that sucked the breasts of a woman yourself?" He remanded her to prison with a severe order, that neither salves nor food should be allowed her. But God would be himself her physician, and the apostle St. Peter in a vision comforted her, healed all her wounds, and filled her dungeon with a heavenly light. Quintianus, four days after, not the least moved at the miraculous cure of her wounds, caused her to be rolled naked over live coals mixed with broken potsherds. Being carried back to prison, she made this prayer: "Lord, my Creator, you have ever protected me from the cradle. You have taken from me the love of the world, and given me patience to suffer: receive now my soul." After which words she sweetly gave up the ghost. Her name is inserted in the canon of the mass, in the calendar of Carthage, as ancient as the year 530, and in all martyrologies of the Latins and Greeks. Pope Symmachus built a church in Rome on the Aurelian way, under her name, about the year 500, which is fallen to decay.[1] St. Gregory the Great enriched a church which he purged from the Arian impiety, with her relics,[2] which it still possesses. This church had been rebuilt in her honor by Ricimer, general of the western empire, in 460. Gregory II. built another famous church at Rome, under her invocation, in 726, which Clement VIII. gave to the congregation of the Christian doctrine. St. Gregory the Great[3] ordered some of her relics to be placed in the church of the monastery of St. Stephen, in the Isle of Capreæ, now Capri. The chief part, which remained at Catana, was carried to Constantinople by the Greek general, who drove the Saracens out of Sicily about the year 1040: these were brought back to Catana in 1127, a relation of which translation, written by Mauritius, who was then bishop, is recorded by Rocci Pyrrho, and Bollandus.[4] The same authors relate in what manner the torrent of burning sulphur and stones which issue from mount Ætna, in great eruptions, was several times averted from the walls of Catana by the veil of St. Agatha, (taken out of her tomb,) which was carried in procession. Also that through her intercession, Malta (where she is honored as patroness of the island) was preserved from the Turks who invaded it in 1551. Small portions of relics of St. Agatha are said to be distributed in many places.

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The perfect purity of intention by which St. Agatha was entirely dead to the world and herself, and sought only to please God, is the circumstance which sanctified her sufferings, and rendered her sacrifice complete. The least cross which we bear, the least action which we

perform in this disposition, will be a great holocaust, and a most acceptable offering. We have frequently something to suffer--sometimes an aching pain in the body, at other times some trouble of mind, often some disappointment, some humbling rebuke, or reproach, or the like. If we only bear these trials with patience when others are witnesses, or if we often speak of them, or are fretful under them, or if we bear patiently public affronts or great trials, yet sink under those which are trifling, and are sensible to small or secret injuries, it is evident that we have not attained to true purity of intention in our patience; that we are not dead to ourselves, and love not to disappear to the eyes of creatures, but court them, and take a secret complacency in things which appear great. We profess ourselves ready to die for Christ; yet cannot bear the least cross or humiliation. How agreeable to our divine spouse is the sacrifice of a soul which suffers in silence, desiring to have no other witness of her patience than God alone, who sends her trials; which shuns superiority and honors, but takes all care possible that no one knows the humility or modesty of such a refusal; which suffers humiliations, and seeks no comfort or reward but from God. This simplicity and purity of heart; this love of being hid in God, through Jesus Christ, is the perfection of all our sacrifices, and the complete victory over self-love, which it attacks and forces out of its strongest intrenchments: this says to Christ, with St. Agatha, "Possess alone all that I am."

Footnotes:

1. Fronteau Cal. p. 25.
2. Disi. l. 3, c. 30.
3. L. 1, ep. 52.
4. Feb. {}1, p. 647.

THE MARTYRS OF JAPAN.

See the triumph of the martyrs of Japan. by F. Trigault, from the year 1612 to 1640, the history of Japan, by F. Crasset, to the year 1658, and that by the learned F. Charlevoix in nine volumes: also the life of F. Spinola, &c.

THE empire of Japan, so called from one of the islands of which it is composed, was discovered by certain Portuguese merchants, about the year 1541. It is generally divided into several little kingdoms, all which obey one sovereign emperor. The capital cities are Meaco and Jedo. The manners of this people are the reverse of ours in many things. Their characteristic is pride, and an extravagant love of honor. They adore idols of grotesque shapes, by which they represent certain famous wicked ancestors: the chiefest are Amida and Xacha. Their priests are called Bonzas, and all obey the Jaco, or high-priest. St. Francis Xavier

arrived in Japan in 1549, baptized great numbers, and whole provinces received the faith. The great kings of Arima, Bungo, and Omura, sent a solemn embassy of obedience to pope Gregory XIII. in 1582: and in 1587 there were in Japan above two hundred thousand Christians, and among these several kings, princes, and bonzas, but in 1588, Cambacundono, the haughty emperor, having usurped the honors of a deity, commanded all the Jesuits to leave his dominions within six months: however, many remained there disguised. In 1593, the persecution was renewed, and several Japanese converts received the crown of martyrdom. The emperor Tagcosama, one of the proudest and most vicious of men, was worked up into rage and jealousy by a suspicion suggested by certain European merchants desirous of the monopoly of this trade, that the view of the missionaries in preaching the Christian faith was to facilitate the conquest of their country by the Portuguese or Spaniards. Three Jesuits and six Franciscans were crucified on a hill near Nangasaqui in 1597. The latter were partly Spaniards and partly Indians, and had at their head F. Peter Baptist, commissary of his Order, a native of Avila, in Spain. As to the Jesuits, one was Paul Michi, a noble Japanese and an eminent preacher, at that time thirty-three years old. The other two, John Gotto and James Kisai, were admitted into the Society in prison a little before they suffered. Several Japanese converts suffered with them. The martyrs were twenty-six in number, and among them were three boys who used to serve the friars at mass; two of them were fifteen years of age, and the third only twelve, yet each showed great joy and constancy in their sufferings. Of these martyrs, twenty-four had been brought to Meaco, where only a part of their left ears was cut off, by a mitigation of the sentence which had commanded the amputation of their noses and both ears. They were conducted through many towns and public places, their cheeks stained with blood, for a terror to others. When the twenty-six soldiers of Christ were arrived at the place of execution near Nangasaqui, they were allowed to make their confession to two Jesuits of the convent, in that town, and being fastened to crosses by cords and chains, about their arms and legs, and an iron collar about their necks, were raised into the air, the foot of each cross falling into a hole prepared for it in the ground. The crosses were planted in a row, about four feet asunder, and each martyr had an executioner near him with a spear ready to pierce his side, for such is the Japanese manner of crucifixion. As soon as all the crosses were planted, the executioners lifted up their lances, and at a signal given, all pierced the martyrs almost in the same instant; upon which they expired and went to receive the reward of their sufferings. Their blood and garments were procured by Christians, and miracles were wrought by them. Urban VIII. ranked them among the martyrs, and they are honored on the 5th of February, the day of their triumph. The rest of the missionaries were put on board a vessel, and carried out of the dominions, except twenty-eight priests, who stayed behind in disguise. Tagcosama dying,

ordered his body should not be burned, as was the custom in Japan, but preserved enshrined in his palace of Fuximi, that he might be worshipped among the gods under the title of the new god of war. The most stately temple in the empire was built to him, and his body deposited in it. The Jesuits returned soon after, and though the missionaries were only a hundred in number, they converted, in 1599, forty thousand, and in 1600, above thirty thousand, and built fifty churches; for the people were highly scandalized to see him worshipped as a god, whom they had remembered a most covetous, proud, and vicious tyrant. But in 1602, Cubosama renewed the bloody persecution, and many Japanese converts were beheaded, crucified, or burned. In 1614, new cruelties were exercised to overcome their constancy, as by bruising their feet between certain pieces of wood, cutting off or squeezing their limbs one after another, applying red-hot irons or slow fires, flaying off the skin of the fingers, putting burning coals to their hands, tearing off the flesh with pincers, or thrusting reeds into all parts of their bodies, and turning them about to tear their flesh, till they should say they would forsake their faith: all which, innumerable persons, even children, bore with invincible constancy till death. In 1616, Xogun succeeding his father Cubosama in the empire, surpassed him in cruelty. The most illustrious of these religious heroes was F. Charles Spinola. He was of a noble Genoese family, and entered the Society at Nola, while his uncle cardinal Spinola was bishop of that city. Out of zeal and a desire of martyrdom, he begged to be sent on the Japanese mission. He arrived there in 1602; labored many years in that mission, gained many to Christ, by his mildness, and lived in great austerity, for his usual food was only a little rice and {361} herbs. He suffered four years a most cruel imprisonment, during which, in burning fevers, he was not able to obtain of his keepers a drop of cold water out of meals: yet he wrote from his dungeon: "Father, how sweet and delightful is it to suffer for Jesus Christ! I have learned this better by experience than I am able to express, especially since we are in these dungeons where we fast continually. The strength of my body fails me, but my joy increases as I see death draw nearer. O what a happiness for me, if next Easter I shall sing the heavenly Alleluia in the company of the blessed!" In a long letter to his cousin Maximilian Spinola, he said: "O, if you had tasted the delights with which God tills the souls of those who serve him, and suffer for him, how would you contemn all that the world can promise! I now begin to be a disciple of Jesus Christ, since for his love I am in prison, where I suffer much. But I assure you, that when I am fainting with hunger, God hath fortified me by his sweet consolations, so that I have looked upon myself as well recompensed for his service. And though I were yet to pass many years in prison, the time would appear short, through the extreme desire which I feel of suffering for him, who even here so well repays our labors. Besides other sickness, I have been afflicted with a continual fever a hundred

days without any remedies or proper nourishment. All this time my heart was so full of joy, that it seemed to me too narrow to contain it. I have never felt any equal to it, and I thought myself at the gates of paradise." His joy was excessive at the news that he was condemned to be burnt alive, and he never ceased to thank God for so great a mercy, of which he owned himself unworthy. He was conducted from his last prison at Omura to Nangasaqui, where fifty martyrs suffered together on a hill within sight of that city-nine Jesuits, four Franciscans, and six Dominicans, the rest seculars: twenty-five were burned, the rest beheaded. The twenty-five stakes were fixed all in a row, and the martyrs tied to them. Fire was set to the end of the pile of wood twenty-five feet from the martyrs, and gradually approached them, two hours before it reached them. F. Spinola stood unmoved, with his eyes lifted up towards heaven, till the cords which tied him being burnt, he fell into the flames, and was consumed, on the 2d of September, in 1622, being fifty-eight years old. Many others, especially Jesuits, suffered variously, being either burnt at slow fires, crucified, beheaded, or thrown into a burning mountain, or hung with their heads downward in pits, which cruel torment usually put an end to their lives in three or four days. In 1639, the Portuguese and all other Europeans, except the Dutch, were forbid to enter Japan, even for trade; the very ambassadors which the Portuguese sent thither were beheaded. In 1642, five Jesuits landed secretly in Japan, but were soon discovered, and after cruel tortures were hung in pits till they expired. Thus hath Japan encouraged the church militant, and filled the triumphant with glorious martyrs: though only the first-mentioned have as yet been publicly declared such by the holy See, who are mentioned in the new edition of the Roman Martyrology published by Benedict XIV. in 1749.

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APPENDIX

ON

THE MARTYRS OF CHINA.

THE devil set all his engines to work, that he might detain in his captivity those great nations, which, by the inscrutable judgments of God, lay yet buried in the night of infidelity, and by their vicious habits and prejudices had almost extinguished the law written in their breast by their Creator. The pure light of the gospel sufficed to dispel the dark clouds of idolatry by its own brightness; but the passions of men were not to be subdued but by the omnipotent hand of Him who promised that his holy faith and salvation should be propagated throughout all nations. All the machinations of hell were not able to

defeat the divine mercy, not even by the scandal of those false Christians, whom jealousy, covetousness, and the spirit of the world blinded and seared to every feeling, not only of religion, but even of humanity. Religious missionaries, filled with the spirit of the apostles, and armed with the power of God, baffled obstacles which seemed insurmountable to flesh and blood; and by their zeal, charity, patience, humility, meekness, mortification, and invincible courage, triumphantly planted the standard of the cross in a world heretofore unknown to us, and but lately discovered, not by blind chance, but for these great purposes of divine providence.

It appears from the Chinese annals, in F. Du Halde's History of China, that this vast empire is the most ancient in the world. Mr. Shuckford (B. 1, 2, 6) thinks, that their first, king, Fo-hi, was Noah himself, whom he imagines to have settled here soon after the deluge. Mr. Swinton, in the twentieth tome of the Universal History, justly censures this conjecture, and rejects the first dynasty of the Chinese history; which Mr. Jackson in his chronology, with others, vindicates. We must own that the Chinese annals are unanimous in asserting this first dynasty, whatever some have, by mistake, wrote against it; and this antiquity agrees very well with the chronology of the Septuagint, or that of the Samaritan Pentateuch, one of which several learned men seem at present much inclined to embrace. As for this notion that the Chinese are originally an Egyptian colony, and that their first dynasty is borrowed from the latter; notwithstanding my great personal respect for the worthy author of that system, it stands in need of proofs founded in facts, not in conjectures. A little acquaintance with languages shows, that we frequently find in certain words and circumstances a surprising analogy, in some things, between several words or customs of the most disparate languages and manners of very distant countries: several Persian words are the same in English, and it would be as plausible a system to advance that one of these nations was a colony of the other. From such circumstances it only results, that all nations have one common original. Allowing therefore the Chinese an antiquity of which they are infinitely jealous, Fo-hi was perhaps either Sem himself, or one that lived very soon after the flood, from whom this empire derives its origin. Confucius was the great philosopher of this people, who drew up the plan of their laws and religion. He is thought to have flourished about the time of king Solomon, or not much later. He was of royal extraction, and a man of severe morals. His writings contain many sublime moral truths, and show him to have been the greatest philosopher that ever lived. As he came nearer to the patriarchs in time, and received a more perfect tradition from them, he surpassed, in the excellency of his moral precepts, Pythagoras, Socrates, and Plato. He taught men to obey, honor, and fear the Lord of Heaven, to love their neighbor as themselves, to subdue irregular inclinations, and to be

guided in all things by reason; that God is the original and ultimate end of all things, which he produced and preserves, himself eternal, infinite, and immutable; one, supremely holy, supremely intelligent, and invisible. He often mentioned the expectation of a Messiah to come, a perfect guide and teacher of virtue; calling him the holy man, and the holy person, who is expected to come on earth. It is a tradition in China, that he was often heard to say, "That in the West the Holy One will appear." This he delivered from the patriarchal tradition; but he not only mentions heavenly spirits, the ministers of God, but he also ordains the worship of these spirits by religious rites and sacrifices, and concurs with the idolatry which was established in his time. St. Francis Xavier had made the conversion of China the object of his zealous wishes; but died, like another Moses, in sight of it. His religious brethren long attempted in vain to gain admittance into that country; but the jealousy of the inhabitants refused entrance to all strangers. However, God was pleased, at the repeated prayers of his servants, to crown them with success. The Portuguese made a settlement at Macao, an island within sight of China, and obtained leave to go thither {363} twice a year for to trade at the fairs of Canton. F. Matthew Ricci, a Roman Jesuit, a good mathematician, and a disciple of Clavius, being settled a missionary at Macao, went over with them several times into China, and in 1593, obtained leave of the governor to reside there with two other Jesuits. A little catechism which he published, and a map of the world, in which he placed the first meridian in China, to make it the middle of the world, according to the Chinese notion, gained him many friends and admirers. In 1595, he established a second residence of Jesuits, at Nanquin; and made himself admired them by teaching the true figure of the earth, the cause of lunar eclipses, &c. He also built an observatory, and converted many to the faith. In 1600, he went to Peking, and carried with him a clock, a watch, and many other presents to the emperor, who granted him a residence in that capital. He converted many, and among these several officers of the court, one of whom was Paul Siu, afterwards prime minister, under whose protection a flourishing Church was established in his country, Xankai, (in the province of Nanquin,) in which were forty thousand Christians when the late persecution began. Francis Martinez, a Chinese Jesuit, having converted a famous doctor, was beaten several times, and at length expired under the torment. Ricci died in 1617, having lived in favor with the emperor Vanlie.

F. Adam Schall, a Jesuit from Cologne, by his mathematics, became known to the emperor Zonchi: but in 1636, that prince laid violent hands upon himself, that he might not fall into the hands of two rebels who had taken Peking. The Chinese called in Xuute, king of a frontier nation of the Tartars, to their assistance, who recovered Peking, but demanded the empire for the prize of his victory: and his son Chunchi obtained quiet

possession of it in 1650. From that time the Tartars have been emperors of China, but they govern it by its own religion and laws. They frequently visit their original territories, but rather treat them as the conquered country. Chunchi esteemed F. Schall, called him father, and was favorable to the Christians. After his death the four regents put to death five Christian mandarins for their faith, and condemned F. Schall, but granted him a reprieve; during which he died. The young emperor Camhi coming of age, put a stop to the persecution, and employed F. Verbiest, a Jesuit, to publish the yearly Chinese calendar, declared him president of the mathematics in his palace, and consequently a mandarin. The first year he opened the Christian churches, which was in 1671, above twenty thousand souls were baptized: and in the year following, an uncle of the emperor, one of the eight perpetual generals of the Tartar troops, and several other persons of distinction. The succeeding emperors were no less favorable to the Christians, and permitted them to build a most sumptuous church within the enclosures of their own palace, which in many respects surpassed all the other buildings of the empire. It was finished in 1702. The Dominican friars, according to Touron, (*Hommes Illustr. t. 6.*) entered China in 1556, converted many to the faith, and, in 1631, laid the foundation of the most numerous church of Fokieu, great part of which province they converted to the faith. Four priests of this order received the crown of martyrdom in 1647, and a fifth, named Francis de Capillas, from the convent of Valladolid, the apostle of the town of Fogau, was cruelly beaten, and soon after beheaded, on the 15th of January, 1648; "because," as his sentence imported, "he contemned the spirits and gods of the country." Relations hereof were transmitted to the Congregation de Propagandâ Fide, under pope Urban VIII.

Upwards of a hundred thousand souls zealously professed the faith, and they had above two hundred churches. But a debate arose whether certain honors paid by the Chinese to Confucius and their deceased ancestors, with certain oblations made, either solemnly, by the mandarins and doctors at the equinoxes, and at the new and full moons, or privately, in their own houses or temples, were superstitious and idolatrous. Pope Clement XI., in 1704, condemned those rites as superstitious, *utpote superstitione imbutos*, the execution of which decree he committed to the patriarch of Antioch, afterwards cardinal Tournon, whom he sent as his commissary into that kingdom. Benedict XIV. confirmed the same more amply and severely by his constitution, *ex quo singulari*, in 1742, in which he declares, that the faithful ought to express God, in the Chinese language, by the name Thien Chu, *i.e.* the Lord of heaven: and that the words Tien, the heaven, and Xang Ti, the Supreme Ruler, are not to be used, because they signify the supreme god of the idolaters, a kind of fifth essence, or intelligent nature, in the heaven itself: that the inscription, King Tien, worship thou the heaven, cannot be allowed.

The obedience of those who had formerly defended these rites to be merely political and civil honors, not sacred, was such, that from that time they have taken every occasion of testifying it to the world. By a like submission and victory over himself, Fenelon was truly greater than by all his other illustrious virtues and actions.

The emperor Kang-hi protected the Christian religion in the most favorable manner. Whereas his successor, Yongtching, banished the missionaries out of the chief cities, but kept those religious in his palace who were employed by him in painting, mathematics, and other liberal arts, and who continued mandarins of the court. Kien-long, the next emperor, carried the persecution to the greatest rigors of cruelty. The tragedy was begun by the viceroy of Fokieu, who stirred up the emperor himself. A great number of Christians of {364} all ages and sexes were banished, beaten, and tortured divers ways, especially by being buffeted on the face with a terrible kind of armed ferula, one blow of which would knock the teeth out, and make the head swell exceedingly. All which torments even the young converts bore with incredible constancy, rather than discover where the priest lay hid, or deliver up the crosses, relics, or sacred books, or do any thing contrary to the law of God. Many priests and others died of their torments, or of the hardships of their dungeons. One bishop and six priests received the crown of martyrdom. Peter Martyr Sanz, a Spanish Dominican friar, arrived in China in 1715, where he had labored fifteen years, when he was named by the congregation bishop of Mauricastre, and ordained by the bishop of Nanquin, assisted by the bishops of Peking and Macao, and appointed Apostolic Vicar for the province of Fokieu. In 1732, the emperor, by an edict, banished all the missionaries. Peter Sauz retired to Macao, but returned to Fokieu, in 1738, and founded several new churches for his numerous converts, and received the vows of several virgins who consecrated themselves to God. The viceroy, provoked at this, caused him to be apprehended, amidst the tears of his dear flock, with four Dominican friars, his fellow-laborers. They were beaten with clubs, buffeted on the face with gauntlets made of several pieces of leather, and at length condemned to lose their heads. The bishop was beheaded on the same day, the 26th of May, 1747. The Chinese superstitiously imagine, that the soul of one that is put to death seizes the first person it meets, and therefore all the spectators run away as soon as they see the stroke of death given; but none of them did so at the death of this blessed martyr. On the contrary, admiring the joy with which he died, and esteeming his holy soul happy, they thought it a blessing to come the nearest to him, and to touch his blood; which they did as respectfully as Christians could have done, for whom a pagan gathered the blood, because they durst not appear. The other four Dominican friars, who were also Spaniards, suffered much during twenty-eight months' cruel imprisonment, and were strangled privately in

their dungeons on the 28th of October, 1748. Pope Benedict XIV. made a discourse to the cardinals on the precious death of this holy bishop, September 16, 1748. See Touron, t. 6, p. 729.

These four fellow-martyrs of the Order of St. Dominic, were, Francis Serranus, fifty-two years old, who had labored nineteen years in the Chinese mission, and during his last imprisonment was nominated by pope Benedict XIV., bishop of Tipasa: Joachim Roio, fifty-six years old, who had preached in that empire thirty-three years: John Alcober, forty-two years old, who had spent eighteen years in that mission: and Francis Diaz, thirty-three years old, of which he had employed nine in the same vineyard. During their imprisonment, a report that their lives would be spared, filled them not with joy, but with grief, to the great admiration of the infidels, as pope Benedict XIV. mentions in his discourse to the consistory of cardinals, on their death, delivered in 1752: in which he qualifies them crowned, but not declared martyrs: *_martyres consummatos, nondum martyres vindicatos_*. In the same persecution, two Jesuits, F. Joseph of Attemis, an Italian, and F. Antony Joseph Heuriquez, a Portuguese, were apprehended in December, 1747, and tortured several times, to compel them to renounce their religion. They were at length condemned to death by the mandarins, and the sentence, according to custom, being sent to the emperor, was confirmed by him, and the two priests were strangled in prison on the 12th of September, 1748. On these martyrs see F. Touron, *Hommes Illustres de l'Ordre de S. Domin.*, t. 6, and the letters of the Jesuit missionaries. On the history of China, F. Du Halde's *Description of China*, in four vols. fol. Mullerus de Chataiâ, *Tratados Históricos de la China*, an. 1676. *Lettres Edifiantes et Curieuses des Missionaires*, vols. 27, 28. Jackson's *Chronology*, &c.

In Tonquin, a kingdom southwest of China, in which the king and mandarins follow the Chinese religion, though various sects of idolatry and superstition reign among the people, a persecution was raised against the Christians in 1713. In this storm one hundred and fifty churches were demolished, many converts were beaten with a hammer on their knees, and tortured various other ways; and two Spanish missionary priests of the order of St. Dominick suffered martyrdom for the faith, F. Francis Gil de Federich, and F. Matthew Alfonso Leziniana. F. Gil arrived there in 1735, and found above twenty thousand Christians in the west of the kingdom, who had been baptized by priests of his order. This vineyard he began assiduously to cultivate; but was apprehended by a neighboring Bonza, in 1737, and condemned to die the year following. The Touquinense usually execute condemned persons only in the last moon of the year, and a rejoicing or other accidents often cause much longer delays. The confessor was often allowed the liberty of saying mass in the prison: and was pressed to save his life, by saying that he came

into Tonquin as a merchant; but this would have been a lie, and he would not suffer any other to give in such an answer for him. Father Matthew, a priest of the same order, after having preached ten years in Tonquin, was seized while he was saying mass; and because he refused to trample on a crucifix, was condemned to die in 1743; and in May, 1744, was brought into the same prison with F. Gil. The idolaters were so astonished to see their ardor to die, and the sorrow of the latter upon an offer of his life, that they cried out: "Others desire to live, but {365} these men to die." They were both beheaded together on the 22d of January, 1744. See Touron, t. 6, and Lettres Edif. of Curieuses des Missionnaires.

Many other vast countries, both in the eastern and western parts of the world, received the light of the gospel in the sixteenth century; in which great work several apostolic men were raised by God, and some were honored with the crown of martyrdom. Among the zealous missionaries who converted to the faith the savage inhabitants of Brazil, in America, of which the Portuguese took possession in 1500, under king John II., F. Joseph Anchieta is highly celebrated. He was a native of the Canary islands, but took the Jesuit's habit at Coimbra; died in Brazil, on the 9th of June, 1597, of his age sixty-four; having labored in cultivating that vineyard forty-seven years. He was a man of apostolic humility, patience, meekness, prayer, zeal, and charity. The fruit of his labors was not less wonderful than the example of his virtues. See his life by F. Peter Roterigius, and by F. Sebastian Beretarius. The sanctity of the venerable F. Peter Claver, who labored in the same vineyard, was so heroic, that a process has been commenced for his canonization.

F. Peter Claver was nobly born in Catalonia, and entered himself in the Society at Tarragon, in 1602, when about twenty years old. From his infancy he looked upon nothing small in which the service of God was concerned; for the least action or circumstance which is referred to his honor is great and precious, and requires our utmost application: in this spirit of fervor he considered God in every neighbor and superior; and upon motives of religion was humble and meek towards all, and ever ready to obey and serve every one. From the time of his religious profession, he applied himself with the greatest ardor to seek nothing in the world, but what Jesus Christ sought in his mortal life, that is, the kingdom of his grace: for the only aim of this servant of God was, the sanctification of his own soul, and the salvation of others. He was thoroughly instructed that a man's spiritual progress depends very much upon the fervor of his beginning; and he omitted nothing both to lay a solid foundation, and continually to raise upon it the structure of all virtues; and he sought and found God in all things. The progress which he made was very great, because he set out by the most perfect exterior and interior renunciation of the world and himself. Being sent to

Majorca, to study philosophy and divinity, he contracted a particular friendship with a lay-brother, Alphonsus Rodriguez, then porter of the college, an eminent contemplative, and perfect servant of God: nor is it to be expressed how much the fervent disciple improved himself in the school of this humble master, in the maxims of Christian perfection. His first lessons were, to speak little with men, and much with God: to direct every action in the beginning with great fervor, to the most perfect glory of God, in union with the holy actions of Christ: to have God always present in his heart; and to pray continually for the grace never to offend God: never to speak of any thing that belongs to clothing, lodging, and such conveniences, especially eating or drinking: to meditate often on the sufferings of Christ, and on the virtues of his calling. F. Claver, in 1610, was, at his earnest request, sent with other missionaries to preach the faith to the infidels at Carthagena, and the neighboring country in America. At the first sight of the poor negro slaves, he was moved with the strongest sentiments of compassion, tenderness, and zeal, which never forsook him; and it was his constant study to afford them all the temporal comfort and assistance in his power. In the first place he was indefatigable in instructing and baptizing them, and in giving them every spiritual succor: the title in which he gloried was that of the Slave of the Slaves, or of the Negroes; and incredible were the fatigues which he underwent night and day with them, and the many heroic acts of all virtues which he exercised in serving them. The Mahometans, the Pagans, and the very Catholics, whose scandalous lives were a reproach to their holy religion; the hospitals and the prisons, were other theatres where he exercised his zeal. The history of his life furnishes us with most edifying instances, and gives all account of two persons raised to life by him, and of other miracles; though his assiduous prayer, and his extraordinary humility, mortification of his senses, and perfect self-denial, might be called the greatest of his miracles. In the same rank we may place the wonderful conversions of many obstinate sinners, and the heroic sanctity of many great servants of God, who were by him formed to perfect virtue. Among his maxims of humility, he used especially to inculcate, that he who is sincerely humble desires to be contemned; he seeks not to appear humble, but worthy to be humbled, is subject to all in his heart, and ready to obey the whole world. By the holy hatred of ourselves, we must secretly rejoice in our hearts when we meet with contempt and affronts; but must take care, said this holy man, that no one think we rejoice at them, but rather believe that we are confounded and grieved at the ill-treatment which we receive. F. Claver died on the 8th of September, 1651, being about seventy-two years old; having spent in the Society fifty-five years, in the same uniform crucified life, and in the constant round of the same uninterrupted labors, which perhaps requires a courage more heroic than martyrdom. In the process for his canonization, the scrutiny relating to his life and virtues is happily

finished; and Benedict XIV. confirmed the decree of the Congregation of Rites, in 1747, by which it is declared, that the proofs of the heroic degree of the Christian virtues which he practised, are competent and sufficient. See his life by F. Fleuriau.

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MANY Martyrs in Pontus, under Dioclesian. Some were tortured with melted lead poured upon them, others with sharp reeds thrust under their nails, and such like inventions, several times repeated: at length they various ways completed their martyrdom. See Eusebius, Hist. l. 8, c. 12, p. 306.

ST. AVITUS, ARCHBISHOP OF VIENNE, C.

ST. ALCIMUS ECDITIUS AVITUS was of a senatorian Roman family, but born in Auvergne. His father, Isychius, was chosen archbishop of Vienne upon the death of St. Mammertus, and was succeeded in that dignity by our saint, in 490. Ennodius, in his life of St. Epiphanius of Pavia, says of him, that he was a treasure of learning and piety; and adds, that when the Burgundians had crossed the Alps, and carried home many captives out of Liguria, this holy prelate ransomed a great number. Clovis, king of France, while yet a pagan, and Gondebald, king of Burgundy, though an Arian, held him in great veneration. This latter, for fear of giving offence to his subjects, durst not embrace the Catholic faith, yet gave sufficient proofs that he was convinced of the truth by our saint, who, in a public conference, reduced the Arian bishops to silence in his presence, at Lyons. Gondebald died in 516. His son and successor, Sigismund, was brought over by St. Avitus to the Catholic faith. In 517, our saint presided in the famous council of Epaone, (now called Yenne,) upon the Rhone, in which forty canons of discipline were framed. When king Sigismund had imbrued his hands in the blood of his son Sigeric, upon a false charge brought against him by a stepmother, St. Avitus inspired him with so great a horror of his crime, that he rebuilt the abbey of Agaunum, or St. Maurice, became a monk, and died a saint. Most of the works of St. Avitus are lost: we have yet his poem on the praises of virginity, to his sister Fuscina, a nun, and some others; several epistles; two homilies On the Rogation days; and a third on the same, lately published by Dom Martenne;[1] fragments of eight other homilies; his conference against the Arians is given us in the Spicilege.[2] St. Avitus died in 525, and is commemorated in the Roman Martyrology on the 5th of February; and in the collegiate church of our Lady at Vienne, where he was buried, on the 20th of August. Ennodius, and other writers of that age, extol his learning, his extensive charity to the poor, and his other virtues. See St. Gregory of Tours, Hist. l. 2. His works, and his life in Henschenius;[3] and Gallia Christ. Nova, t. 2, p. 242.

Footnotes:

1. Martenne Thesaur. Anecd. t. 5, p. 49.
2. Spicil. t. 5.
3. F. Sirmond published the works of St. Avitus, with judicious short notes, in 8vo., 1643. See them in Sirmond's works, t. 2, and Bibl. Patr. His close manner of confuting the Arians in some of his letters, makes us regret the loss of many other works, which he wrote against them.

ST. ALICE, OR ADELAIDE, V. ABBESS.

SHE was daughter of Megendose, count of Guelders, and governed the nunnery of Bellich on the Rhine, near Bonn, (now a church of canonesses,) but died in 1015, abbess of our Lady's in Cologne, both monasteries having been founded by her father. Her festival, with an octave, is kept at Bellich, or Vilich, where the nunnery which she instituted, of the order of St. Bennet, is now converted into a church of canonesses. See her life in Surius and Bollandus; also Miræus, in Fastis Belgicis, &c.

{367}

ST. ABRAAMIUS, BISHOP OF ARBELA, M.

THIS city, after the fall of Ninive, was long the capital of Adiabene, in Assyria, and was one bishopric with Hazza, anciently called Adiab. Arbeta, now called Irbil, was famous for the victory of Alexander; but received far greater lustre from the martyrdom of St. Abraamius, its bishop, who sealed his faith with his blood, after having suffered horrible torments, which were inflicted by order of an arch magian, in the fifth year of king Sapor's persecution, that is, of Christ 348. See Sozomen, l. 2, c. 12 and the Greek Menæa and Synaxary.

FEBRUARY VI.

ST. DOROTHY, VIRGIN AND MARTYR.

See S. Aldhelm, Ado, Usuard, &c., in Bollandus, p. 771.

ST. ALDHELM relates from her acts,[1] that Fabritius, the governor of Cæsarea, in Cappadocia, inflicted on her most cruel torments, because she refused to marry, or to adore idols: that she converted two apostate women sent to seduce her: and that being condemned to be beheaded, she converted one Theophilus, by sending him certain fruits and flowers miraculously obtained of her heavenly spouse. She seems to have suffered under Dioclesian. Her body is kept in the celebrated church which bears

her name, beyond the Tiber, in Rome. She is mentioned on this day in the ancient Martyrology under the name of St. Jerom. There was another holy virgin, whom Rufin calls Dorothy, a rich and noble lady of the city of Alexandria, who suffered torments and a voluntary banishment, to preserve her faith and chastity against the brutish lust and tyranny of the emperor Maximinus, in the year 308, as is recorded by Eusebius[2] and Rufinus:[3] but many take this latter, whose name is not mentioned by Eusebius, to be the famous St. Catharine of Alexandria.

* * * * *

The blood of the martyrs flourished in its hundred-fold increase, as St. Justin has well observed: "We are slain with the sword, but we increase and multiply: the more we are persecuted and destroyed, the more are added to our numbers. As a vine, by being pruned and cut close, shoots forth new suckers, and bears a greater abundance of fruit; so is it with us." [4] Among other false reflections, the baron of Montesquieu, an author too much admired by many, writes:[5] "It is hardly possible that Christianity should ever be established in China. Vows of virginity, the assembling of women in the churches, their necessary intercourse with the ministers of religion, their participation of the sacraments, auricular confession, the marrying but one wife; all this oversets the manners and customs, and strikes at the religion and laws of the country." Could he forget that the gospel overcame {368} all these impediments where it was first established, in spite of the most inveterate prejudices, and of all worldly opposition from the great and the learned; whereas philosophy, though patronized by princes, could never in any age introduce its rules even into one city. In vain did the philosopher Plotinus solicit the emperor Gallienus to rebuild a ruined city in Campania, that he and his disciples might establish in it the republic of Plato: a system, in some points, flattering the passions of men, almost as Mahometism fell in with the prejudices and passions of the nations where it prevailed. So visibly is the church the work of God.

Footnotes:

1. L. de Laud. Virgin. c. 25.
2. L. 8, c. 14.
3. L. 1, c. 17.
4. Apol. 2, ol. 1.
5. L'Esprit des Loix, b. xix. 18.

ST. VEDAST, BISHOP OF ARRAS, C.

From a very short life of his, written soon after his death, and another longer, corrected by Alcuin, both published by Henschenius, with

remarks, p. 782, t. 1. Febr. See Alcuin's Letter ad Monachos Vedastinos, in Martenne, Ampl. Collectio, t. I, p. 50. Gallia Christ. Nova, t. 3, p. 3.

A.D. 539.

ST. VEDAST left his own country very young, (which seems to have been in the west of France,) and led a holy life concealed from the world in the diocese of Toul, where the bishop, charmed with his virtue, promoted him to the priesthood. Clovis I., king of France, returning from his victory over the Alemanni, hastening to Rheims to receive baptism, desired at Toul some priest who might instruct and prepare him for that holy sacrament on the road. Vedast was presented to his majesty for this purpose. While he accompanied the king at the passage of the river Aisne, a blind man begging on the bridge besought the servant of God to restore him to his sight: the saint, divinely inspired, prayed, and made the sign of the cross on his eyes, and he immediately recovered it. The miracle confirmed the king in the faith, and moved several of his courtiers to embrace it. St. Vedast assisted St. Remigius in converting the French, till that prelate consecrated him bishop of Arras, that he might re-establish the faith in that country. As he was entering that city in 499, he restored sight to a blind man, and cured one that was lame. These miracles excited the attention, and disposed the hearts of many infidels to a favorable reception of the gospel, which had been received here when the Romans were masters of the country: but the ravages of the Vandals and the Alans having either dispersed or destroyed the Christians, Vedast could not discover the least footsteps of Christianity, save only in the memory of some old people, who showed him without the walls a poor ruinous church, where Christians used to hold their religious assemblies. He sighed to see the Lord's field so overgrown with bushes and brambles, and become the haunt of wild beasts; whereupon he made it his most earnest supplication to God, that he would in his mercy vouchsafe to restore his worship in that country. A national faith is so great a blessing, that we seldom find it granted a second time to those, who, by imitating the ingratitude of the Jews, have drawn upon themselves the like terrible chastisement. St. Vedast found the infidels stupid and obstinate; yet persevered, till by his patience, meekness, charity, and prayers, he triumphed over bigoted superstition and lust, and planted throughout that country the faith and holy maxims of Christ. The great diocese of Cambray, which was extended beyond Brussels, was also committed to the care of this holy pastor, by St. Remigius, in 510, and the two sees remained a long time united. St. Vedast continued his labors almost forty years, and left his church flourishing in sanctity at his decease, on the 6th of February, in 539. He was buried in the cathedral, which is dedicated to God, under the patronage {369} of the Blessed Virgin; but a hundred and twenty-eight

years after, St. Aubertus, the seventh bishop, changed a little chapel which St. Vedast had built in honor of St. Peter, without the walls, into an abbey, and removed the relics of St. Vedast into this new church, leaving a small portion of them in the cathedral. The great abbey of St. Vedast was finished by St. Vindicianus, successor to St. Aubertus, and most munificently endowed by king Theodoric or Thierry, who lies buried in the church with his wife Doda. Our ancestors had a particular devotion to St. Vedast, whom they called St. Foster, whence descends the family name of Foster, as Camden takes notice in his Remains. Alcuin has left us a standing monument of his extraordinary devotion to St. Vedast, not only by writing his life, but also by compiling an office and mass in his honor, for the use of his monastery at Arras, and by a letter to the monks of that house, in 769, in which he calls this saint his protector. See this letter in Martenne, Ampliss. Collect. t. 1, p. 50.

SAINT AMANDUS, B.C.

HE was born near Nantes, of pious parents, lords of that territory. At twenty years of age, he retired into a small monastery in the little isle of Oye, near that of Rhé. He had not been there above a year, when his father found him out, and made use of every persuasive argument in his power to prevail with him to quit that state of life. To his threats of disinheriting him, the saint cheerfully answered: " Christ is my only inheritance." The saint went to Tours, and a year after to Bourges, where he lived near fifteen years under the direction of St. Austregisilus, the bishop, in a cell near the cathedral. His clothing was a single sackcloth, and his sustenance barley-bread and water. After a pilgrimage to Rome, he was ordained in France a missionary bishop, without any fixed see, in 628, and commissioned to preach the faith to infidels. He preached the gospel in Flanders, and among the Sclavi in Carinthia and other provinces near the Danube:[1] but being banished by king Dagobert, whom he had boldly reprov'd for his scandalous crimes, he preached to the pagans of Gascony and Navarre. Dagobert soon recalled him, threw himself at his feet to beg his pardon, and caused him to baptize his new-born sort, St. Sigebert, afterwards king. The idolatrous people about Ghent were so savage, that no preacher durst venture himself among them. This moved the saint to choose that mission; during the course of which he was often beaten, and sometimes thrown into the river: he continued preaching, though for a long time he saw no fruit, and supported himself by his labor. The miracle of his raising a dead man to life, at last opened the eyes of the barbarians, and the country came in crowds to receive baptism, destroying the temples of their idols with their own hands. In 633 the saint having built them several churches, founded two great monasteries in Ghent, both under the patronage of St. Peter; one was named Blandinberg, from the hill Blandin

on which it stands, now the rich abbey of St. Peter's; the other took the name of St. Bavo, from him who gave his estate for its foundation; this became the cathedral in 1559, when the city was created a bishop's see. Besides many pious foundations, both in France and Flanders, in 639, he built the great abbey three leagues from Tournay, called Elnon, from the river on which it stands; but it has long since taken the name of St. Amand, with its town and warm mineral baths. In 649 he was chosen bishop of Maestricht; but three years after he resigned that see to St. Remaclus, and returned to his missions, to which his compassion for the blindness of infidels always inclined {370} his heart. He continued his labors among them till the age of eighty-six, when, broken with infirmities, he retired to Orion, which house he governed as abbot four years more, spending that time in preparing his soul for his passage to eternity, which happened in 675. His body is honorably kept in that abbey. The Sarum Breviary honored St. Amandus and St. Vedast with an office of nine lessons. See Buzelin, Gallo-Flandria, and Henschenius, 6 Feb. p. 815, who has published five different lives of this saint.

Footnotes:

1. See Henschenius. p. 828.

ST. BARSANUPHIUS, ANCHORET.

HAVING renounced the world, he passed some years in the monastery of St. Seridon, near Gaza in Palestine, in the happy company of that holy abbot, John the prophet, the blessed Dorotheus, and St. Dositheus. That he might live in the constant exercise of heavenly contemplation, the sweetness of which he had begun to relish, he left the monastery about the year 540, and in a remote cell led a life rather angelical than human. He wrote a treatise against the Origenist monks, which Montfaucon has published in his *Bibl. Coislin*. The Greeks held this saint in so great veneration, that his picture was placed in the sanctuary of the church of Sancta Sophia in Constantinople, with those of St. Antony and St. Ephrem, as we are informed by the Studite monk who wrote the preface to the Instructions of St. Dorotheus, translated into French by abbot Rance of la Trappe. The relics of St. Barsanuphius were brought in the ninth century to Oria, near Siponto in Italy, where he is honored as principal patron, on the 7th of February. The Greek Synaxaries have his office on the 6th of this month. Baronius placed his name in the Roman Martyrology on the 11th of April. See on him Evagrius, (who finished his history in 593,) l. 4, c. 33. Pagi ad an. 548, n. 10. Bulteau, *Hist. Mon. d'Orient*. l. 4, c. 9, p. 695.

FEBRUARY VII.

ST. ROMUALD, ABBOT, C.

FOUNDER OF THE ORDER OF CAMALDOLI.

From his life, written by St. Peter Damian, fifteen years after his death. See also Magnotii, Eremi Camaldol. descriptio, Romæ, an. 1570. Historarium Camaldulensium, libri 3. anth. Aug. Florentino, in 4to. Florentiæ, 1575. Earumdem pans posterior, in 4to. Venetiis, 1579. Dissertationes Camaldulenses, in quibus agitui de institutione Ordinis, ætate St. Romualdi, &c. auth. Guidone Grando, ej. Ord. Lucæ, 1707. The Lives of the Saints of this Order, in Italian, by Razzi, 1600, and in Latin, by F. Thomas de Minis, in two vols. in 4to. an. 1605, 1606. Annales Camaldulenses Ordinis St. Benedicti, auctoribus Jo. Ben. Mittarelli, abbate, et Ans. Costadoni, presbyteris et monachis è Cong. Camald. Venetiis, in four vols fol., of which the fourth is dedicated to pope Clement XIII., in 1760.

A.D. 1027.

ST. ROMUALD, of the family of the dukes of Ravenna, called Honesti, was born in that capital about the year 956. Being brought up in the maxims of the world, in softness and the love of pleasure, he grew every day more and more enslaved to his passions: yet he often made a resolution of undertaking something remarkable for the honor of God; and when he went a hunting, if he found an agreeable solitary place in the woods, he would stop in it to pray, and would cry out: "How happy were the ancient hermits, who had {371} such habitations! With what tranquillity could they serve God, free from the tumult of the world!" His father, whose name was Sergius, a worldly man, agreed to decide a dispute he had with a relation about an estate by a duel. Romuald was shocked at the criminal design; but by threats of being disinherited if he refused, was engaged by his father to be present as a spectator: Sergius slew his adversary. Romuald, then twenty years of age, struck with horror at the crime that had been perpetrated, though he had concurred to it no further than by his presence, thought himself, however, obliged to expiate it by a severe course of penance for forty days in the neighboring Benedictine monastery of Classis, within four miles of Ravenna. He performed great austerities, and prayed and wept almost without intermission. His compunction and fervor made all these exercises seem easy and sweet to him: and the young nobleman became every day more and more penetrated with the fear and love of God. The good example which he saw, and the discourses of a pious lay-brother, who waited on him, concerning eternity and the contempt of the world, wrought so powerfully upon him, that he petitioned in full chapter to be admitted as a penitent to the religious habit. After some demurs, through their apprehensions of his father's resentment, whose next heir

the saint was, his request was granted. He passed seven years in this house in so great fervor and austerity, that his example became odious to certain tepid monks, who could not bear such a continual reproach of their sloth. They were more exasperated when his fervor prompted him to reprove their conduct, insomuch, that some of the most abandoned formed a design upon his life, the execution of which he prevented by leaving that monastery, with the abbot's consent, and retiring into the neighborhood of Venice, where he put himself under the direction of Marinus, a holy hermit, who there led an austere ascetic life. Under this master, Romuald made great progress in every virtue belonging to a religious state of life.

Peter Urseoli was then doge of Venice. He had been unjustly raised to that dignity two years before by a faction which had assassinated his predecessor Peter Candiano; in which conspiracy he is said by some to have been an accomplice: though this is denied by the best Venetian historians.[1] This murder, however, paved the way for his advancement to the sovereignty, which the stings of his conscience would not suffer him quietly to enjoy. This put him upon consulting St. Guarinus, a holy abbot of Catalonia, then at Venice, about what he was to do to be saved. The advice of St. Marinus and St. Romuald was also desired. These three unanimously agreed in proposing a monastic state, as affording the best opportunities for expiating his crimes. Urseoli acquiesced, and, under pretence of joining with his family at their villa, where he had ordered a great entertainment, set out privately with St. Guarinus, St. Romuald, and John Gradenigo, a Venetian nobleman of singular piety, and his son-in-law John Moresini, for St. Guarinus's monastery of St. Michael of Cusan, in that part of Catalonia which was then subject to France. Here Urseoli and Gradenigo made their monastic profession: Marinus and Romuald, leaving them under the conduct of Guarinus, retired into a desert near Cusan, and there led an eremitical life. Many flocked to them, and Romuald being made superior, first practised himself what he taught others, joining rigorous fasts, solitude, and continual prayer, with hard manual labor. He had an extraordinary ardor {372} for prayer, which he exceedingly recommended to his disciples, in whom he could not bear to see the least sloth or tepidity with regard to the discharge of this duty; saying, they had better recite one psalm with fervor; than a hundred with less devotion. His own fasts and mortifications were extremely rigorous, but he was more indulgent to others, and in particular to Urseoli, who had exchanged his monastery for St. Romuald's desert, where he lived under his conduct; who, persevering in his penitential state, made a most holy end, and is honored in Venice as a saint, with an office, on the 14th of January: and in the Roman Martyrology, published by Benedict XIV., on the 10th of that month.

Romuald, in the beginning of his conversion and retreat from the world,

was molested with various temptations. The devil sometimes directly solicited him to vice; at other times he represented to him what he had forsaken, and that he had left it to ungrateful relations. He would sometimes suggest that what he did could not be agreeable to God; at other times, that his labors and difficulties were too heavy for man to bear. These and the like attempts of the devil he defeated by watching and prayer, in which he passed the whole night; and the devil strove in vain to divert him from this holy exercise by shaking his whole cell, and threatening to bury him in the ruins. Five years of grievous interior conflicts and buffetings of the enemy, wrought in him a great purity of heart, and prepared him for most extraordinary heavenly communications. The conversion of count Oliver, or Oliban, lord of that territory, added to his spiritual joy. That count, from a voluptuous worldling, and profligate liver, became a sincere penitent, and embraced the order of St. Benedict. He carried great treasures with him to mount Cassino, but left his estate to his son. The example of Romuald had also such an influence on Sergius, his father, that, to make atonement for his past sins and enormities, he had entered the monastery of St. Severus, near Ravenna; but after some time spent there, he yielded so far to the devil's temptations, as to meditate a return into the world. This was a sore affliction to our saint, and determined him to return to Italy, to dissuade his father from leaving his monastery. But the inhabitants of the country where he lived, had such an opinion of his sanctity, that they were resolved not to let him go. They therefore formed a brutish extravagant design to kill him, that they might keep at least his body among them, imagining it would be their protection and safeguard on perilous occasions. The saint being informed of their design, had recourse to David's stratagem, and feigned himself mad upon which the people, losing their high opinion of him, guarded him no longer. Being thus at liberty to execute his design, he set out on his journey to Ravenna, through the south of France. He arrived there in 994, and made use of all the authority his superiority in religion gave him over his father; and by his exhortations, tears, and prayers, brought him to such an extraordinary degree of compunction and sorrow, as to prevail with him to lay aside all thoughts of leaving his monastery, where he spent the remainder of his days in great fervor, and died with the reputation of sanctity.

Romuald, having acquitted himself of his duty towards his father, retired into the marsh of Classis, and lived in a cell, remote from all mankind. The devil pursued him here with his former malice; he sometimes overwhelmed his imagination with melancholy, and once scourged him cruelly in his cell. Romuald at length cried out: "Sweetest Jesus, dearest Jesus, why hast thou forsaken me? hast thou entirely delivered me over to my enemies?" At that sweet name the wicked spirits betook themselves to flight, and such an excess of divine sweetness and

compunction filled the breast of Romuald, that he melted into tears, and his heart seemed quite dissolved. {373} He sometimes insulted his spiritual enemies, and cried out: "Are all your forces spent? have you no more engines against a poor despicable servant of God?" Not long after, the monks of Classis chose Romuald for their abbot. The emperor, Otho III. who was then at Ravenna, made use of his authority to engage the saint to accept the charge, and went in person to visit him in his cell, where he passed the night lying on the saint's poor bed. But nothing could make Romuald consent, till a synod of bishops then assembled at Ravenna, compelled him to it by threats of excommunication. The saint's inflexible zeal for the punctual observance of monastic discipline, soon made these monks repent of their choice, which they manifested by their irregular and mutinous behavior. The saint being of a mild disposition, bore with it for some time, in hopes of bringing them to a right sense of their duty. At length, finding all his endeavors to reform them ineffectual, he came to a resolution of leaving them, and went to the emperor, then besieging Tivoli, to acquaint him of it; whom, when he could not prevail upon to accept of his resignation, the saint, in the presence of the archbishop of Ravenna, threw down his crosier at his feet. This interview proved very happy for Tivoli; for the emperor, though he had condemned that city to plunder, the inhabitants having rebelled and killed duke Matholin, their governor, spared it at the intercession of St. Romuald. Otho having also, contrary to his solemn promise upon oath, put one Crescentius, a Roman senator, to death, who had been the leader in the rebellion of Tivoli, and made his widow his concubine; he not only performed a severe public penance enjoined him by the saint, as his confessor, but promised, by St. Romuald's advice, to abdicate his crown and retire into a convent during life; but this he did not live to perform. The saint's remonstrances had a like salutary effect on Thamn, the emperor's favorite, prime minister and accomplice in the treachery before mentioned, who, with several other courtiers, received the religious habit at the hands of St. Romuald, and spent the remainder of his days in retirement and penance. It was a very edifying sight to behold several young princes and noblemen, who a little before had been remarkable for their splendid appearance and sumptuous living, now leading an obscure, solitary, penitential life in humility, penance, fasting, cold, and labor. They prayed, sung psalms, and worked. They all had their several employments: some spun, others knit, others tilled the ground, gaining their poor livelihood by the sweat of their brow. St. Boniface surpassed all the rest in fervor and mortification. He was the emperor's near relation, and so dear to him, that he never called him by any other name than, My soul! he excelled in music, and in all the liberal arts and sciences, and after having spent many years under the discipline of St. Romuald, was ordained bishop, and commissioned by the pope to preach to the infidels of Russia, whose king he converted by his miracles, but was

beheaded by the king's brothers, who were themselves afterwards converted on seeing the miracles wrought on occasion of the martyr's death. Several other monks of St. Romuald's monastery met with the same cruel treatment in Sclavonia, whither they were sent by the pope to preach the gospel.

St. Romuald built many other monasteries, and continued three years at one he founded near Parenzo, one year in the community to settle it, and two in a neighboring cell. Here he labored some time under a spiritual dryness, not being able to shed one tear; but he ceased not to continue his devotions with greater fervor. At last being in his cell, at those words of the psalmist; *“I will give thee understanding, and will instruct thee”*, he was suddenly visited by God with an extraordinary light and spirit of compunction, which from that time never left him. By a supernatural light, the fruit of prayer, he understood the holy scriptures, and wrote an exposition of the {374} psalms full of admirable unction. He often foretold things to come, and gave directions full of heavenly wisdom to all who came to consult him, especially to his religious, who frequently came to ask his advice how to advance in virtue, and how to resist temptations; he always sent them back to their cells full of an extraordinary cheerfulness. Through his continual weeping he thought others had a like gift, and often said to his monks: "Do not weep too much; for it prejudices the sight and the head." It was his desire, whenever he could conveniently avoid it, not to say mass before a number of people, because he could not refrain from tears in offering that august sacrifice. The contemplation of the Divinity often transported him out of himself; melting in tears, and burning with love, he would cry out: "Dear Jesus! my dear Jesus! my unspeakable desire! my joy! joy of the angels! sweetness of the saints!" and the like, which he was heard to speak with a jubilation which cannot be expressed. To propagate the honor of God, he resolved, by the advice of the bishop of Pola and others, to exchange his remote desert, for one where he could better advance his holy institute. The bishop of Paienzo forbade any boat to carry him off, desiring earnestly to detain him; but the bishop of Pola sent one to fetch him. He miraculously calmed a storm at sea, and landed safe at Capreola. Coming to Bifurcum, he found the monks' cells too magnificent, and would lodge in none but that of one Peter, a man of extraordinary austerity, who never would live in a cell larger than four cubits. This Peter admired the saint's spirit of compunction, and said, that when he recited the psalms alternately with him, the holy man used to go out thirty times in a night as if for some necessity, but he saw it was to abandon himself a few moments to spiritual consolation, with which he overflowed at prayer, or to sighs and tears which he was not able to contain. Romuald sent to the counts of the province of Marino, to beg a little ground whereon to build a monastery. They hearing Romuald's name, offered him with joy whatever mountains, woods,

or fields he would choose among them. He found the valley of Castro most proper. Exceeding great was the fruit of the blessed man's endeavors, and many put themselves with great fervor under his direction. Sinners, who did not forsake the world entirely, were by him in great multitudes moved to penance, and to distribute great part of their possessions liberally among the poor. The holy man seemed in the midst of them as a seraph incarnate, burning with heavenly ardors of divine love, and inflaming those who heard him speak. If he travelled, he rode or walked at a distance behind his brethren, reciting psalms, and watering his cheeks almost without ceasing with tears that flowed in great abundance.

The saint had always burned with an ardent desire of martyrdom, which was much increased by the glorious crowns of some of his disciples, especially of St. Boniface. At last, not able to contain the ardor of his charity and desire to give his life for his Redeemer, he obtained the pope's license, and set out to preach the gospel in Hungary, in which mission some of his disciples accompanied him. He had procured two of them to be consecrated archbishops by the pope, declining himself the episcopal dignity; but a violent illness which seized him on his entering Hungary, and returned as often as he attempted to proceed on his intended design, was a plain indication of the will of God in this matter; so he returned home with seven of his associates. The rest, with the two archbishops, went forward, and preached the faith under the holy king, St. Stephen, suffering much for Christ, but none obtained the crown of martyrdom. Romuald in his return built some monasteries in Germany, and labored to reform others; but this drew on him many persecutions. Yet all, even the great ones of the world, trembled in his presence. He refused to accept either water or wood, without {375} paying for it, from Raynerius; marquis of Tuscia, because that prince had married the wife of a relation whom he had killed. Raynerius, though a sovereign, used to say, that neither the emperor nor any mortal on earth could strike him with so much awe as Romuald's presence did. So powerful was the impression which the Holy Ghost, dwelling in his breast, made on the most haughty sinners. Hearing that a certain Venetian had by simony obtained the abbey of Classis, he hastened thither. The unworthy abbot strove to kill him, to preserve his unjust dignity. He often met with the like plots and assaults from several of his own disciples, which procured him the repeated merit, though not the crown, of martyrdom. The pope having called him to Rome, he wrought there several miracles, built some monasteries in its neighborhood, and converted innumerable souls to God. Returning from Rome, he made a long stay at Mount Satria. A young nobleman addicted to impurity, being exasperated at this saint's severe remonstrances, had the impudence to accuse him of a scandalous crime. The monks, by a surprising levity, believed the calumny, enjoined him a most severe penance, forbid him to say mass, and excommunicated him. He bore all with patience and in

silence, as if really he had been guilty, and refrained from going to the altar for six months. In the seventh month he was admonished by God to obey no longer so unjust and irregular a sentence pronounced without any authority and without grounds. He accordingly said mass again, and with such raptures of devotion, as obliged him to continue long absorbed in ecstasy. He passed seven years in Sitria, in his cell, in strict silence, but his example did the office of his tongue and moved many to penance. In his old age, instead of relaxing, he increased his austerities and fasts. He had three hair-shirts which he now and then changed. He never would admit of the least thing to give a savor to the herbs or meal-gruel on which he supported himself. If any thing was brought him better dressed, he, for the greater self-denial, applied it to his nostrils, and said: "O gluttony, gluttony, thou shalt never taste this; perpetual war is declared against thee." His disciples also were remarkable for their austere lives, went always barefoot, and looked excessive pale with continual fasting. No other drink was known among them but water, except in sickness. St. Romuald wrought in this place many miraculous cures of the sick. At last, having settled his disciples here in a monastery which he had built for them, he departed for Bifurcum.

The holy emperor St. Henry II., who had succeeded Otho III., coming into Italy, and being desirous to see the saint, sent an honorable embassy to him to induce him to come to court. At the earnest request of his disciples he complied, but not without great reluctance on his side. The emperor received him with the greatest marks of honor and esteem, and rising out of his chair, said to him: "I wish my soul was like yours." The saint observed a strict silence the whole time the interview lasted, to the great astonishment of the court. The emperor being convinced that this did not proceed from pride or disdain, but from humility and a desire of being despised, was so far from being offended at it, that it occasioned his conceiving a higher esteem and veneration for him. The next day he received from him wholesome advice in his closet. The German noblemen showed him the greatest respect as he passed through the court, and plucked the very hairs out of his garments for relics, at which he was so much grieved, that he would have immediately gone back if he had not been stopped. The emperor gave him a monastery on Mount Amiatus.

The most famous of all his monasteries is that of Camaldoli, near Arezzo, in Tuscany, on the frontiers of the ecclesiastical state, thirty miles east from Florence, founded by him about the year 1009. It lies beyond a mountain, {376} very difficult to pass over, the descent from which, on the opposite side, is almost a direct precipice looking down upon a pleasant large valley, which then belonged to a lord called Maldoli, who gave it the saint, and from him it retained the name Camaldoli.[2] In this place St. Romuald built a monastery, and by the

several observances he added to St. Benedict's rule, gave birth to that new order called Camaldoli, in which he united the cenobitic and eremitical life. After seeing in a vision his monks mounting up a ladder to heaven all in white, he changed their habit from black to white. The hermitage is two short miles distant from the monastery. It is a mountain quite overshadowed by a dark wood of fir-trees. In it are seven clear springs of water. The very sight of this solitude in the midst of the forest helps to fill the mind with compunction, and a love of heavenly contemplation. On entering it, we meet with a chapel of St. Antony for travellers to pray in before they advance any further. Next are the cells and lodgings for the porters. Somewhat further is the church, which is large, well built, and richly adorned. Over the door is a clock, which strikes so loud that it may be heard all over the desert. On the left side of the church is the cell in which St. Romuald lived, when he first established these hermits. Their cells, built of stone, have each a little garden walled round. A constant fire is allowed to be kept in every cell, on account of the coldness of the air throughout the year: each cell has also a chapel in which they may say mass: they call their superior, major. The whole hermitage is now enclosed with a wall: none are allowed to go out of it; but they may walk in the woods and alleys within the enclosure at discretion. Every thing is sent them from the monastery in the valley: their food is every day brought to each cell; and all are supplied with wood and necessaries, that they may have no dissipation or hinderance in their contemplation. Many hours of the day are allotted to particular exercises; and no rain or snow stops any one from meeting in the church to assist at the divine office. They are obliged to strict silence in all public common places; and everywhere during their Lents, also on Sundays, Holydays, Fridays, and other days of abstinence, and always from Complin till prime the next day.

For a severer solitude, St. Romuald added a third kind of life; that of a recluse. After a holy life in the hermitage, the superior grants leave to any that ask it, and seem called by God, to live forever shut up in their cells, never speaking to any one but to the superior when he visits them, and to the brother who brings them necessaries. Their prayers and austerities are doubled, and their fasts more severe and more frequent. St. Romuald condemned himself to this kind of life for several years; and fervent imitators have never since failed in this solitude.

St. Romuald died in his monastery in the valley of Castro, in the marquisate of Ancona. As he was born about the year 956, he must have died seventy years and some months old, not a hundred and twenty, as the present copies of his life have it. The day of his death was the 19th of June; but his principal feast is appointed by Clement VIII. on the 7th of February, the day of his translation. His body was found entire and

uncorrupt five years after his death, and again in 1466. But his tomb being sacrilegiously opened, and his body stolen in 1480, it fell to dust, in which state it was translated to Fabriano, and there deposited in the great church, all but the remains of one arm, sent to Camaldoli. God has honored his relics with many miracles. The order of Camaldoli is now divided into five congregations, under so many generals or majors. The life of the hermits is very severe, though something mitigated since the time of St. Romuald. The {377} Cenobites are more like Benedictines, and perhaps were not directly established by St. Romuald, says F. Helyot.

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If we are not called to practise the extraordinary austerities of many saints, we cannot but confess that we lie under an indispensable necessity of leading mortified lives, both in order to fulfil our obligation of doing penance, and to subdue our passions and keep our senses and interior faculties under due command. The appetites of the body are only to be reduced by universal temperance, and assiduous mortification and watchfulness over all the senses. The interior powers of the soul must be restrained, as the imagination, memory, and understanding: their proneness to distraction, and the itching curiosity of the mind, must be curbed, and their repugnance to attend to spiritual things corrected by habits of recollection, holy meditation, and prayer. Above all, the will must be rendered supple and pliant by frequent self-denial, which must reach and keep in subjection all its most trifling sallies and inclinations. If any of these, how insignificant soever they may seem, are not restrained and vanquished, they will prove sufficient often to disturb the quiet of the mind, and betray one into considerable inconveniences, faults, and follies. Great weaknesses are sometimes fed by temptations which seem almost of too little moment to deserve notice. And though these infirmities should not arise to any great height, they always fetter the soul, and are an absolute impediment to her progress towards perfection.

Footnotes:

1. Sanuti tells us, that St. Peter Urseoli, from his cradle, devoted himself with his whole heart to the divine service, and proposed to himself in all his actions the holy will and the greater glory of God. He built in the church of St. Mark a chapel, in which the body of that evangelist was secretly laid, the place being known by very few. Being chosen doge, he refused that dignity for a long time with great obstinacy, but at length suffered himself to be overcome by the importunity of the people. He had held it only two years and eight months, when he retired. Sanuti. *Vite de Duchi di Venezia*, c. 976. Maramri, *Rerum Italicar. Scriptores*, t. 22, p. 564.

2. Contracted from Campo Maldoli.

ST. RICHARD, KING AND C.

THIS saint was an English prince, in the kingdom of the West-Saxons, and was perhaps deprived of his inheritance by some revolution in the state or he renounced it to be more at liberty to dedicate himself to the pursuit of Christian perfection. His three children, Winebald, Willibald, and Warburga, are all honored as saints. Taking with him his two sons, he undertook a pilgrimage of penance and devotion, and sailing from Hamble-haven, landed in Neustria on the western coasts of France. He made a considerable stay at Rouen, and made his devotions in the most holy places that lay in his way through France. Being arrived at Lucca in Italy, in his road to Rome, he there died suddenly, about the year 722, and was buried in St. Fridian's church there. His relics are venerated to this day in the same place, and his festival kept at Lucca with singular devotion. St. Richard, when living, obtained by his prayers the recovery of his younger son Willibald, whom he laid at the foot of a great crucifix erected in a public place in England, when the child's life was despaired of in a grievous sickness and since his death, many have experienced the miraculous power of his intercession with God, especially where his relics invite the devotion of the faithful. His festival is kept at Lucca, and his name honored in the Roman Martyrology on the 7th of February. See the Life of St. Willibald by his cousin, a nun of Heidenhelm, to Canisius's *Lectiones Antiquæ*, with the notes of Basnage. Henschenius, Feb. t. 2, p. 70.

ST. THEODORUS OF HERACLEA, M.

AMONG those holy martyrs whom the Greeks honor with the title of Megalomartyrs, (*i.e.* great martyrs,) as St. George, St. Pantaleon, &c., four are {378} distinguished by them above the rest as principal patrons, namely, St. Theodorus of Heraclea, surnamed Stratilates, (*i.e.* general of the army,) St. Theodorus of Amasea, surnamed Tyro, St. Procopius, and St. Demetrius. The first was general of the forces of Licinius, and governor of the country of the Mariandyni, who occupied part of Bithynia, Pontus, and Paphlagonia, whose capital at that time was Heraclea of Pontus, though originally a city of Greeks, being founded by a colony from Megara. This was the place of our saint's residence, and here he glorified God by martyrdom, being beheaded for his faith by an order of the emperor Licinius, the 7th of February, on a Saturday, in 319, as the Greek *Menæa* and *Menologies* all agree: for the Greek Acts of his martyrdom, under the name of Augarus, are of no authority. It appears from a *Novella* of the emperor Manuel Comnenus, and from Balsamon's *Scholia* on the *Nomocanon* of Photius,[1] that the Greeks kept as semi-festivals, that is, as holydays till noon, both the 7th of

February, which was the day of his martyrdom, and that of the translation of his relics, the 8th of June, when they were conveyed soon after his death, according to his own appointment, to Euchaia, or Euchaitæ, where was the burial-place of his ancestors, a day's journey from Amasea, the capital of all Pontus. This town became so famous for his shrine, that the name of Theodoropolis was given it; and out of devotion to this saint, pilgrims resorted thither from all parts of the east, as appears from the Spiritual Meadow,[2] Zonaras,[3] and Cedrenus.[4] The two latter historians relate, that the emperor John I., surnamed Zemisches, about the year 970, ascribed a great victory which he gained over the Saracens, to the patronage of this martyr: and in thanksgiving rebuilt in a stately manner the church where his relics were deposited at Euchaitæ.[5] The republic of Venice has a singular veneration for the memory of St. Theodorus of Heraclea, who, as Bernard Justiniani proves,[6] was titular patron of the church of St. Mark in that city, before the body of that evangelist was translated into it from another part of the city. A famous statue of this St. Theodorus is placed upon one of the two fine pillars which stand in the square of St. Mark. The relics of this glorious martyr are honored in the magnificent church of St. Saviour at Venice, whither they were brought by Mark Dandolo in 1260, from Constantinople; James Dandolo having sent them to that capital from Mesembria, an archiepiscopal maritime town in Romania, or the coast of Thrace, when in 1256 he scoured the Euxine sea with a fleet of galleys of the republic, as the Venetian historians inform us.[7] See archbishop Falconius, Not. in Tabulis Cappon. and Jos. Assemani in Calend. Univ. on the 8th and 17th of February, and the 8th of June;[8] also Lubin. Not. in Martyr. Rom. p. 283, and the Greek Synaxary.

Footnotes:

1. Tit. 7, c. 1, Thomassin, l. 1, c. 7, n. 3.
2. Prat. Spir. c. 180.
3. Zonar. 3, parte Annal.
4. Ced. in Joanne Zemisce Imp.
5. See Baronius in his notes on the Martyrology, (ad 9 Nov.,) who justly censures those who confound this saint with St. Theodorus Tyro, as Fabricius has since done. (t. 9, Bibl. Græcæ, p. 147.) Yet himself falsely places Tyro's shrine at Euchaitæ, and ascribes to him these pilgrimages and miracles which certainly belong to St. Theodorus Stratilates, or of Heraclea.
6. De Rebus Venetis, l. 6.
7. Sansovin, l. 13, Hist. &c.
8. The modern Greeks have transferred his feast from the 7th to the 8th of February.

ST. TRESAIN, IN LATIN, TRESANUS, PRIEST, C.

He was a holy Irish priest, who, having left his own country, preached with great zeal in France, and died curate of Mareuil upon the Marne, in the sixth century. His relics are held in great veneration at Avenay in Champagne. See his life in Colgan and Bollandus.

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ST. AUGULUS, B M.

HIS name occurs with the title of bishop in all the manuscript copies of the ancient Western Martyrology, which bears the name of St. Jerom. That of the abbey of Esternach, which is very old, and several others, style him martyr. He probably received that crown soon after St. Alban. All martyrologies place him in Britain, and at Augusta, which name was given to London, as Amm. Marcellinus mentions; never to York, for which Henschenius would have it to be taken in this place, because it was at that time the capital of Britain. In the ancient copy of Bede's martyrology, which was used at St. Agnan's at Orleans, he is called St. Augustus; in some others St. Augurius. The French call him St. Aule. Chatelain thinks him to be the same saint who is famous in some parts of Normandy under the name of St. Ouil.

FEBRUARY VIII.

ST. JOHN OF MATHA,

FOUNDER OF THE ORDER OF THE TRINITARIANS

From several bulls of Innocent III. and the many authors of his life, especially that compiled by Robert Gagnin, the learned general of this Order, in 1490, collected by Baillet, and the *Hist. des Ordres Relig.* by F. Helyot. See also *Annales Ordinis SS. Trinitatis*, auctore Bon. Baro, *Ord. Minor. Romæ*. 1684, and *Regula et Statuta Ord. SS. Trinitatis*, in 12mo. 1570.

A.D. 1213.

ST. JOHN was born of very pious and noble parents, at Faucon, on the borders of Provence, June the 24th, 1169, and was baptized John, in honor of St. John the Baptist. His mother dedicated him to God by a vow from his infancy. His father, Euphemius, sent him to Aix, where he learned grammar, fencing, riding, and other exercises fit for a young nobleman. But his chief attention was to advance in virtue. He gave the poor a considerable part of the money his parents sent him for his own

use: he visited the hospital every Friday, assisting the poor sick, dressing and cleansing their sores, and affording them all the comfort in his power.

Being returned home, he begged his father's leave to continue the pious exercises he had begun, and retired to a little hermitage not far from Faucon, with the view of living at a distance from the world, and united to God alone by mortification and prayer. But finding his solitude interrupted by the frequent visits of his friends, he desired his father's consent to go to Paris to study divinity, which he easily obtained. He went through these more sublime studies with extraordinary success, and proceeded doctor of divinity with uncommon applause, though his modesty gave him a reluctancy in that honor. He was soon after ordained priest, and said his first mass in the bishop of Paris's chapel, at which the bishop himself, Maurice de Sully, the abbots of St. Victor and of St. Genevieve. and the rector of the {380} university, assisted; admiring the graces of heaven in him, which appeared in his extraordinary devotion on this occasion, as well as at his ordination.

On the day he said his first mass, by a particular inspiration from God, he came to a resolution of devoting himself to the occupation of ransoming Christian slaves from the captivity they groaned under among the infidels: considering it as one of the highest acts of charity with respect both to their souls and bodies. But before he entered upon so important a work, he thought it needful to spend some time in retirement, prayer, and mortification. And having heard of a holy hermit, St. Felix Valois, living in a great wood near Gandelu, in the diocese of Meux, he repaired to him and begged he would admit him into his solitude, and instruct him in the practice of perfection. Felix soon discovered him to be no novice, and would not treat him as a disciple, but as a companion. It is incredible what progress these two holy solitaries made in the paths of virtue, by perpetual prayer, contemplation, fasting, and watching.

One day, sitting together on the bank of a spring, John disclosed to Felix the design he had conceived on the day on which he said his first mass, to succor the Christians under the Mahometan slavery, and spoke so movingly upon the subject that Felix was convinced that the design was from God, and offered him his joint concurrence to carry it into execution. They took some time to recommend it to God by prayer and fasting, and then set out for Rome in the midst of a severe winter, towards the end of the year 1197, to obtain the pope's benediction. They found Innocent III. promoted to the chair of St. Peter, who being already informed of their sanctity and charitable design by letters of recommendation from the bishop of Paris, his holiness received them as two angels from heaven; lodged them in his own palace, and gave them

many long private audiences. After which he assembled the cardinals and some bishops in the palace of St. John Lateran, and asked their advice. After their deliberations he ordered a fast and particular prayers to know the will of heaven. At length, being convinced that these two holy men were led by the spirit of God, and that great advantages would accrue to the church from such an institute, he consented to their erecting a new religious order, and declared St. John the first general minister. The bishop of Paris, and the abbot of St. Victor, were ordered to draw up their rules, which the pope approved by a bull, in 1198. He ordered the religious to wear a white habit, with a red and blue cross on the breast, and to take the name of the order of the Holy Trinity. He confirmed it some time after, adding new privileges by a second bull, dated in 1209.

The two founders having obtained the pope's blessing and certain indults or privileges, returned to France, and presented themselves to the king, Philip Augustus, who authorized the establishment of their Order in his kingdom, and favored it with his liberalities. Gaucher III., lord of Chatillon, gave them land whereon to build a convent. Their number increasing, the same lord, seconded by the king, gave them Cerfroid, the place in which St. John and St. Felix concerted the first plan of their institute. It is situated in Brie, on the confines of Valois. This house of Cerfroid, or De Cervo frigido, is the chief of the order. The two saints founded many other convents in France, and sent several of their religious to accompany the counts of Flanders and Blois, and other lords, to the holy war. Pope Innocent III. wrote to recommend these religious to Miramolin, king of Morocco; and St. John sent thither two of his religions in 1201, who redeemed one hundred and eighty-six Christian slaves the first voyage. The year following, St. John went himself to Tunis, where he purchased the liberty of one hundred and ten more. He returned into Provence, and there received great charities, which he carried into Spain, and redeemed many in captivity {381} under the Moors. On his return he collected large alms among the Christians towards this charitable undertaking. His example produced a second order of Mercy, instituted by St. Peter Nolasco, in 1235.

St. John made a second voyage to Tunis in 1210, in which he suffered much from the infidels, enraged at his zeal and success in exhorting the poor slaves to patience and constancy in their faith. As he was returning with one hundred and twenty slaves he had ransomed, the barbarians took away the helm from his vessel, and tore all its sails, that they might perish in the sea. The saint, full of confidence in God, begged him to be their pilot, and hung up his companions' cloaks for sails, and, with a crucifix in his hands, kneeling on the deck, singing psalms, after a prosperous voyage, they all landed safe at Ostia, in Italy. Felix, by this time, had greatly propagated his order in France,

and obtained for it a convent in Paris, in a place where stood before a chapel of St. Mathurin, whence these religious in France are called Mathurins.

St. John lived two years more in Rome, which he employed in exhorting all to penance with great energy and fruit. He died on the 21st of December, in 1213, aged sixty-one. He was buried in his church of St. Thomas, where his monument yet remains, though his body has been translated into Spain. Pope Honorius III. confirmed the rule of this order a second time. By the first rule, they were not permitted to buy any thing for their sustenance except bread, pulse, herbs, oil, eggs, milk, cheese, and fruit; never flesh nor fish: however, they might eat flesh on the principal festivals, on condition it was given them. They were not, in travelling, to ride on any beasts but asses.[1]

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St. Chrysostom[2] elegantly and pathetically extols the charity of the widow of Sarepta, whom neither poverty nor children, nor hunger, nor fear of death, withheld from affording relief to the prophet Elias, and he exhorts every one to meditate on her words, and keep her example present to his mind. "How hard or insensible soever we are," says he, "they will make a deep impression upon us, and we shall not be able to refuse relief to the poor, when we have before our eyes the generous charity of this widow. It is true, you will tell me, that if you meet with a prophet in want, you could not refuse doing him all the good offices in your power. But what ought you not to do for Jesus Christ, who is the master of the prophets? He takes whatsoever you do to the poor as done to himself." When we consider the zeal and joy with which the saints sacrificed themselves for their neighbors, how must we blush at, and condemn our insensibility at the spiritual and the corporal calamities of others! The saints regarded affronts, labors, and pains, as nothing for the service of others in Christ: we cannot bear the least word or roughness of temper.

Footnotes:

1. A mitigation of this rule was approved by pope Clement IV. in 1267, which allows them to use horses, and to buy fish, flesh, and all other necessaries: on which mitigations see *Historia prolixior Priorum Grandimont*, published by Martenne, Ampliff. Collectio, t. 6, p. 138. This order is possessed of about two hundred and fifty monasteries, divided into thirteen provinces, in France, Spain, Italy, and Portugal. That formerly in England had forty-three houses; that in Scotland nine, and that in Ireland fifty-two. The general of the order is chosen by a general chapter, which is always held at Cerfroid. Each house is governed by a superior who is called

minister. Those in the provinces of Champagne, Normandy, and Picardy (which last includes Flanders) are perpetual but to Italy and Spain, triennial. Their rule is that of the canons regular of St. Austin.

Their principal exercises are to sing the divine office at the canonical hours, praising and glorifying the adorable Trinity, as angel of the earth; and to gather and carry alms in Barbary for the redemption of slaves, to which work one third of the revenues of each house is applied. A reformation was made in this order in the years 1573 and 1576, which, by degrees, has been introduced into the greater part of the convents, and into that of Cerfroid itself.

These never eat meat except on Sundays, sing matins at midnight, and wear no linen. The reformation of the barefooted Trinitarians, still much more severe, was set on foot in Spain, in 1594, by John Baptist of the Conception, who suffered many persecutions in the undertaking, and died in 1613, in great reputation for sanctity and miracles, the examination of which has been commenced in order to his beatification.

2. Hom. de Eila et Vidua Sarept. pp. 33, 338, ed. Montf.

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ST. STEPHEN OF GRANDMONT, ABBOT.

His life was written by Stephen de Liciaco, fourth prior of Grandmont, in 1141: but this work seems now lost. Gerard lthier, seventh prior, and his abridger, fell into several anachronisms and mistakes, which are to be corrected by the remarks of Dom Martenne, who has given us a new and accurate edition of this life, and other pieces relating to it, Ver.

Scriptorum Ampliff. Collectio, t. 6, p. 1043. See also Dom Rivet, Hist. Littér. de la France, t. 10, p. 410. Gallia Christ. Nova, t. 2, p. 646.

A.D. 1124.

ST. STEPHEN was son of the virtuous viscount of Thiers, the first nobleman of Auvergne. From his infancy he gave presages of an uncommon sanctity. Milo, a pious priest, at that time dean of the church of Paris, was appointed his tutor, and being made bishop of Beneventum in 1074, kept the saint with him, continued to instruct him in sacred learning, and in the maxims of Christian perfection, and ordained him deacon. After his death in 1076, Stephen pursued his studies in Rome during four years. All this time he seemed to himself continually solicited by an interior voice to seek a sanctuary for his soul in holy solitude, considering the dangers of the pastoral charge, the obligations of leading a penitential life, and the happiness of the exercises of holy retirement. He desired to imitate the rigorous institute of a certain monastery which he had seen in Calabria, and

obtained leave of pope Gregory VII. to embrace an eremitical life. He therefore returned to the castle of Thiers, the seat of his late parents, to settle his affairs. He had always been their favorite child, and regarded by them as the blessing bestowed on their prayers and fasts, by which they had begged him of God. Being both exceeding pious, they had rejoiced to see him so virtuously inclined; but they being now dead, his other friends vehemently opposed his design of renouncing the world. Stephen left them privately, and travelling through many deserts, arrived at Muret, a desolate, barren mountain, in the neighborhood of Limoges, haunted by wild beasts, and of an exceeding cold situation. Here he took up his abode, and, by a vow, consecrated himself to the divine service, in these words: "I, Stephen, renounce the devil and his pomps, and do offer and dedicate myself to the Father, Son, and Holy Ghost, one God in three Persons." This engagement he wrote and kept always by him with a ring as the symbol. He built himself a hut with the boughs of trees, and in this place passed forty-six years in prayer, and the practice of such austerities as almost surpassed the strength of a human body.[1] He lived at first on wild herbs and roots. In the second summer he was discovered by certain shepherds, who brought him a little coarse bread; which some country people from that time continued to do as long as he lived. He always wore next his skin a hair-cloth with iron plates and hoops studded with sharp spikes, over which his only garment, made of the coarsest stuff, was the same both in summer and winter. When overcome by sleep, he took a short rest on rough boards, laid in the form of a coffin. When he was not employed in manual labor, he lay prostrate on the ground in profound adoration of the majesty of God. The sweetness which he felt in divine contemplation made him often forget to take any refreshment for two or three days together. When sixty years of {383} age, finding his stomach exceeding weak, he suffered a few drops of wine to be mixed with the water which he drank.

Many were desirous to live with him and become his disciples. Though most rigorous to himself, he was mild to those under his direction, and proportioned their mortifications to their strength. But he allowed no indulgence with regard to the essential points of a solitary life, silence, poverty, and the denial of self-will. He often exhorted his disciples to a total disengagement of their hearts from all earthly things, and to a love of holy poverty for that purpose. He used to say to those who desired to be admitted into his community: "This is a prison without either door or hole whereby to return into the world, unless a person makes for himself a breach. And should this misfortune befall you, I could not send after you, none here having any commerce with the world any more than myself." He behaved himself among his disciples as the last of them, always taking the lowest place, never suffering any one to rise up to him; and while they were at table, he would seat himself on the ground in the midst of them, and read to them

the lives of the saints. God bestowed on him a divine light, by which he often told others their secret thoughts. The author of his life gives a long history of miracles which he wrought. But the conversions of many obstinate sinners were still more miraculous: it seemed as if no heart could resist the grace which accompanied his words.

Two cardinals coming into France, as legates to the king from the pope, one of whom was afterwards pope Innocent II., paid the saint a visit to his desert. They asked him whether he was a canon, a monk, or a hermit. He said he was none of those. Being pressed to declare what he was: "We are sinners," said he, "whom the mercy of God hath conducted into this wilderness to do penance. The pope himself hath imposed on us these exercises, at our request, for our sins. Our imperfection and frailty deprive us of courage to imitate the fervor of those holy hermits who lived in divine contemplation almost without any thought for their bodies. You see that we neither wear the habit of monks nor of canons. We are still further from usurping those names, which we respect and honor at a distance in the persons of the priests, and in the sanctity of the monks. We are poor, wretched sinners, who, terrified at the rigor of the divine justice, still hope, with trembling, by this means, to find mercy from our Lord Jesus Christ in the day of his judgment." The legates departed exceedingly edified at what they saw and heard. Eight days after the saint was admonished by God of the end of his mortal course, after which he most earnestly sighed. He redoubled his fervor in all his exercises, and falling sick soon after, gave his disciples his last instructions, and exhorted them to a lively confidence in God, to whom he recommended them by a humble prayer. His exhortation was so moving and strong that it dispelled their fears in losing him, and they seemed to enter into his own sentiments. He caused himself to be carried into the chapel, where he heard mass, received extreme unction and the viaticum: and on the 8th day of February, 1124, being fourscore years old, expired in peace, repeating those words: "_Lord, into thy hands I commend my spirit_." He had passed in his desert fifty years, bating two months. His disciples buried him privately, to prevent the crowds of people breaking in. But the news of his death drew incredible numbers to his tomb, which was honored by innumerable miracles. Four months after his death, the priory of Ambazac, dependent on the great Benedictin abbey of St. Austin, to Limoges, put in a claim to the land of Muret. The disciples of the holy man, who had inherited his maxims and spirit, abandoned the ground to them without any contention, and retired to Grandmont, a desert one league distant, carrying with them his precious remains. From this place the order {384} took its name. The saint was canonized by Clement III., in 1189, at the request of king Henry II. of England. See Gallia Christ. Nova, t. 2, p. 646.

APPENDIX

TO

THE LIFE OF ST. STEPHEN OF GRANDMONT.

Such was the fervor and sanctity of the first disciples of St. Stephen of Grandmont, that they were the admiration of the world in the age wherein they lived. Peter, the learned and pious abbot of Celles, calls them angels, and testifies that he placed an extraordinary confidence in their prayers. (Petr. Cellens. ep. 8.) John of Salisbury, a contemporary author, represents them as men who, being raised above the necessities of life, had conquered not only sensuality and avarice, but even nature itself. (Joan. Salisb. Poly. l. 7, c. 23.) Stephen, bishop of Tournay, speaks of them in as high strains. (Steph. Tournac. ep. 2.) Trithemius, Yopez, and Miræus, imagined that St. Stephen made the rule of St. Bennet the basis of his order; and Mabillon at first embraced this opinion, (Mabill. Præf. in part 2, sec. 6, Bened.,) but changed it afterwards, (Annul. Bened. l. 64, n. 37 and 112,) proving that this saint neither followed the rule of Saint Bennet nor that of St. Austin. Dom Martenne has set this in a much fuller light in his preface to the sixth tome of his great collection. (Amplise Collect. t. 6, n. 20, &c.) Baillet, Helyot, and some others, pretend that St. Stephen never wrote any thing himself, and that his rule was compiled by some of his successors from his sayings, and from the discipline which he had established. But some of the very passages to which these critics appeal, suffice to confute them, and St. Stephen declares himself the author of the written rule both in the prologue, and in several other places, (Regula Grandim. c. 9, 11, 14,) as Mabillon, or rather Martenne, (who was author of this addition to his annals,) takes notice. (Annal. t. 6, l. 74, n. 9l.) The rule of this holy founder consists of seventy-five chapters. In a pathetic prologue he puts his disciples in mind, that the rule of rules, and the origin of all monastic rules, is the gospel: they are but streams derived from this source, and in it are all the means of arriving at Christian perfection pointed out. He recommends strict poverty and obedience, as the foundation of a religious life; forbids his religious ever to receive any retributions for their masses, or to open the door of their oratory to secular persons on Sundays or holydays, because on these days they ought to attend their parish churches. He forbids his religious all lawsuits. (Reg. c. 15. See Chatelain, Notes sur le Martyr. p. 378.) He forbids them the use of flesh meat even in time of sickness, and prescribes rigorous fasts, with only one meal a day for a great part of the year. This rule, which was approved by Urban III. in 1186, was mitigated by pope Innocent IV. in 1247, and again by Clement V. in 1309. It is printed at Rouen in 1672. Besides this rule, certain maxims or instructions of St. Stephen are extant, and were collected together by his disciples after his death.

They were printed at Paris in Latin and French, in 1704. Baillet published a new translation of them in 1707. In them we admire the beauty and fruitfulness of the author's genius, and still much more the great sentiments of virtue which they contain, especially concerning temptations, vain-glory, ambition, the sweetness of God's service, and his holy commandments; the obligation without bounds which all men have of loving God, the incomprehensible advantages of praising him, the necessity of continually advancing in fervor, and of continually gathering, by the practice of good works, new flowers, of which the garland of our lives ought to be composed. This useful collection might doubtless have been made much more ample by his disciples. Several other holy maxims and short lessons delivered by him, occur in the most ancient of his lives, entitled, *Stephani Dicta et Facta*, compiled by the care of St. Stephen de Liciaco. (Martenne, t. 6, p. 1046.)

Footnotes:

1. William of Dandina, an accurate writer, in the life of Hugh of Lacerta, the most famous among the first disciples of St. Stephen, published by Martenne, (t. 6, p. 1143,) says, that the saint died in the forty-sixth year after his conversion. His retreat, therefore, cannot be dated before the year 1076, and the foundation of his order, which some place in 1076, must have been posterior to this. Gerard Ithier mistakes when he says that St. Stephen went to Benevento in the twelfth year of his age; and remained there twelve years. He went only then to Paris to Milo, who was bishop only two years. See Martenne, p. 1053.

ST. PAUL, BISHOP OF VERDUN, C.

HAVING lived in the world a perfect pattern of perfection by alms, fasts, assiduous prayer, meekness, and charity, he retired among the hermits of {385} Mount Voge, near Triers, on a hill called from him Paulberg. King Dagobert placed him in the episcopal chair of Verdun, and was his protector in his zealous labors and ample foundations of that church. The saint died in 631. See his authentic anonymous life in Henschenius. Also Calmet, *Hist. de Lorraine*, t. 1, l. 9, n. 41, p. 402. Bollandus, *Feb. t. 2*, p. 169.

ST. CUTHMAN, C.

THE spiritual riches of divine grace were the happy portion of this saint, who seemed from his cradle formed to perfect virtue. His name demonstrates him to have been an English-Saxon, not of British extraction, either from Wales or Cornwall, as Bollandus conjectured. He was born in the southern parts of England, and, from the example of his pious parents, inherited the most perfect spirit of Christian piety.

From his infancy he never once transgressed their orders in the least article, and when sent by his father to keep his sheep, he never failed coming home exactly at the time appointed. This employment afforded him an opportunity of consecrating his affections to God, by the exercises of holy prayer, which only necessary occasions seemed to interrupt, and which he may be said to have always continued in spirit, according to that of the spouse in the Canticles: I sleep, but my heart watcheth. By the constant union of his soul with God, and application to the functions and exercises of the angels, the affections of his soul were rendered daily more and more pure, and his sentiments and whole conduct more heavenly and angelical. What gave his prayer this wonderful force in correcting and transforming his affections, was the perfect spirit of simplicity, disengagement from creatures, self-denial, meekness, humility, obedience, and piety, in which it was founded. We find so little change in our souls by our devotions, because we neglect the practice of self-denial and mortification, live wedded to the world, and slaves to our senses and to self-love, which is an insuperable obstacle to this principal effect of holy prayer. Cuthman, after the death of his father, employed his whole fortune and all that he gained by the labor of his hands, in supporting his decrepit mother: and afterwards was not ashamed to beg for her subsistence. To furnish her necessaries by the sweat of his brow, and by the charitable succors of others, he removed to several places; nor is it to be expressed what hardships and austerities he voluntarily and cheerfully suffered, which he embraced as part of his penance, increasing their severity in order more perfectly to die to himself and to his senses, and sanctifying them by the most perfect dispositions in which he bore them. Finding, at a place called Steninges, a situation according to his desire, he built there a little cottage to be a shelter from the injuries of the air, in which, with his mother, he might devote himself to the divine service, without distraction. His hut was no sooner finished but he measured out the ground near it for the foundation of a church, which he dug with his own hands. The inhabitants, animated by his piety and zeal, contributed liberally to assist him in completing this work. The holy man worked himself all day, conversing at the same time in his heart with God, and employed a considerable part of the night in prayer. Here he said in his heart: "Whither shall I go from thy spirit, O Lord! this is the place of my rest for ever and ever, in which I will every day render to thee my vows." His name was rendered famous by many miracles, of which God was pleased to make him the instrument, both living and after his death. He flourished about the eighth century, and his relics were honored at Steninges. This place Saint Edward {386} the Confessor bestowed on the great abbey of Fecam in Normandy, which was enriched with a portion of his relics. This donation of Steninges, together with Rye, Berimunster, and other neighboring places, made to the abbey of Fecam, was confirmed to the same by William the Conqueror, and the two first Henries, whose

charters are still kept among the archives of that house, and were shown me there. This parish, and that of Rye, were of the exemption of Fecam, that is, were not subject to the jurisdiction of the diocesan, but to this abbey, as twenty-four parishes in Normandy are to this day. For in the enumeration of the parishes which belong to this exemption in the bulls of several popes, in which it is confirmed, Steninges and Rye are always mentioned with this additional clause, that those places are situated in England.[1] St. Cuthman was titular patron of Steninges or Estaninges, and is honored to this day, on the 8th of February, in the great abbeys of Fecam, Jumieges, and others in Normandy: and his name occurs in the old Missal, used by the English Saxons before the Norman conquest, kept in the monastery of Jumieges, in which a proper mass is assigned for his feast on the 8th of February. In the account of the principal shrines of relics of saints, honored anciently in England, published by the most learned Dr. Hickes, mention is made of St. Cuthman's, as follows: "At Steninge, on the river Bramber, among the South-Saxons, rests St. Cuthman." See *Narratio de Sanctis qui in Anglia quiescunt*, published by Hickes, in his *Thesaurus Linguarum veterum Septentr.* t. 1, in *Dissert. Epistol.* p. 121. See also two lives of St. Cuthman, in Bollandus, t. 2, Feb. p. 197, and the more accurate lessons for his festival in the breviary of Fecam. He is honored in most of the Benedictin abbeys in Normandy.

Footnotes:

1. Bollandus had not seen these charters and bulls, or he could not have supposed Steninges to be situated in Normandy, and St. Cuthman to have died in that province. Dom Le Noir, a learned Benedictin monk of the congregation of St. Maur, and library-keeper at Fecam, who is employed in compiling a history of Normandy, gives me the following information by a letter from Fecam: "On tient ici à Féca, pas une espèce de tradition que Hastings, port d'Angleterre, sur la Manche, dens le comté de Sossex, et dans le voisinage de Rye, est le Staninges de l'Abbaye de Fécam. Si le nom est un pen différent aujourd'hui on voit des noms des lieux qui ont souffert des plus grandes altérations." This pretended tradition is an evident mistake. Hastings was a famous sea-port under the same name, in the ninth century, and Stening is at this day a borough in Sussex, situated under the reins of Bramber castle, not far from the river, which was formerly navigable so high, though at present even Shoreham at its mouth has no harbor, the sea having made frequent changes on this coast, especially in the twelfth century.

FEBRUARY IX.

ST. APOLLONIA, VIRGIN AND MARTYR.

Her acts are of no authority, and falsely place her triumph at Rome, instead of Alexandria. See Tillemont, t. 3, p. 495. Her authentic history is in the letter of St. Dionysius, then bishop of Alexandria, preserved by Eusebius, l. 6, c. 41, 42, p. 236. Ed. Val.

A.D. 249.

ST. DIONYSIUS of Alexandria wrote to Fabius, bishop of Antioch, a relation of the persecution raised at Alexandria by the heathen populace of that city, in the last year of the reign of the emperor Philip. A certain poet of Alexandria, who pretended to foretell things to come, stirred up this great city against the Christians on the motive of religion. The first victim of their rage was a venerable old man, named Metras, or Metrius, whom they would have compelled to utter impious words against the worship of {387} the true God: which, when he refused to do, they beat him with staffs, thrust splinters of reeds into his eyes, and having dragged him into one of the suburbs, stoned him to death. The next person they seized was a Christian woman, called Quinta, whom they carried to one of their temples to pay divine worship to the idol. She loaded the execrable divinity with many reproaches, which so exasperated the people that they dragged her by the heels upon the pavement of sharp pebbles, cruelly scourged her, and put her to the same death. The rioters, by this time, were in the height of their fury. Alexandria seemed like a city taken by storm. The Christians made no opposition, but betook themselves to flight, and beheld the loss of their goods with joy; for their hearts had no ties on earth. Their constancy was equal to their disinterestedness; for of all who fell into their hands, St. Dionysius knew of none that renounced Christ.

The admirable Apollonia, whom old age and the state of virginity rendered equally venerable, was seized by them. Their repeated blows on her jaws beat out all her teeth. At last they made a great fire without the city, and threatened to cast her into it, if she did not utter certain impious words. She begged a moment's delay, as if it had been to deliberate on the proposal; but, to convince her persecutors that her sacrifice was perfectly voluntary, she no sooner found herself at liberty, than of her own accord she leaped into the flames. They next exercised their fury on a holy man called Serapion, and tortured him in his own house with great cruelty. After bruising his limbs, disjuncting and breaking his bones, they threw him headlong from the top of the house on the pavement, and so completed his martyrdom. A civil war among the pagan citizens put an end to their fury this year, but the edict of Decius renewed it in 250. See the rest of the relation on the 27th of February. An ancient church in Rome, which is frequented with great devotion, bears the name of St. Apollonia: under whose patronage we meet

with churches and altars in most parts of the Western church.

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The last part of our saint's conduct is not proposed to our imitation, as self-murder is unjustifiable. If any among the Fathers have commended it, they presumed, with St. Austin, that it was influenced by a particular direction of the Holy Ghost, or was the effect of a pious simplicity, founded in motives of holy zeal and charity. For it can never be lawful for a person by any action wilfully to concur to, or hasten his own death, though many martyrs out of an ardent charity, and desire of laying down their lives for God, and being speedily united to him, anticipated the executioners in completing their sacrifice. Among the impious, absurd, and false maxims of the Pagan Greeks and Romans, scarce any thing was more monstrous than the manner in which they canonized suicide in distress, as a remedy against temporal miseries, and a point of heroism. To bear infamy and all kind of sufferings with unshaken constancy and virtue, is true courage and greatness of soul, and the test and triumph of virtue: and to sink under misfortunes, is the most unworthy baseness of soul. But what name can we find for the pusillanimity of those who are not able so much as to look humiliations, poverty, or affliction in the face? Our life we hold of God, and he who destroys it injures God, to whom he owes it. He refuses also to his friends and to the republic of mankind, the comfort and succors which they are entitled in justice or charity to receive from him. Moreover, if to murder another is the greatest temporal injustice a man can commit against a neighbor, life being of all temporal blessings the greatest and most noble, suicide is a crime so much more enormous, as the charity which every one owes to himself, especially to his immortal soul, is stricter, {388} more noble and of a superior order to that which he owes to his neighbor.

SAINT NICEPHORUS, M.

From his genuine Acts in Ruinart, p. 244. Tillemont, t. 4, p. 16.

THERE dwelt in Antioch a priest called Sapricius, and a layman, named Nicephorus, who had been linked together for many years by the strictest friendship. But the enemy of mankind sowing between them the seeds of discord, this their friendship was succeeded by the most implacable hatred, and they declined meeting each other in the streets. Thus it continued a considerable time. At length, Nicephorus, entering into himself, and reflecting on the grievousness of the sin of hatred, resolved on seeking a reconciliation. He accordingly deputed some friends to go to Sapricius to beg his pardon, promising him all reasonable satisfaction for the injury done him. But the priest refused

to forgive him. Nicephorus sent other friends to him on the same errand, but though they pressed and entreated him to be reconciled, Sapricius was inflexible. Nicephorus sent a third time, but to no purpose; Sapricius having shut his ears not to men only, but to Christ himself, who commands us to forgive as we ourselves hope to be forgiven. Nicephorus, finding him deaf to the remonstrances of their common friends, went in person to his house, and casting himself at his feet, owned his fault, and begged pardon for Christ's sake; but all in vain.

The persecution suddenly began to rage under Valerian and Gallien in the year 260. Sapricius was apprehended and brought before the governor, who asked him his name. "It is Sapricius," answered he. Governor. "Of what profession are you?" Sapricius. "I am a Christian." Governor. "Are you of the clergy?" Sapricius. "I have the honor to be a priest." He added: "We Christians acknowledge one Lord and Master Jesus Christ, who is God; the only and true God, who created heaven and earth. The gods of nations are devils." The president, exasperated at his answer, gave orders for him to be put into an engine, like a screw-press, which the tyrants had invented to torment the faithful. The excessive pain of this torture did not shake Sapricius's constancy, and he said to the judges: "My body is in your power; but my soul you cannot touch. Only my Saviour Jesus Christ is master of this." The president seeing him so resolute, pronounced this sentence: "Sapricius, priest of the Christians, who is ridiculously persuaded that he shall rise again, shall be delivered over to the executioner of public justice to have his head severed from his body, because he has contemned the edict of the emperors."

Sapricius seemed to receive the sentence with great cheerfulness, and was to haste to arrive at the place of execution in hopes of his crown. Nicephorus ran out to meet him, and casting himself at his feet, said: "Martyr of Jesus Christ, forgive me my offence." But Sapricius made him no answer. Nicephorus waited for him in another street which he was to pass through, and as soon as he saw him coming up, broke through the crowd, and falling again at his feet, conjured him to pardon the fault he had committed against him, through frailty rather than design. This he begged by the glorious confession he had made of the divinity of Jesus Christ. Sapricius's heart was more and more hardened, and now he would not so much as look on him. The soldiers laughed at Nicephorus, saying: "A greater fool than thou was never seen, in being so solicitous for a man's {389} pardon who is upon the point of being executed." Being arrived at the place of execution, Nicephorus redoubled his humble entreaties and supplications: but all in vain; for Sapricius continued as obstinate as ever, in refusing to forgive. The executioners said to Sapricius: "Kneel down that we may cut off your head." Sapricius said. "Upon what account?" They answered: "Because you will not sacrifice to the gods, nor obey the emperor's orders, for the love of that man that

is called Christ." The unfortunate Sapricius cried out: "Stop, my friends; do not put me to death: I will do what you desire: I am ready to sacrifice." Nicephorus, sensibly afflicted at his apostacy, cried aloud to him: "Brother, what are you doing? renounce not Jesus Christ our good master. Forfeit not a crown you have already gained by tortures and sufferings." But Sapricius would give no manner of attention to what he said. Whereupon, Nicephorus, with tears of bitter anguish for the fall of Sapricius, said to the executioner: "I am a Christian, and believe in Jesus Christ, whom this wretch has renounced; behold me here ready to die in his stead." All present were astonished at such an unexpected declaration. The officers of justice being under an uncertainty how to proceed, dispatched a lictor or beadle to the governor, with this message: "Sapricius promiseth to sacrifice, but here is another desirous to die for the same Christ, saying: I am a Christian, and refuse to sacrifice to your gods, and comply with the edicts of the emperors." The governor, on hearing this, dictated the following sentence: "If this man persist in refusing to sacrifice to the immortal gods, let him die by the sword:" which was accordingly put in execution. Thus Nicephorus received three immortal crowns, namely, of faith, humility, and charity, triumphs which Sapricius had made himself unworthy of. The Greek and the Roman Martyrologies mention him on this day.

SAINT THELIAU, BISHOP AND CONFESSOR.

HE was born in the same province with St. Samson at Eccluis-Guenwa}, near Monmouth. His sister Anaumed went over to Armorica in 490, and upon her arrival was married to Budic, king of the Armorican Britons. Before she left her own country she promised St. Thelieu to consecrate her first child in a particular manner to God. Our saint was educated under the holy discipline of St. Dubritius, and soon after the year 500, made a pilgrimage to Jerusalem with his schoolfellows St. David and St. Paternus. In their return St. David stopped at Dole, with Sampson the elder, who had been bishop of York, but being expelled by the Saxons, fled into Armorica and was made bishop of Dole. This prelate and St. Thelieu planted a great avenue, three miles long, from Dole to Cai, which for several ages was known by their names. The people of Dole, with the bishop and king Budic, pressed our saint to accept of that bishopric; but in vain. After his return into the island, St. Dubritius being removed from the see of Landaff to that of Caërleon, in 495, Thelieu was compelled to succeed him in Landaff, of which church he has always been esteemed the principal patron. His great learning, piety, and pastoral zeal, especially in the choice and instruction of his clergy, have procured him a high reputation which no age can ever obliterate, says Leland.[1] His authority alone decided whatever controversies arose in his time. When the yellow plague depopulated

Wales, he exerted his courage and charity with an heroic intrepidity. Providence preserved his life for the sake of others, and he died {390} about the year 580, in a happy old age, in solitude, where he had for some time prepared himself for his passage. The place where he departed to our Lord was called from him Llan deilo-vaur, that is, the church of the great Theliau: it was situated on the bank of the river Tovy in Caermarthenshire. The Landaff register names among the most eminent of his disciples his nephew St. Oudoceus, who succeeded him in the see of Landaff, St. Ismael, whom he consecrated bishop, St. Tyfhei, martyr, who reposed in Pennalun, &c. See Capgrave, Harpsfield, Wharton, Brown-Willis, D. Morice, Hist. de Bretagne, t. 1, p. 22, and the notes, pp. 785 and 819. Bolland. Feb. t. 2, p. 303.

Footnotes:

1. De Script. Brit. c. 30.

ST. ANSBERT, ARCHBISHOP OF ROUEN, C. IN 695.

HE had been chancellor to king Clotaire III., in which station he had united the mortification and recollection of a monk with the duties of wedlock, and of a statesman. Quitting the court, he put on the monastic habit at Fontenelle, under St. Wandregisile, and when that holy founder's immediate successor, St. Lantbert, was made bishop of Lyons, Ansbert was appointed abbot of that famous monastery. He was confessor to king Theodoric III., and with his consent was chosen archbishop of Rouen, upon the death of St. Owen in 683. By his care, good order, learning, and piety flourished in his diocese; nevertheless Pepin, mayor of the palace, banished him, upon a false accusation, to the monastery of Aumont, upon the Sambre in Hainault, where he died in the year 698. See Mab. Sæc. 2, Ben. and Annal. l. 18.. Rivet, Hist. Littér. t. 4, p. 33, and t. 3, p. 646. Henschenius, Feb. t. 2, p. 342.

ST. ATTRACTA, OR TARAHATA, AN IRISH VIRGIN.

SHE received the veil from St. Patrick, and lived at a place called from her Kill-Attracta to this day, in Connaught. Her acts in Colgan are of no authority.

ST. ERHARD, ABBOT, C.

CALLED BY MERSÆUS AND OTHER GERMANS, EBERHARDUS.

HE was a Scotchman by birth, and being well instructed in the scriptures, went into Germany to preach the gospel, with two brothers. He taught the sacred sciences at Triers, when St. Hydulphus was bishop of that city, whom Welser and some others take for a Scot, and one of

our saint's brothers. When St. Hydulphus resigned his bishopric to end his days in retirement in 753, St. Erhard withdrew to Ratisbon, where he founded a small monastery, and is said to have been honored with miracles, both living and after his death, which happened to that city. He was commemorated on this day in Scotland, but in Germany on the 8th of January. See Peter Meressæus, Catal. Archiep. Trevirens. M. Welserus, l. 5. Rerum B*ijocar*, ad ab, 753. Pantaleon, Prosopographiæ, part 1.

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FEBRUARY X.

ST. SCHOLASTICA, VIRGIN.

From St. Gregory the Great, Dial. l. 2, c. 33 and 34. About the year 543.

THIS saint was sister to the great St. Benedict. She consecrated herself to God from her earliest youth, as St. Gregory testifies. Where her first monastery was situated is not mentioned; but after her brother removed to Mount Cassino, she chose her retreat at Plombariola, in that neighborhood, where she founded and governed a nunnery about five miles distant to the south from St. Benedict's monastery.[1] St. Bertharius, who was abbot of Cassino three hundred years after, says, that she instructed in virtue several of her own sex. And whereas St. Gregory informs us, that St. Benedict governed nuns as well as monks, his sister must have been their abbess under his rule and direction. She visited her holy brother once a year, and as she was not allowed to enter his monastery, he went out with some of his monks to meet her at a house at some small distance. They spent these visits in the praises of God, and in conferring together on spiritual matters, St. Gregory relates a remarkable circumstance of the last of these visits. Scholastica having passed the day as usual in singing psalms, and pious discourse, they sat down in the evening to take their refectio*n*. After it was over, Scholastica, perhaps foreknowing it would be their last interview in this world, or at least desirous of some further spiritual improvement, was very urgent with her brother to delay his return till the next day, that they might entertain themselves till morning upon the happiness of the other life. St. Benedict, unwilling to transgress his rule, told her he could not pass a night out of his monastery: so desired her not to insist upon such a breach of monastic discipline. Scholastica, finding him resolved on going home, laying her hands joined upon the table and her head upon them, with many tears begged of Almighty God to interpose in her behalf. Her prayer was scarce ended, when there happened such a storm of rain, thunder, and lightning, that neither St. Benedict nor any

of his companions could set a foot out of doors. He complained to his sister, saying: "God forgive you, sister; what have you done?" She answered: "I asked you a favor, and you refused it me: I asked it of Almighty God, and he has granted it me." St. Benedict was therefore obliged to comply with her request, and they spent the night in conferences on pious subjects, chiefly on the felicity of the blessed, to which both most ardently aspired, and which she was shortly to enjoy. The next morning they parted, and three days after St. Scholastica died in her solitude. St. Benedict was then alone in contemplation on Mount Cassino, and lifting up his eyes to heaven, he saw the soul of his sister ascending thither in the shape of a dove. Filled with joy at her happy passage, he gave thanks for it to God, and declared her death to his brethren; some of whom he sent to bring her corpse to his monastery, where {392} he caused it to be laid in the tomb which he had prepared for himself. She must have died about the year 543. Her relics are said to have been translated into France, together with those of St. Bennet, in the seventh century, according to the relation given by the monk Adrevald.[2] They are said to have been deposited at Mans, and kept in the collegiate church of St. Peter in that city in a rich silver shrine.[3] In 1562 this shrine was preserved from being plundered by the Huguenots, as is related by Chatelain. Her principal festival at Mans is kept a holyday on the 11th of July, the day of the translation of her relics. She was honored in some places with an office of three lessons, in the time of St. Louis, as appears from a calendar of Longchamp, written in his reign.

Lewis of Granada, treating on the perfection of the love of God, mentions the miraculous storm obtained by St. Scholastica, to show with what excess of goodness God is always ready to hear the petitions and desires of his servants. This pious soul must have received strong pledges and most sensible tokens of his love, seeing she depended on receiving so readily what she asked of him. No child could address himself with so great confidence to his most tender parent. The love which God bears us, and his readiness to succor and comfort us, if we humbly confess and lay before him our wants, infinitely surpasses all that can be found in creatures. Nor can we be surprised that he so easily heard the prayer of this holy virgin, since at the command of Joshua he stopped the heavens, God obeying the voice of man. He hears the most secret desires of those that fear and love him, and does their will: if he sometimes seem deaf to their cries, it is to grant their main desire by doing what is most expedient for them, as St. Austin frequently observes. The short prayer by which St. Scholastica gained this remarkable victory over her brother, who was one of the greatest saints on earth, was doubtless no more than a single act of her pure desires, which she continually turned towards, and fixed on her beloved. It was enough for her to cast her eye interiorly upon him with whom she

was closely and inseparably united in mind and affections, to move him so suddenly to change the course of the elements in order to satisfy her pious desire. By placing herself, as a docile scholar, continually at the feet of the Divine Majesty, who filled all the powers of her soul with the sweetness of his heavenly communications, she learned that sublime science of perfection in which she became a mistress to so many other chaste souls by this divine exercise. Her life in her retirement, to that happy moment which closed her mortal pilgrimage, was a continued uniform contemplation, by which all her powers were united to, and transformed into God.

Footnotes:

1. This nunnery underwent the same fate with the abbey of Mount Cassino, both being burnt to the ground by the Lombards. When Rachim, king of that nation, having been converted to the Catholic faith by the exhortations of pope Zachary, re-established that abbey, and taking the monastic habit, ended his life there, his queen Tasai and his daughter Ratruda rebuilt and richly endowed the nunnery of Plombariola, in which they lived with great regularity to their deaths, as is related by Leo of Ostia in his Chronicle of Mount Cassino, ad an. 750. It has been since destroyed, so that at present the land is only a farm belonging to the monastery of Mount Cassino. See Dom Mege, *Vie de St. Benoit*, p. 412. Chatelain, *Notes*, p. 605. Muratori, *Antichita, &c.* t. 3. p. 400. Diss. 66, del *Monasteri delle Monache*.
2. See Paul the deacon, *Hist. Longob.* and Dom Mege, *Vie de St. Benoît*, p. 48.
3. That the relics of St. Bennet were privately carried off from Mount Cassino, in 660, soon after the monastery was destroyed, and brought to Fleury on the Loire by Algiulph the monk, and those of St. Scholastica, by certain persons of Mans to that city, is maintained by Mabillon, Menard, and Bosche. But that the relics of both these saints still remain at Mount Cassino, is strenuously affirmed by Loretus Angelus de Nuce, and Marchiarelli, the late learned monk of the Order of Camaldoli: and this assertion Benedict XIV. looks upon as certain, (*de Canoniz.* l. 4, part 2, c. 24, t. 4, p. 245.) For pope Zachary in his bull assures us, that he devoutly honored the relics of SS. Benedict and Scholastica, at Mount Cassino, in 746. Leo Ostiensis and Peter the deacon visited them and found them untouched in 1071, as Alexander II. affirms in the bull he published when he consecrated the new church there. By careful visitations made by authority, in 1486 and 1545, the same is proved. Yet Angelus de Nuce allows some portions of both saints to be at Mans and Fleury, on the Loire. Against the supposed translation of the whole shrines of St. Benedict and St. Scholastica into France, see Muratori, *Antichita, &c.*, dissert. 58, t. 3, p. 244.

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ST. SOTERIS, VIRGIN AND MARTYR.

From St. Ambrose, Exhort. Virginit, c. 12, and l. 3. de Virgin. c. 6
Tillemont, t. 5, p. 259.

FOURTH AGE.

ST. AMBROSE boasts of this saint as the greatest honor of his family. St. Soteris was descended from a long series of consuls and prefects: but her greatest glory was her despising, for the sake of Christ, birth, riches, great beauty, and all that the world prizes as valuable. She consecrated her virginity to God, and to avoid the dangers her beauty exposed her to, neglected it entirely, and trampled under her feet all the vain ornaments that might set it off. Her virtue prepared her to make a glorious confession of her faith before the persecutors, after the publication of the cruel edicts of Dioclesian and Maximian against the Christians. The impious judge commanded her face to be buffeted. She rejoiced to be treated as her divine Saviour had been, and to have her face all wounded and disfigured by the merciless blows of the executioners. The judge ordered her to be tortured many other ways, but without being able to draw from her one sigh or tear. At length, overcome by her constancy and patience, he commanded her head to be struck off. The ancient martyrologies mention her.

ST. WILLIAM OF MALEVAL, H.

AND INSTITUTER OF THE ORDER OF GULIELMITES.

From l'Hist des Ordres Relig., t. 6, p. 155, by F. Helyot.

A.D. 1157

WE know nothing of the birth or quality of this saint: he seems to have been a Frenchman, and is on this account honored in the new Paris Missal and Breviary. He is thought to have passed his youth in the army, and to have given into a licentious manner of living, too common among persons of that profession. The first accounts we have of him represent him as a holy penitent, filled with the greatest sentiments of compunction and fervor, and making a pilgrimage to the tombs of the apostles at Rome. Here he begged pope Eugenius III. to put him into a course of penance, who enjoined him a pilgrimage to Jerusalem in the year 1145. In performing this, with great devotion, the saint spent eight years. Returning into Tuscany, in 1153, he retired into a desert. He was

prevailed upon to undertake the government of a monastery in the isle of Lupocavio, in the territory of Pisa, but not being able to bear with the tepidity and irregularity of his monks, he withdrew, and settled on Mount Pruno, till, finding disciples there no less indocile to the severity of his discipline than the former, he was determined to pursue himself that rigorous plan of life which he had hitherto unsuccessfully proposed to others. He pitched upon a desolate valley for this purpose, the very sight of which was sufficient to strike the most resolute with horror. It was then called the Stable of Rhodes, but since, Maleval; and is situated in the territory of Sienna, in the diocese of Grosseto. He entered this frightful solitude in September, 1155, and had no other lodging than a cave in the ground, till being discovered some months after, the lord of Buriano built him a cell. During the first four months, he had no other company than that of wild beasts eating only the herbs on which they fed. {394} On the feast of the Epiphany, in the beginning of the year 1156, he was joined by a disciple or companion, called Albert, who lived with him to his death, which happened thirteen months after, and who has recorded the last circumstances of his life. The saint, discoursing with others, always treated himself as the most infamous of criminals, and deserving the worst of deaths; and that these were his real sentiments, appeared from that extreme severity which he exercised upon himself. He lay on the bare ground: though he fed on the coarsest fare, and drank nothing but water, he was very sparing in the use of each; saying, sensuality was to be feared even in the most ordinary food. Prayer, divine contemplation, and manual labor, employed his whole time. It was at his work that he instructed his disciple in his maxims of penance and perfection, which he taught him the most effectually by his own example, though in many respects so much raised above the common, that it was fitter to be admired than imitated. He had the gift of miracles, and that of prophecy. Seeing his end draw near, he received the sacraments from a priest of the neighboring town of Chatillon, and died on the 10th of February, in 1157, on which day he is named in the Roman and other martyrologies.

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Divine Providence moved one Renauld, a physician, to join Albert, a little before the death of the saint. They buried St. William's body in his little garden, and studied to live according to his maxims and example. Some time after, their number increasing, they built a chapel over their founder's grave, with a little hermitage. This was the origin of the Gulielmites, or Hermits of St. William, spread in the next age over Italy, France, Flanders, and Germany. They went barefoot, and their fasts were almost continual: but pope Gregory IX. mitigated their austerities, and gave them the rule of St. Benedict, which they still observe. The order is now become a congregation united to the hermits of

St. Austin, except twelve houses to the Low Countries, which still retain the rule of the Gulielmites, which is that of St. Benedict, with a white habit like that of the Cistercians.

The feast of St. William is kept at Paris in the Abbey of Blancs-Manteaux, so called from certain religious men for whom it was founded, who wore white cloaks, and were of a mendicant Order, called of the Servants of the Virgin Mary: founded at Marseilles, and approved by Alexander IV., in 1257. This order being extinguished, by virtue of the decree of the second council of Lyons, in 1274, by which all mendicants, except the four great Orders of Dominicans, Franciscans, Carmelites, and Austin friars, were abolished, this monastery was bestowed on the Gulielmites, who removed hither from Montrouge, near Paris, in 1297. The prior and monks embraced the order of St. Bennet, and the reformation of the Congregation of St. Vanne of Verdun, soon after called in France, of St. Maur, in 1618, and this is in order the fifth house of that Congregation in France, before the abbeys of St. Germany-des-Prez, and St. Denys.[1]

Footnotes:

1. Villefore confounds this saint with St. William, founder of the hermits of Monte Virgine in the kingdom of Naples, who lived in great repute with king Roger, and is commemorated in the Roman Martyrology, June 25. Others confound him with St. William, duke of Aquitaine, a monk of Gellone. He was a great general, and often vanquished the Saracens who invaded Languedoc. In recompense, Charlemagne made him duke or governor of Aquitaine, and appointed Toulouse for his residence. Some years after, in 806, having obtained the consent of his duchess, (who also renounced the world,) and or Charlemagne, though with great difficulty, he made his monastic profession at Gellone, a monastery which he had founded in a valley of that name, a league distant from Aniane, in the diocese of Lodeve. St. William received the habit at the hands of St. Benedict of Aniane, was directed by him in the exercises of a religious life, and sanctified himself with great fervor, embracing the most humbling and laborious employments, and practising extraordinary austerities, till his happy death in 812, on the 28th of May, on which day his festival is kept in the monastery of Gellone, (now called St. Guillem de Desert, founded by this saint in 804,) and in the neighboring churches. See, on him, Mabillon, *Sæc. Ben.* 4, p. 88. Henschenius, *diss.* p. 488. *Bultea* p. 367. and *Hist. Gén. du Languedoc par deux Bénédictins*, l. 9. Many have also confounded our saint with William, the last duke of Guienne, who, after a licentious youth, and having been an abettor of the anti-pope, Peter Leonis, was wonderfully converted by St. Bernard, sent to him by pope Innocent II., in the year 1135. The year

following he renounced his estates, which his eldest daughter brought in marriage to Louis the Young, king of France; and clothed with hair-cloth next his skin, and in a tattered garment expressive of the sincerity of his repentance and contrition, undertook a pilgrimage to Compostella, and died in that journey, in 1137. See Ordericus Vitalis, Hist. Norman. et Arnoldus Bonæ-Vallis, in vita Bernardi; with the Historical Dissert. of Henschenius on the 10th of February; and Abrégé Chronol. des Grands Fiefs, p. 223.

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SAINT ERLULPH, BISHOP AND MARTYR.

SEVERAL Scottish missionaries passed into the northwestern parts of Germany, to sow there the seeds of the faith, at the time when Charlemagne subdued the Saxons. In imitation of these apostolic men, St. Erlulph, a holy Scotchman, went thither, and after employing many years with great success in that arduous mission, was chosen the tenth bishop of Verdun. His zeal in propagating the faith enraged the barbarous infidels, and he was slain by them at a place called Eppokstorp, in 830. See Krantzius, l. 3. Metrop. c. 30. Democh. Gatal. episc. Verd. Pantaleon, &c.[1]

Footnotes:

1. This saint must not be confounded with Ernulph, a most holy man, the apostle of Iceland, who flourished in the year 890; on whom see Jonas, Histor. Islandiæ.

FEBRUARY XI.

SS. SATURNINUS, DATIVUS,

AND MANY OTHER MARTYRS, OF AFRICA.

From their contemporary acts, received as authentic by St. Austin, Brevic. Coll. die 3, c. 17. The Donatists added a preface to them and a few glosses, in which condition they are published by Baluzius, t. 2. But Bollandus and Ruinart give them genuine.

A.D. 304

THE emperor Dioclesian had commanded all Christians, under pain of death, to deliver up the holy scriptures to be burnt. This persecution had raged a whole year in Africa; some had betrayed the cause of religion, but many more had defended it with their blood, when these

saints were apprehended. Abitina, a city of the proconsular province of Africa, was the theatre of their triumph. Saturninus, priest of that city, celebrated the divine mysteries on a Sunday, in the house of Octavius Felix. The magistrates having notice of it, came with a troop of soldiers, and seized forty-nine persons of both sexes. The principal among them were the priest Saturninus, with his four children, viz.: young Saturninus and Felix, both Lectors, Mary, who had consecrated her virginity to God, and Hilarianus, yet a child; also, Dativus, a noble senator, Ampelius, Rogatianus, and Victoria. Dativus, the ornament of the senate of Abitina, whom God destined to be one of the principal senators of heaven, marched at the head of this holy troop. Saturninus walked by his side, surrounded by his illustrious family. The others followed in silence. Being brought before the magistrates, they confessed Jesus Christ so resolutely, that their very judges applauded their courage, which repaired the infamous sacrilege committed there a little before by Fundanus, the bishop of Abitina, who in that same place had given up to the magistrates the sacred books to be burnt: but a violent shower suddenly falling, put out the fire, and a prodigious hail ravaged the whole country.

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The confessors were shackled and sent to Carthage, the residence of the proconsul. They rejoiced to see themselves in chains for Christ, and sung hymns and canticles during their whole journey to Carthage, praising and thanking God. The proconsul, Anulinus, addressing himself first to Dativus, asked him of what condition he was, and if he had assisted at the collect or assembly of the Christians. He answered, that he was a Christian, and had been present at it. The proconsul bid him discover who presided, and in whose house those religious assemblies were held: but without waiting for his answer, commanded him to be put on the rack and torn with iron hooks, to oblige him to a discovery. They underwent severally the tortures of the rack, iron hooks, and cudgels. The weaker sex fought no less gloriously, particularly the illustrious Victoria; who, being converted to Christ in her tender years, had signified a desire of leading a single life, which her pagan parents would not agree to, having promised her in marriage to a rich young nobleman. Victoria, on the day appointed for the wedding, full of confidence in the protection of Him, whom she had chosen for the only spouse of her soul, leaped out of a window, and was miraculously preserved from hurt. Having made her escape, she took shelter in a church; after which she consecrated her virginity to God, with the ceremonies then used on such occasions at Carthage, in Italy, Gaul, and all over the West.[1] To the crown of virginity, she earnestly desired to join that of martyrdom. The proconsul, on account of her quality, and for the sake of her brother, a pagan, tried all means to prevail with

her to renounce her faith. He inquired what was her religion. Her answer was: "I am a Christian." Her brother, Fortunatianus, undertook her defence, and endeavored to prove her lunatic. The saint, fearing his plea might be the means of her losing the crown of martyrdom, made it appear by her wise confutations of it, that she was in her perfect senses, and protested that she had not been brought over to Christianity against her will. The proconsul asked her if she would return with her brother? She said: "She could not, being a Christian, and acknowledging none as brethren but those who kept the law of God." The proconsul then laid aside the quality of judge to become her humble suppliant, and entreated her not to throw away her life. But she rejected his entreaties with disdain, and said to him: "I have already told you my mind. I am a Christian, and I assisted at the collect." Anulinus, provoked at this constancy, reassumed his rage, and ordered her to prison with the rest, to wait the sentence of death which he not long after pronounced upon them all.

The proconsul would yet try to gain Hilarianus, Saturninus's youngest son, not doubting to vanquish one of his tender age. But the child showed more contempt than fear of the tyrant's threats, and answered his interrogatories: "I am a Christian: I have been at the collect, and it was of my own voluntary choice, without any compulsion." The proconsul threatened him with those little punishments with which children are accustomed to be chastised, little knowing that God himself fights in his martyrs. The child only laughed at him. The governor then said to him: "I will cut off your nose and ears." Hilarianus replied: "You may do it; but I am a Christian." The proconsul, dissembling his confusion, ordered him to prison. Upon which the child said: "Lord, I give thee thanks." These martyrs ended their lives under the hardships of their confinement, and are honored in the ancient calendar of Carthage, and the Roman Martyrology, on the 11th of February, though only two (of the name of Felix) died on that day of their wounds.

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The example of these martyrs condemns the sloth with which many Christians in this age celebrate the Lord's Day. When the judge asked them, how they durst presume to hold their assembly against the imperial orders, they always repeated, even on the rack: "The obligation of the Sunday is indispensable. It is not lawful for us to omit the duty of that day. We celebrated it as well as we could. We never passed a Sunday without meeting at our assembly. We will keep the commandments of God at the expense of our lives." No dangers nor torments could deter them from this duty. A rare example of fervor in keeping that holy precept, from

which too many, upon lame pretences, seek to excuse themselves. As the Jew was known by the religious observance of the Sabbath, so is the true Christian by his manner of celebrating the Sunday. And as our law is more holy and more perfect than the Jewish, so must be our manner of sanctifying the Lord's Day. This is the proof of our religion, and of our piety towards God. The primitive Christians kept this day in the most holy manner, assembling to public prayer in dens and caves, knowing that, "without this religious observance, a man cannot be a Christian," to use the expression of an ancient father.

Footnotes:

1. These were, by laying her head on the altar to offer it to God, and all her life after wearing her hair long as the ancient Nazarenes did: (Act. p. 417. St. Optatas, l. 6. S. Ambr. ad Virg. c. 8.) Whereas the ceremony of this consecration in Egypt and Syria was for the virgin to cut off her hair in the presence of a priest. (Bulteau, Hist. Mon. p. 170.)

ST. SEVERINUS, ABBOT OF AGAUNUM.

From his ancient short life, in Mabillon App. Sæc. I. Ben. The additions in Surius and Bollandus are too modern. See Chatelain, Notes on the Martyrol., p. 618.

A.D. 507.

ST. SEVERINUS, of a noble family in Burgundy, was educated in the Catholic faith, at a time when the Arian heresy reigned in that country. He forsook the world in his youth, and dedicated himself to God in the monastery of Agaunum, which then only consisted of scattered cells, till the Catholic king Sigismund, son and successor to the Arian Gondebald, who then reigned in Burgundy, built there the great abbey of St. Maurice. St. Severinus was the holy abbot of that place, and had governed his community many years in the exercise of penance and charity, when, in 504, Clovis, the first Christian king of France, lying ill of a fever, which his physicians had for two years ineffectually endeavored to remove, sent his chamberlain to conduct him to court; for he heard how the sick from all parts recovered their health by his prayers. St. Severinus took leave of his monks, telling them he should never see them more in this world. On his journey he healed Eulalius, bishop of Nevers, who had been for some time deaf and dumb, also a leper at the gates of Paris; and coming to the palace, he immediately restored the king to perfect health, by putting on him his own cloak. The king in gratitude distributed large alms to the poor, and released all his prisoners.[1] St. Severinus returning towards Agaunum, stopped at Chateau-Landon, in Gatinois, where two priests served God in a solitary

chapel, among whom he was admitted, at his request, as a stranger, and was soon greatly admired by them for his sanctity. He foresaw his death, which happened shortly after, in 507. The place is now an abbey of reformed canons regular of St. Austin. The Huguenots scattered the greatest part of his relics, when they plundered this church. He is mentioned in the Roman Martyrology, and a large parish in Paris takes its name from this saint, not from the hermit who was St. Cloud's master.

Footnotes:

1. {Footnote not in text} See Le Boeuf, Hist. du Diocèse de Paris, t. 1, p. 151, 157, and Le Fevre, Calend. Hist de Paris, p. 40{}

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THE EMPRESS THEODORA.

WHOM THE GREEKS RANK AMONG THE SAINTS.

BY her mildness and patience she often softened the cruel temper of her brutish husband, Theophilus, and protected the defenders of holy images from the fury of his persecution. Being left by his death regent of the empire during the minority of her son, Michael III., she put an end to the Iconoclast heresy, one hundred and twenty years after the first establishment of it by Leo the Isaurian: and the patriarch Methodius with great solemnity restored holy images in the great church in Constantinople, on the first Sunday of Lent, which we call the second, of which event the Greeks make an annual commemoration, calling it the feast of Orthodoxy. After she had governed the empire with great glory twelve years, she was banished by her unnatural son and his impious uncle, Bardas. She prepared herself for death by spending the last eight years of her life in a monastery, where she gave up her soul to God in 867. She is ranked among the saints in the Menology of the emperor Basil, in the Menæa, and other calendars of the Greeks. See the compilations of Bollandus from the authors of the Byzantine history.

FEBRUARY XII.

ST. BENEDICT, OF ANIAN, ABBOT.

From his life, written with great piety, gravity, and erudition, by St. Ardo Smaragdus, his disciple, to whom he committed the government of his monastery of Anian, when he was called by the emperor near the court. Ardo died March the 7th, in 843, and is honored at Anian among the saints. He is not to be confounded with Smaragdus, abbot in the diocese

of Verdun, author of a commentary on the rules of St. Bennet. This excellent life is published by Dom Menard, at the head of St. Bennet's Concordia Regularum; by Henschenius, 12 Feb., and by Dom Mabillon, Acta SS. Ben., vol. 5, pp. 191, 817. See Helyot, Hist. des Ord. Relig. t. 5, p. 139. See also Bulteau, Hist. de l'Ord. de S. Benoît, l. 5, c. 2, p. 342. Eckart. de Reb. Fran. t. 2, pp. 117, 163.

A.D. 821.

HE was the son of Aigulf, count or governor of Languedoc, and served king Pepin and his son Charlemagne in quality of cupbearer, enjoying under them great honors and possessions. Grace made him sensible of the vanity of all perishable goods, and at twenty years of age he took a resolution of seeking the kingdom of God with his whole heart. From that time he led a most mortified life in the court itself for three years, eating very sparingly and of the coarsest fare, allowing himself very little sleep, and mortifying all his senses. In 774, having narrowly escaped being drowned in the Tesin, near Pavia, in endeavoring to save his brother, he made a vow to quit the world entirely. Returning to Languedoc, he was confirmed in his resolution by the pious advice of a hermit of great merit and virtue, called Widmar; and under a pretext of going to the court at Aix-la-Chapelle, he went to the abbey of St. Seine, five leagues from Dijon, and having sent back all his attendants, became a monk there. He spent two years and a half in wonderful abstinence, treating his body as a furious wild beast, to {399} which he would show no other mercy than barely not to kill it. He took no other sustenance on any account but bread and water; and when overcome with weariness, he allowed himself nothing softer than the bare ground whereon to take a short rest; thus making even his repose a continuation of penance. He frequently passed the whole night in prayer, and stood barefoot on the ground in the sharpest cold. He studied to make himself contemptible by all manner of humiliations, and received all insults with joy, so perfectly was he dead to himself. God bestowed on him an extraordinary spirit of compunction, and the gift of tears, with an infused knowledge of spiritual things to an eminent degree. Not content to fulfil the rule of St. Benedict in its full rigor, he practised all the severest observances prescribed by the rules of St. Pachomius and St. Basil. Being made cellarist, he was very solicitous to provide for others whatever St. Benedict's rule allowed, and had a particular care of the poor and of the guests.

His brethren, upon the abbot's death, were disposed to choose our saint, but he, being unwilling to accept of the charge on account of their known aversion to a reformation, left them, and returned to his own country, Languedoc, in 780, where he built a small hermitage, near a chapel of St. Saturninus, on the brook Anian, near the river Eraud, upon

his own estate. Here he lived some years in extreme poverty, praying continually that God would teach him to do his will, and make him faithfully correspond with his eternal designs. Some solitaries, and with them the holy man Widmar, put themselves under his direction, though he long excused himself. They earned their livelihood by their labor, and lived on bread and water, except on Sundays and solemn festivals, on which they added a little wine and milk when it was given them in alms. The holy superior did not exempt himself from working with the rest in the fields, either carrying wood or plugging; and sometimes he copied good books. The number of his disciples increasing, he quitted the valley, and built a monastery in a more spacious place, in that neighborhood. He showed his love of poverty by his rigorous practice of it: for he long used wooden, and afterwards glass or pewter chalices at the altar; and if any presents of silk ornaments were made him, he gave them to other churches. However, he some time after changed his way of thinking with respect to the church; built a cloister, and a stately church adorned with marble pillars, furnished it with silver chalices, and rich ornaments, and bought a great number of books. He had in a short time three hundred religious under his direction, and also exercised a general inspection over all the monasteries of Provence, Languedoc, and Gascony, which respected him as their common parent and master. At last he remitted something in the austerities of the reformation he had introduced among them. Felix, bishop of Urgel, had advanced that Christ was not the natural, but only the adoptive son of the eternal Father. St. Benedict most learnedly opposed this heresy, and assisted, in 794, at the council assembled against it at Frankfort. He employed his pen to confute the same, in four treatises, published in the miscellanies of Clausius.

Benedict was become the oracle of the whole kingdom, and he established his reformation in many great monasteries with little or no opposition. His most illustrious colony was the monastery of Gellone, founded in 804, by William, duke of Aquitaine, who retired into it himself, whence it was called St. Guillem du Desert. By the councils held under Charlemagne, in 813, and by the Capitulars of that prince, published the same year, it was ordained that the canons should live according to the canons and laws of the church, and the monks according to the rule of St. Bennet: by which regulation a uniformity was introduced in the monastic order in the West. The emperor Louis Débonnaire, who succeeded his father on the 28th of {400} January, 814, committed to the saint the inspection of all the abbeys in his kingdom. To have him nearer his own person, the emperor obliged him to live in the abbey of Marmunster, in Alsace; and as this was still too remote, desirous of his constant assistance in his councils, he built the monastery of Inde, two leagues from Aix-la-Chapelle, the residence of the emperor and court. Notwithstanding St. Benedict's constant abode in this monastery, he had

still a hand in restoring monastic discipline throughout France and Germany; as he also was the chief instrument in drawing up the canons for the reformation of prebendaries and monks in the council of Aix-la-Chapelle, in 817, and presided in the assembly of abbots the same year, to enforce restoration of discipline. His statutes were adopted by the order, and annexed to the rule of St. Benedict, the founder. He wrote, while a private monk at Seine, the Code of Rules, being a collection of all the monastic regulations which he found extant; as also a book of homilies for the use of monks, collected, according to the custom of that age, from the works of the fathers: likewise a Penitential, printed in the additions to the Capitulars. In his Concord of Rules he gives that of St. Benedict, with those of other patriarchs of the monastic order, to show their uniformity in the exercises which they prescribe.[1] This great restorer of the monastic order in the West, worn out at length with mortification and fatigues, suffered much from continual sickness the latter years of his life. He died at Inde, with extraordinary tranquillity and cheerfulness, on the 11th of February, 821, being then about seventy-one years of age, and was buried in the same monastery, since called St. Cornelius's, the church being dedicated to that holy pope and martyr. At Anian his festival is kept on the 11th, but by most other Martyrologies on the 12th of February, the day of his burial. His relics remain in the monastery of St. Cornelius, or of Inde, in the duchy of Cleves, and have been honored with miracles.

* * * * *

St. Bennet, by the earnestness with which he set himself to study the spirit of his holy rule and state, gave a proof of the ardor with which he aspired to Christian perfection. The experienced masters of a spiritual life, and the holy legislators of monastic institutes, have in view the great principles of an interior life, which the gospel lays down: for in the exercises which they prescribe, powerful means are offered by which a soul may learn perfectly to die to herself, and be united in all her powers to God. This dying to, and profound annihilation of ourselves, is of such importance, that so long as a soul remains in this state, though all the devils in hell were leagued together, they can never hurt her. All their efforts will only make her sink more deeply in this feeling knowledge of herself, in which she finds her strength, her repose, and her joy, because by it she is prepared to receive the divine grace: and if self-love be destroyed, the devil can have no power over us; for he never makes any successful attacks upon us but by the secret intelligence which he holds with this domestic enemy. The crucifixion of the old man, and perfect disengagement of the heart, by the practice of universal self-denial, is absolutely necessary before a soul can ascend the mountain of the God of Jacob, on which his infinite majesty is seen, separated from all

creatures; as Blossius,[2] and all other directors in the paths of an interior life, strongly inculcate.

Footnotes:

1. See Codex Regularum, collectus a B. Benedicto Anianæ, auctus a Lucâ Holstenio, printed by Holstenias at Rome, in 1661. Also, Concordia Regularum, authore B. Benedicto Anianæ abbate, edita ab. Hug. Menardo Benedictia{} Parisiis, 1638.
2. Instit. Spir. c. 1, n. 6, &c.

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ST. MELETIUS, PATRIARCH OF ANTIOCH, C.

HE was of one of the best families of Lesser Armenia, and born a Melitene, which Strabo and Pliny place to Cappadocia; but Ptolemy, and all succeeding writers, in Lesser Armenia, of which province it became the capital. The saint, in his youth, made fasting and mortification his choice, to the midst of every thing that could flatter the senses. His conduct was uniform and irreproachable, and the sweetness and affability of his temper gained him the confidence and esteem both of the Catholics and Arians; for he was a nobleman of charming simplicity and sincerity, and a great lover of peace. Eustathius, bishop of Sebaste, a semi-Arian, being deposed by the Arians, in a council held at Constantinople, in 360, Meletius was promoted to that see; but meeting with too violent opposition, left it, and retired first into the desert, and afterwards to the city of Beræa, in Syria, of which Socrates falsely supposes him to have been bishop. The patriarchal church of Antioch had been oppressed by the Arians, ever since the banishment of Eustathius, in 331. Several succeeding bishops, who were intruded into that chair, were infamous abettors of that heresy. Eudoxus, the last of these, had been removed from the see of Germanicia to that of Antioch, upon the death of Leontius, an Arian like himself, but was soon expelled by a party of Arians, in a sedition, and he shortly after usurped the see of Constantinople. Both the Arians and several Catholics agreed to raise St. Meletius to the patriarchal chair at Antioch, and the emperor ordered him to be put in possession of that dignity in 361; but some among the Catholics refused to acknowledge him, regarding his election as irregular, on account of the share which the Arians had had in it. The Arians hoped that he would declare himself of their party, but were undeceived when, the emperor Constantius arriving at Antioch, he was ordered, with certain other prelates, to explain in his presence that text of the Proverbs,[1] concerning the wisdom of God: _The Lord hath created me in the beginning of his ways_. George of Laodicea first explained it in an Arian sense, next Acacius of Cæsarea, in a sense bordering on that heresy; but the truth triumphed in the mouth of

Meletius, who, speaking the third,[2] showed that this text is to be understood not of a strict creation, but of a new state or being, which the Eternal Wisdom received in his incarnation. This public testimony thunderstruck the Arians, and Eudoxus, then the bishop of Constantinople, prevailed with the emperor to banish him into Lesser Armenia, thirty days after his installation. The Arians intruded the impious Euzoius into that see, who, formerly being deacon at Alexandria, had been deposed and expelled the church, with the priest and arch-heretic Arius, by St. Alexander, bishop of Alexandria. From this time is dated the famous schism of Antioch, in 360, though it drew its origin from the banishment of St. Eustathius about thirty years before. Many zealous Catholics always adhered to St. Eustathius, being convinced that his faith was the only cause of his unjust expulsion. But others, who were orthodox in their principles, made no scruple, at least for some time, to join communion in the great church with the intruded patriarchs; in which their conscience was more easily imposed upon, as, by the artifices of the Arians, the cause of St. Eustathius appeared merely personal and secular, or at least mixed; and his two first short-lived successors Eulalius and Euphronius, do not appear to have declared themselves Arians, otherwise than by their intrusion. Placillus the Third joined in condemning St. Athanasius in the councils of Tyre, in 335, and of Antioch {402} in 341. His successors, Stephen I., (who at Philippopolis opposed the council of Sardica,) Leontius, and Eudoxus, appeared everywhere leagued with the heads of the Arians. But the intrusion of Euzoius, with the expulsion of St. Meletius, rendered the necessity of an entire separation to communion more notorious; and many who were orthodox in their faith, yet, through weakness or ignorance of facts, had till then communicated with the Arians in the great church, would have no communion with Euzoius, or his adherents; but under the protection of Diodorus and Flavian, then eminent and learned laymen, afterwards bishops, held their religious assemblies with their own priests, in the church of the apostles without the city, in a suburb called Palæa, that is, the old suburb or church. They attempted in vain to unite themselves to the Eustathians, who for thirty years past had held their separate assemblies; but these refused to admit them, or to allow the election of Meletius, on account of the share the Arians had had therein: they therefore continued their private assemblies within the city. The emperor Constantius, in his return from the Persian war, with an intention to march against his cousin Julian, Cæsar, in the West, arrived at Antioch, and was baptized by the Arian bishop Euzoius; but died soon after, in his march at Mopsucrène, in Cilicia, on the 3d of November, 361. Julian having allowed the banished bishops to go to their respective churches, St. Meletius returned to Antioch about the end of the year 362, but had the affliction to see the breach made by the schism grow wider. The Eustathians not only refused still to receive him, but proceeded to choose a bishop for themselves. This was Paulinus,

a person of great meekness and piety, who had been ordained priest by St. Eustathius himself, and had constantly attended his zealous flock. Lucifer, bishop of Cagliari, passing by Antioch in his return from exile, consecrated Paulinus bishop, and by this precipitate action, riveted the schism which divided this church near fourscore and five years, and in which the discussion of the facts upon which the right of the claimants was founded, was so intricate that the saints innocently took part on both sides. It was an additional affliction to St. Meletius, to see Julian the Apostate make Antioch the seat of the superstitious abominations of idolatry, which he restored; and the generous liberty with which he opposed them, provoked that emperor to banish him a second time. But Jovian soon after succeeding that unhappy prince, in 363, our saint returned to Antioch. Then it appeared that the Arians were men entirely guided by ambition and interest, and that as nothing could be more insolent than they had shown themselves when backed by the temporal power, so nothing was more cringing and submissive, when they were deprived of that protection. For the emperor warmly embracing the Nicene faith, following in all ecclesiastical matters the advice of St. Athanasius, and expressing a particular regard for St. Meletius; the moderate Arians, with Acacius of Cæsarea, in Palestine, at their head, went to Antioch, where our saint held a council of twenty-seven bishops, and there subscribed an orthodox profession of faith. Jovian dying, after a reign of eight months, Valens became emperor of the East, who was at first very orthodox, but afterwards, seduced by the persuasions of his wife, he espoused the Arian heresy, and received baptism from Eudoxus, bishop of Constantinople, who made him promise upon oath to promote the cause of that sect. The cruel persecution which this prince raised against that church, and the favor which he showed not only to the Arians, but also to Pagans, Jews, and all that were not Catholics, deterred not St. Meletius from exerting his zeal in defence of the orthodox faith. This prince coming from Cæsarea, where he had been vanquished by the constancy of St. Basil, arrived at Antioch in April, 372, where he left nothing unattempted {403} to draw Meletius over to the interest of his sect; but meeting with no success, ordered him a third time into banishment. The people rose tumultuously to detain him among them, and threw stones at the governor, who was carrying him off, so that he only escaped with his life by our saint's stepping between him and the mob, and covering him with his cloak. It is only to this manner that the disciples of Jesus Christ revenge injuries, as St. Chrysostom observes.[3] Hermant and Fleury suppose this to have happened at his first banishment. By the order of Valens, he was conducted into Lesser Armenia, where he made his own estate at Getasus, near Nicopolis, the place of his residence. His flock at Antioch, by copying his humility, modesty, and patience, amid the persecution which fell upon them, showed themselves the worthy disciples of so great a master. They were driven

out of the city, and from the neighboring mountains, and the banks of the river, where they attempted to hold their assemblies; some expired under torments, others were thrown into the Orontes. In the mean time, Valens allowed the pagans to renew their sacrifices, and to celebrate publicly the feasts of Jupiter, Ceres, and Bacchus.[4] Sapor, king of Persia, having invaded Armenia, took by treachery king Arsaces, bound him in silver chains, (according to the Persian custom of treating royal prisoners,) and caused him to perish in prison. To check the progress of these ancient enemies of the empire, Valens sent an army towards Armenia, and marched himself to Edessa, in Mesopotamia. Thus the persecution at Antioch was abated, to which the death of Valens put an end, who was burnt by the Goths in a cottage, after his defeat near Adrianople, in 378. His nephew Gratian, who then became master of the East, went in all haste to Constantinople, by his general, Theodosius, vanquished the Goths, and by several edicts recalled the Catholic prelates, and restored the liberty of the church in the Eastern empire. St. Meletius, upon his return, found that the schism had begun to engage distant churches in the division. Most of the Western prelates adhered to the election of Paulinus. St. Athanasius communicated with him, as he had always done with his friends the Eustathian Catholics, though, from the beginning, he disapproved of the precipitation of Lucifer of Cagliari in ordaining him, and he afterwards communicated also with St. Meletius. St. Basil, St. Amphilochius of Iconium, St. Pelagius of Laodicea, St. Eusebius of Samosata, St. Cyril of Jerusalem, St. Gregory of Nyasa, St. Gregory of Nazianzum, St. Chrysostom, and the general council of Constantinople, with almost the unanimous suffrage of all the East, zealously supported the cause of St. Meletius. Theodosius having, after his victory over the Goths, been associated by Gratian, and taken possession of the Eastern empire, sent his general, Sapor, to Antioch, to re-establish there the Catholic pastors. In an assembly which was held in his presence, in 379, St. Meletius, Paulinus, and Vitalis, whom Apollinarius had consecrated bishop of his party there, met, and St. Meletius, addressing himself to Paulinus, made the following proposal:[5] "Since our sheep have but one religion, and the same faith, let it be our business to unite them into one flock; let us drop all disputes for precedency, and agree to feed them together. I am ready to share this see with you, and let the survivor have the care of the whole flock." After some demur the proposal was accepted of, and Sapor put St. Meletius in possession of the churches which he had governed before his last banishment, and of those which were in the hands of the Arians, and Paulinus was continued in his care of the Eustathians. St. Meletius zealously reformed the disorders which heresy and divisions {404} had produced, and provided his church with excellent ministers. In 379 he presided in a council at Antioch, in which the errors of Apollinarius were condemned without any mention of his name. Theodosius, whom Gratian declared Augustus, and his partner in the empire at Sirmich, on the 19th

of January, soon after his arrival at Constantinople, concurred zealously in assembling the second general council which was opened at Constantinople, in the year 381. Only the prelates of the Eastern empire assisted, so that we find no mention of legates of pope Damasus, and it was general, not in the celebration, but by the acceptance of the universal church. St. Meletius presided as the first patriarch that was present; in it one hundred and fifty Catholic bishops, and thirty-six of the Macedonian sect, made their appearance; but all these latter chose rather to withdraw than to retract their error, or confess the divinity of the Holy Ghost. The council approved of the election of St. Gregory of Nazianzen to the see of Constantinople, though he resigned it to satisfy the scruples and complaints of some, who, by mistake, thought it made against the Nicene canon, which forbade translations of bishops; which could not be understood of him who had never been allowed to take possession of his former see. The council then proceeded to condemn the Macedonian heresy, and to publish the Nicene creed, with certain additions. In the second, among the seven canons of discipline, the two oriental patriarchates of Alexandria and Antioch were acknowledged. In the third, the prerogative of honor, next to the see of Rome, is given to that of Constantinople, which before was subject to the metropolitan of Heraclea, in Thrace. This canon laid the foundation of the patriarchal dignity to which that see was raised by the council of Calcedon, though not allowed for some time after in the West. St. Meletius died at Constantinople while the council was sitting, to the inexpressible grief of the fathers, and of the good emperor. By an evangelical meekness, which was his characteristic, he had converted the various trials that he had gone through into occasions of virtue, and had exceedingly endeared himself to all that had the happiness of his acquaintance. St. Chrysostom assures us, that his name was so venerable to his flock at Antioch, that they gave it their children, and mentioned it with all possible respect. They cut his image upon their seals, and upon their plate, and carved it in their houses. His funeral was performed at Constantinople with the utmost magnificence, and attended by the fathers of the council, and all the Catholics of the city. One of the most eminent among the prelates, probably St. Amphilochius of Iconium, pronounced his panegyric in the council. St. Gregory of Nyssa made his funeral oration in presence of the emperor, in the great church, in the end of which he says, "He now sees God face to face, and prays for us, and for the ignorance of the people." St. Meletius's body was deposited in the church of the apostles, till it was removed before the end of the same year, with the utmost pomp, to Antioch, at the emperor's expense, and interred near the relics of St. Babylas, in the church which he had erected in honor of that holy martyr. Five years after, St. Chrysostom, whom our saint had ordained deacon, spoke his elegant panegyric on the 12th of February, on which his name occurs in the Menæa, and was inserted by Baronius in the Roman Martyrology; though

it is uncertain whether this be the day of his death, or of his translation to Antioch. On account of his three banishments and great sufferings, he is styled a martyr by St. John Damascen.[6] His panegyrics, by St. Gregory of Nyssa, and St. Chrysostom, are extant. See also Socrates, l. 5, c. 5, p. 261. Sozom. l. 4, c. 28, p. 586. Theodoret, l. 3, c. 5, p. 128, l. 2, c. 27, p. 634. Jos. Assem. in Cal. Univer. t. 6, p. 125.

Footnotes:

1. Prov. viii. 22.
2. St. Epiph. hæc. 73, n. 29.
3. Hom. in St. Melet. t. 2.
4. Theod. l. 4, c. 23, 24. Sozom. l. 6, c. 17.
5. Socr. l. 5, c. 5. Sozom. l. 7, c. 3. Theodoret. l. 5, c. 22.
6. Or. 2. de Imagin.

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ST. EULALIA, OF BARCELONA, V.M.

THIS holy virgin was brought up in the faith, and in the practice of piety, at Barcelona in Spain. In the persecution of Dioclesian, under the cruel governor Dacian, she suffered the rack, and being at last crucified on it, joined the crown of martyrdom with that of virginity. Her relics are preserved at Barcelona, by which city she is honored as its special patroness. She is titular saint of many churches, and her name is given to several villages of Guienne and Languedoc, and other neighboring provinces, where, in some places, she is called St. Eulalie, in others St. Olaire, St. Olacie, St. Occille, St. Olaille, and St. Aulazie. Sainte-Aulaire and Sainte-Aulaye are names of two ancient French families taken from this saint. Her acts deserve no notice. See Tillemont, t. 5, in his account from Prudentius, of St. Eulalia of Merida, with whom Vincent of Beauvais confounds her; but she is distinguished by the tradition of the Spanish churches, by the Mozarabic missal, and by all the martyrologies which bear the name of St. Jerom, Ado, Usuard, &c.

ST. ANTONY CAULEAS, CONFESSOR,

PATRIARCH OF CONSTANTINOPLE.

HE was by extraction of a noble Phrygian family, but born at a country seat near Constantinople, where his parents lived retired for fear of the persecution and infection of the Iconoclasts. From twelve years of age he served God with great fervor, in a monastery of the city, which some moderns pretend to have been that of Studius. In process of time he

was chosen abbot, and, upon the death of Stephen, brother to the emperor Leo VI., surnamed the Wise, or the Philosopher, patriarch of Constantinople in 893. His predecessor had succeeded Photius in 886, (whom this emperor expelled,) and labored strenuously to extinguish the schism he had formed, and restore the peace of the church over all the East. St. Antony completed this great work, and in a council in which he presided at Constantinople, condemned or reformed all that had been done by Photius during his last usurpation of that see, after the death of St. Ignatius. The acts of this important council are entirely lost, perhaps through the malice of those Greeks who renewed this unhappy schism. A perfect spirit of mortification, penance, and prayer, sanctified this great pastor, both in his private and public life. He died in the year 896, of his age sixty-seven, on the 12th of February, on which day his name is inserted in the Greek Menæa, and in the Roman Martyrology. See an historical panegyric on his virtues, spoken soon after his death by a certain Greek philosopher named Nicephorus, in the Bollandists. *Le Quien, Oriens Christianus*, t. 3; also t. 1, p. 250.

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FEBRUARY XIII.

ST. CATHARINE DE RICCI, V, O.S.D.

See her life, written by F. Seraphin Razzi, a Dominican friar, who knew her, and was fifty-eight years old when she died. The nuns of her monastery gave an ample testimony that this account was conformable partly to what they knew of her, and partly to MS. memorials left by her confessor and others concerning her. Whence F. Echard calls this life a work accurately written. It was printed in 4to. at Lucca, in 1594. Her life was again compiled by F. Philip Galdi, confessor to the saint and to the duchess of Urbino, and printed at Florence, in two vols. 4to., in 1622. FF. Michael Pio and John Lopez, of the same order, have given abstracts of her life. See likewise Bened. XIV. *de Can. Serv. Dei*, t. 5, inter Act. Can. 5. SS. Append.

A.D. 1589.

THE Ricci are an ancient family, which still subsists in a flourishing condition in Tuscany. Peter de Ricci, the father of our saint, was married to Catharine Bonza, a lady of suitable birth. The saint was born at Florence in 1522, and called at her baptism Alexandrina: but she took the name of Catharine at her religious profession. Having lost her mother in her infancy, she was formed to virtue by a very pious godmother, and whenever she was missing, she was always to be found on

her knees in some secret part of the house. When she was between six and seven years old, her father placed her in the convent of Monticelli, near the gates of Florence, where her aunt, Louisa de Ricci, was a nun. This place was to her a paradise: at a distance from the noise and tumult of the world, she served God without impediment or distraction. After some years her father took her home. She continued her usual exercises in the world as much as she was able; but the interruptions and dissipation, inseparable from her station, gave her so much uneasiness, that, with the consent of her father, which she obtained, though with great difficulty, in the year 1535, the fourteenth of her age, she received the religious veil in the convent of Dominicanesses at Prat, in Tuscany, to which her uncle, F. Timothy de Ricci, was director. God, in the merciful design to make her the spouse of his crucified Son, and to imprint in her soul dispositions conformable to his, was pleased to exercise her patience by rigorous trials. For two years she suffered inexpressible pains under a complication of violent distempers, which remedies themselves served only to increase. These sufferings she sanctified by the interior dispositions with which she bore them, and which she nourished principally by assiduous meditation on the passion of Christ, in which she found an incredible relish, and a solid comfort and joy. After the recovery of her health, which seemed miraculous, she studied more perfectly to die to her senses, and to advance in a penitential life and spirit, in which God had begun to conduct her, by practising the greatest austerities which were compatible with the obedience she had professed: she fasted two or three days a week on bread and water, and sometimes passed the whole day without taking any nourishment, and chastised her body with disciplines and a sharp iron chain which she wore next her skin. Her obedience, humility, and meekness, were still more admirable than her spirit of penance. The least shadow of distinction or commendation gave her inexpressible uneasiness and confusion, and she would have rejoiced to be able to lie hid in the centre of the earth, in order to be entirely unknown to, and blotted out of the hearts of all mankind, such were the sentiments of annihilation and contempt of herself in which she constantly lived. It was by profound {407} humility and perfect interior self-denial that she learned to vanquish in her heart the sentiments or life of the first Adam, that is, of corruption, sin, and inordinate self-love. But this victory over herself, and purgation of her affections, was completed by a perfect spirit of prayer: for by the union of her soul with God, and the establishment of the absolute reign of his love in her heart, she was dead to, and disengaged from all earthly things. And in one act of sublime prayer, she advanced more than by a hundred exterior practices in the purity and ardor of her desire to do constantly what was most agreeable to God, to lose no occasion of practising every heroic virtue, and of vigorously resisting all that was evil. Prayer, holy meditation, and contemplation were the means by which God imprinted in her soul

sublime ideas of his heavenly truths, the strongest and most tender sentiments of all virtues, and the most burning desire to give all to God, with an incredible relish and affection for suffering contempt and poverty for Christ. What she chiefly labored to obtain, by meditating on his life and sufferings, and what she most earnestly asked of him was, that he would be pleased, in his mercy, to purge her affections of all poison of the inordinate love of creatures, and engrave in her his most holy and divine image, both exterior and interior, that is to say, both in her conversation and affections, that so she might be animated, and might think, speak, and act by his most holy Spirit. The saint was chosen, very young, first, mistress of the novices, then sub-prioress, and, in the twenty-fifth year of her age, was appointed perpetual prioress. The reputation of her extraordinary sanctity and prudence drew her many visits from a great number of bishops, princes, and cardinals, among others, of Cervini, Alexander of Medicis, and Aldobrandini, who all three were afterwards raised to St. Peter's chair, under the names of Marcellus II., Clement VIII., and Leo XI. Something like what St. Austin relates of St. John of Egypt, happened to St. Philip Neri and St. Catharine of Ricci. For having some time entertained together a commerce of letters, to satisfy their mutual desire of seeing each other, while he was detained at Rome she appeared to him in a vision, and they conversed together a considerable time, each doubtless being in a rapture. This St. Philip Neri, though most circumspect in giving credit to, or in publishing visions, declared, saying, that Catharine de Ricci, while living, had appeared to him in vision, as his disciple Galloni assures us in his life.[1] And the continuators of Bollandus inform us that this was confirmed by the oaths of five witnesses.[2] Bacci, in his life of St. Philip, mentions the same thing, and pope Gregory XV., in his bull for the canonization of St. Philip Neri, affirms, that while this saint lived at Rome, he conversed a considerable time with Catharine of Ricci, a nun, who was then at Prat, in Tuscany.[3] Most wonderful were the raptures of St. Catharine in meditating on the passion of Christ, which was her daily exercise, but to which she totally devoted herself every week from Thursday noon to three o'clock in the afternoon on Friday. After a long illness, she passed from this mortal life to everlasting bliss and the possession of the object of all her desires, on the feast of the Purification of our Lady, on the 2d of February, in 1589, the sixty-seventh year of her age. The ceremony of her beatification was performed by Clement XII., in 1732, and that of her canonization by Benedict XIV., in 1746. Her festival is deferred to the 13th of February.

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In the most perfect state of heavenly contemplation which this life admits of, there must be a time allowed for action, as appears from the

most {408} eminent contemplatives among the saints, and those religious institutes which are most devoted to this holy exercise. The mind of man must be frequently unbent, or it will be overset. Many, by a too constant or forced attention, have lost their senses. The body also stands in need of exercise, and in all stations men owe several exterior duties both to others and themselves, and to neglect any of these, upon pretence of giving the preference to prayer, would be a false devotion and dangerous illusion. Though a Christian be a citizen of heaven, while he is a sojourner in this world, he is not to forget the obligations or the necessities to which this state subjects him, or to dream of flights which only angels and their fellow inhabitants of bliss take. As a life altogether taken up in action and business, without frequent prayer and pious meditation, alienates a soul from God and virtue, and weds her totally to the world, so a life spent wholly in contemplation, without any mixture of action, is chimerical, and the attempt dangerous. The art of true devotion consists very much in a familiar and easy habit of accompanying exterior actions and business with a pious attention to the Divine Presence, frequent secret aspirations, and a constant union of the soul with God. This St. Catharine of Ricci practised at her work, in the exterior duties of her house and office, in her attendance on the sick, (which was her favorite employment, and which she usually performed on her knees,) and in the tender care of the poor over the whole country. But this hindered not the exercises of contemplation, which were her most assiduous employment. Hence retirement and silence were her delight, in order to entertain herself with the Creator of all things, and by devout meditation, kindling in her soul the fire of heavenly love, she was never able to satiate the ardor of her desire in adoring and praising the immense greatness and goodness of God.

Footnotes:

1. {Footnote not in text} Gallon. apud Contin. Bolland. Acta Sanctorum, Maii, t. 6, p. 503, col. 2, n. 146.
2. Ibid. p. 504, col. 2.
3. In Bolland. Cherubini, t. 4, p. 8.

ST. LICINIUS, CONFESSOR,

CALLED BY THE FRENCH, LESIN, BISHOP OF ANGERS.

HE was born of a noble family, allied to the kings of France, about the year 540. He was applied to learning as soon as he was capable of instruction, and sent to the court of king Clotaire I., (whose cousin he was,) being about twenty years of age. He signaled himself by his prudence and valor, both in the court and in the army, and acquitted himself of all Christian duties with extraordinary exactitude and fervor. Fasting and prayer were familiar to him, and his heart was

always raised to God. King Chilperic made him count or governor of Anjou, and being overcome by the importunities of his friends, the saint consented to take a wife about the year 578. But the lady was struck with a leprosy on the morning before it was to be solemnized. This accident so strongly affected Licinius, that he resolved to carry into immediate execution a design he had long entertained of entirely renouncing the world. This he did in 580, and leaving all things to follow Jesus Christ, he entered himself among the clergy, and hiding himself from the world in a community of ecclesiastics, found no pleasure but in the exercises of piety and the most austere penance, and in meditating on the holy scriptures. Audouin, the fourteenth bishop of Angers, dying towards the year 600, the people, remembering the equity and mildness with which Licinius had governed them, rather as their father than as a judge or master, demanded him for their pastor. The voice of the clergy seconded that of the people, and, the concurrence of the court of Clotaire II. in his minority, under the regency of his mother Fredegonda, overcame {409} all the opposition his humility could make. His time and his substance were divided in feeding the hungry, comforting and releasing prisoners, and curing the bodies and souls of his people. Though he was careful to keep up exact discipline in his diocese, he was more inclined to indulgence than rigor, in imitation of the tenderness which Jesus Christ showed for sinners. Strong and persuasive eloquence, the more forcible argument of his severe and exemplary life, and God himself speaking by miracles, qualified him to gain the hearts of the most hardened, and make daily conquest of souls to Christ. He renewed the spirit of devotion and penance by frequent retreats, and desired earnestly to resign his bishopric, and hide himself in some solitude: but the bishops of the province, whose consent he asked, refusing to listen to such a proposal, he submitted, and continued to spend the remainder of his life in the service of his flock. His patience was perfected by continual infirmities in his last years, and he finished his sacrifice about the year 618, in the sixty-fifth of his age. He was buried in the church of St. John Baptist, which he had founded, with a monastery, which he designed for his retreat. It is now a collegiate church, and enriched with the treasure of his relics. His memory was publicly honored in the seventh age: the 1st of November was the day of his festival, though he is now mentioned in the Roman Martyrology on the 13th of February. At Angers he is commemorated on the 8th of June, which seems to have been the day of his consecration, and on the 21st of June, when his relics were translated or taken up, 1169, in the time of Henry II., king of England, count of Anjou. See his life, written from the relation of his disciples soon after his death; and again by Marbodius, archdeacon of Angers, afterwards bishop of Rennes, both in Bollandus.

ST. POLYEUCTUS, M.

THE city of Melitine, a station of the Roman troops in the Lesser Armenia, is illustrious for a great number of martyrs, whereof the first in rank is Polyeuctus. He was a rich Roman officer, and had a friend called Nearchus, a zealous Christian, who, when the news of the persecution, raised by the emperor against the church, reached Armenia, prepared himself to lay down his life for his faith; and grieving to leave Polyeuctus in the darkness of Paganism, was so successful in his endeavors to induce him to embrace Christianity, as not only to gain him over to the faith, but to inspire him with an eager desire of laying down his life for the same. He openly declared himself a Christian, and was apprehended and condemned to cruel tortures. The executioners being weary with tormenting him, betook themselves to the method of argument and persuasion, in order to prevail with him to renounce Christ. The tears and cries of his wife Pauline, of his children, and of his father-in-law, Felix, were sufficient to have shaken a mind not superior to all the assaults of hell. But Polyeuctus, strengthened by God, grew only the firmer in his faith, and received the sentence of death with such cheerfulness and joy, and exhorted all to renounce their idols with so much energy, on the road to execution, that many were converted. He was beheaded on the 10th of January, in the persecution of Decius, or Valerian, about the year 250, or 257. The Christians buried his body in the city. Nearchus gathered his blood in a cloth, and afterwards wrote his acts. The Greeks keep his festival very solemnly: and all the Latin martyrologies mention him. There was in Melitine a famous church of St. Polyeuctus, in the fourth age, in which St. Euthymius often prayed. There was also a very stately one in Constantinople, under {410} Justinian, the vault of which was covered with plates of gold, in which it was the custom for men to make their most solemn oaths, as is related by St. Gregory of Tours.[1] The same author informs us, in his history of the Franks,[2] that the kings of France, of the first race, used to confirm their treaties by the name of Polyeuctus. The martyrology ascribed to St. Jerom, and the most ancient Armenian calendars, place his feast on the 7th of January, which seems to have been the day of his martyrdom. The Greeks defer his festival to the 9th of January: but it is marked on the 13th of February in the ancient martyrology, which was sent from Rome to Aquileia in the eighth century, and which is copied by Ado, Usuard, and the Roman Martyrology. See his acts taken from those written by Nearchus, the saint's friend, and Tillem. t. 3, p. 424. Jos. Assemani, in Calend. ad 9 Januarii, t. 6.

Footnotes:

1. De Glor. Mart. c. 103.
2. Hist. l. 7, c. 6.

ST. GREGORY II., POPE, C.

HE was born in Rome, to an affluent fortune, and being educated in the palace of the popes, acquired great skill in the holy scriptures and in ecclesiastical affairs, and attained to an eminent degree of sanctity. Pope Sergius I., to whom he was very dear, ordained him subdeacon. Under the succeeding popes, John the sixth and seventh, Sisinnius, and Constantine, he was treasurer of the church, and afterwards library keeper, and was charged with several important commissions. The fifth general council had been held upon the affair of the three chapters, in 553, in the reign of Justinian, and the sixth against the Monothelites, in those of Constantine Pogonatus and pope Agatho, in 660. With a view of adding a supplement of new canons to those of the aforesaid two councils, the bishops of the Greek church, to the number of two hundred and eleven, held the council called Quini-sex, in a hall of the imperial palace at Constantinople, named Trullus, in 692, which laid a foundation of certain differences to discipline between the Eastern and Western churches; for in the thirteenth canon it was enacted, that a man who was before married should be allowed to receive the holy orders of subdeacon, deacon, or priest, without being obliged to leave his wife, though this was forbid to bishops. (can. 12.) It was also forbid, (canon 55,) to fast on Saturdays, even in Lent. Pope Sergius I. refused to confirm this council; and, in 695, the emperor, Justinian II., surnamed Rhinotmetus, who had succeeded his father, Constantine Pogonatus, in 685, was dethroned for his cruelty, and his nose being slit, (from which circumstance he received his surname,) banished into Chersonesus. First Leontius, then Apsimarus Tiberius, ascended the throne; but Justinian recovered it in 705, and invited pope Constantine into the East, hoping to prevail upon him to confirm the council in Trullo. The pope was received with great honor, and had with him our saint, who, in his name, answered the questions put by the Greeks concerning the said council. After their return to Rome, upon the death of Constantine, Gregory was chosen pope, and ordained on the 19th of May, 715. The emperor Justinian being detested both by the army and people, Bardanes, who took the name of Philippicus, an Armenian, one of his generals, revolted, took Constantinople, put him and his son Tiberius, only seven years old, to death, and usurped the sovereignty in December, 711. In Justinian II was extinguished the family of Heraclius. Philippicus abetted warmly the heresy of the Monothelites, and caused the sixth council to be proscribed in a pretended synod at Constantinople. His reign was very short, for Artemius, his secretary, {411} who took the name of Anastasius II., deposed him, and stepped into the throne on the fourth of June, 713. By him the Monothelites were expelled; but, after a reign of two years and seven months, seeing one Theodosius chosen emperor by the army, which had revolted in January, 716, he withdrew, and took the monastic habit at Thessalonica. The eastern army having proclaimed Leo III., surnamed the Isaurian, emperor, on the 25th of March, 717,

Theodosius and his son embraced an ecclesiastical state, and lived in peace among the clergy. Pope Gregory signalized the beginning of his popedom by deposing John VI., the Monothelite, false patriarch of Constantinople, who had been nominated by Philippicus, and he promoted the election of St. Germanus, who was translated to that dignity from Cyzicus, in 715. With unwearied watchfulness and zeal he laid himself out in extirpating heresies on all sides, and in settling a reformation of manners. Besides a hospital for old men, he rebuilt the great monastery near the church of St. Paul at Rome, and, after the death of his mother, in 718, changed her house into the monastery of St. Agatha. The same year he re-established the abbey of Mount Cassino, sending thither, from Rome, the holy abbot St. Petronax, to take upon him the government, one hundred and forty years after it had been laid in ruins by the Lombards. This holy abbot lived to see monastic discipline settled here in so flourishing a manner, that in the same century, Carloman, duke or prince of the French, Rachis, king of the Lombards, St. Willebald, St. Sturm, first abbot of Fulda, and other eminent persons, fled to this sanctuary.[1] Our holy pope commissioned zealous missionaries to preach the faith in Germany, and consecrated St. Corbinian bishop of Frisingen, and St. Boniface bishop of Mentz. Leo, the Isaurian, protected the Catholic church during the first ten years of his reign, and St. Gregory II. laid up among the archives of his church several letters which he had received from him, from the year 717 to 726, which proved afterwards authentic monuments of his perfidy. For, being infatuated by certain Jews, who had gained an ascendant over him by certain pretended astrological predictions, in 726 he commanded holy images to be abolished, and enforced the execution of his edicts of a cruel persecution. St. Germanus, and other orthodox prelates in the East, endeavored to reclaim him, refused to obey his edicts, and addressed themselves to pope Gregory. Our saint employed long the arms of tears and entreaties, yet strenuously maintained the people of Italy in their allegiance to their prince, as Anastasius assures us. A rebellion was raised in Sicily, but soon quelled by the death of Artemius, who had assumed the purple. The pope vigorously opposed the mutineers, both here and in other parts of the West. When he was informed that the army at Ravenna and Venice, making zeal a pretence for rebellion, had created a new emperor, he effectually opposed their attempt, and prevented the effect. Several disturbances which were raised in Rome were pacified by his care. Nevertheless, he by letters encouraged the pastors of the church to resist the heresy which the emperor endeavored to establish by bloodshed and violence. The tyrant sent orders to several of his officers, six or seven times, to murder the pope: but he was so faithfully guarded by the Romans and Lombards, that he escaped all their snares. St. Gregory II. held the pontificate fifteen years, eight months, and twenty-three days, and died in 731, on the 10th of February; but the Roman Martyrology consecrates to his

memory the 13th which was probably the day on which his corpse was deposited in the Vatican church.

Footnotes:

1. Bulteau, Hist. Mon. d'Occid. t. 2, l. 4, c. 2, p. 8.

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ST. MARTINIANUS, HERMIT AT ATHENS.

MARTINIANUS was born at Cæsarea in Palestine, during the reign of Constantius. At eighteen years of age he retired to a mountain near that city, called, The place of the Ark, where he lived for twenty-five years among many holy solitaries in the practice of all virtues, and was endowed with the gift of miracles. A wicked strumpet of Cæsarea, called Zoe, hearing his sanctity much extolled, at the instigation of the devil undertook to pervert him. She feigned herself a poor woman, wandering in the desert late at night, and ready to perish. By this pretext she prevailed on Martinianus to let her remain that night in his cell. Towards morning she threw aside her rags, put on her best attire, and going in to Martinianus, told him she was a lady of the city, possessed of a large estate and plentiful fortune, all which she came to offer him with herself. She also instanced, in the examples of the saints of the Old Testament, who were rich and engaged in the conjugal state, to induce him to abandon his purpose. The hermit, who should have imitated the chaste Joseph in his flight, was permitted, in punishment perhaps of some secret presumption, to listen to her enchanting tongue, and to consent in his heart to her proposal. But as it was near the time that he expected certain persons to call on him to receive his blessing and instructions, he told her he would go and meet them on the road and dismiss them. He went out with this intent, but being touched with remorse, he returned speedily to his cell, where, making a great fire, he thrust his feet into it. The pain this occasioned was so great, that he could not forbear crying out aloud. The woman at the noise ran in and found him lying on the ground, bathed in tears, and his feet half burned. On seeing her he said: "Ah! if I cannot bear this weak fire, how can I endure that of hell?" This example excited Zoe to sentiments of grief and repentance; and she conjured him to put her in a way of securing her salvation. He sent her to Bethlehem, to the monastery of St. Paula, to which she lived in continual penance, and lying on the bare floor, with no other sustenance than bread and water. Martinianus, as soon as his legs were healed, which was not till seven months after, not being able all that time to rise from the ground, retired to a rock surrounded with water on every side, to be secure from the approach of danger and all occasions of sin. He lived here exposed always to the open air, and without ever seeing any human creature, except a boatman,

who brought him twice a year biscuit and fresh water, and twigs wherewith to make baskets. Six years after this, he saw a vessel split and wrecked at the bottom of his rock. All on board perished, except one girl, who, floating on a plank, cried out for succor. Martinianus could not refuse to go down and save her life: but fearing the danger of living on the same mountain with her till the boatman should come, as was expected in two months, resolved to leave her there to subsist on his provisions till that time, and she chose to end her days on this rock in imitation of his penitential life. He, trusting himself to the waves and Providence, to shun all danger of sin, swam to the main land, and travelled through many deserts to Athens, where he made a happy end towards the year 400, being about fifty years old. His name, though not mentioned in the Roman Martyrology, occurs in the Greek Menæa, and was in great veneration in the East, particularly at Constantinople, in the famous church near Sancta Sophia. See his acts in the Bollandists, and in most compilers of the lives of the saints. Also Jos. Assemani in Cal. Univ. ad 13 Feb. t. 6, p. 145.

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ST. MODOMNOC, OR DOMINICK, OF OSSORY, C.

HE is said to have been of the noble race of the O'Neils, and, passing into Wales, to have studied under St. David in the Vale of Ross. After his return home he served God at Tiprat Fachna, in the western part of Ossory. He is said to have been honored there with the Episcopal dignity, about the middle of the sixth century. The see of Ossory was translated from Seirkeran, the capital of this small county, to Aghavoa, in the eleventh century, and in the twelfth, in the reign of Henry II., to Kilkenny. See Sir James Ware, I. De Antiquitatibus Hiberniæ, and I. De Episcopal. Hibern.

ST. STEPHEN, ABBOT.

HE was abbot of a monastery near the walls of Rieti in Italy, and a man of admirable sanctity. He had despised all things for the love of heaven. He shunned all company to employ himself wholly in prayer. So wonderful was his patience, that he looked upon them as his greatest friends and benefactors, who did him the greatest injuries, and regarded insults as his greatest gain. He lived in extreme poverty, and a privation of all the conveniences of life. His barns, with all the corn in them, the whole subsistence of his family, were burned down by wicked men. He received the news with cheerfulness, grieving only for their sin by which God was offended. In his agony angels were seen surrounding him to conduct his happy soul to bliss. He lived in the sixth age. He is named in the Roman Martyrology. See St. Gregory, hom. 35, in Evang. t.

1, p. 1616, and l. 4, Dial. c. 19.

B. ROGER, ABBOT, C.

HAVING embraced the Cistercian order at Loroy, or Locus Regis, in Berry, he was chosen abbot of Elan near Retel in Champagne, and died about the year 1175. His remains are enshrined in a chapel which bears his name, in the church at Elan, where his festival is kept with a mass in his honor on the 13th of February. His life was written by a monk of Elan. See Chatelain, on the 4th of January, on which day his name occurs in a Cistercian calendar printed at Dijon.

FEBRUARY XIV.

ST. VALENTINE, PRIEST AND MARTYR.

His acts are commended by Henschenius, but objected to by Tillemont, &c. Here is given only an abridgment of the principal circumstances, from Tillem. l. 4, p. 678.

THIRD AGE.

VALENTINE was a holy priest in Rome, who, with St. Marius and his family, assisted the martyrs in the persecution under Claudius II. He was {414} apprehended, and sent by the emperor to the prefect of Rome; who, on finding all his promises to make him renounce his faith ineffectual, commanded him to be beaten with clubs, and afterwards to be beheaded, which was executed on the 14th of February, about the year 270. Pope Julius I. is said to have built a church near Ponte Mole to his memory, which for a long time gave name to the gate, now called Ports del Popolo, formerly Porta Valentini. The greatest part of his relics are now in the church of St. Praxedes. His name is celebrated as that of an illustrious martyr, in the sacramentary of St. Gregory, the Roman missal of Thomasius, in the calendar of F. Fronto, and that of Allatius, in Bede, Usuard, Ado, Notker, and all other martyrologies on this day. To abolish the heathen's lewd superstitious custom of boys drawing the names of girls, in honor of their goddess Februat Juno, on the 15th of this month, several zealous pastors substituted the names of saints in billets given on this day. See January 29, on St. Francis de Sales.

ST. MARO, ABBOT.

From Theodoret Philoth. c. 16, 22, 24, 30, Tillem. t. 12, p. 412. Le Quien, Oriens Christ. t. 3, p. 5, Jos Assemani Bibl. Orient. t. 1, p.

497.

A.D. 433.

ST. MARO made choice of a solitary abode on a mountain in the diocese of Syria and near that city, where, out of a spirit of mortification, he lived for the most part in the open air. He had indeed a little hut, covered with goat skins, to shelter him from the inclemencies of the weather; but he very seldom made use of it for that purpose, even on the most urgent occasions. Finding here a heathen temple, he dedicated it to the true God, and made it his house of prayer. Being renowned for sanctity, he was raised, in 405, to the dignity of priesthood. St. Chrysostom, who had a singular regard for him, wrote to him from Cucusus, the place of his banishment, and recommended himself to his prayers, and begged to hear from him by every opportunity.[1]

St. Zebinus, our saint's master, surpassed all the solitaries of his time, with regard to assiduity in prayer. He devoted to this exercise whole days and nights, without being sensible of any weariness or fatigue: nay, his ardor for it seemed rather to increase than slacken by its continuance. He generally prayed in an erect posture; but in his old age was forced to support his body by leaning on a staff. He gave advice in very few words to those that came to see him, to gain the more time for heavenly contemplation. St. Maro imitated his constancy in prayer: yet he not only received all visitants with great tenderness, but encouraged their stay with him; though few were willing to pass the whole night in prayer standing. God recompensed his labors with most abundant graces, and the gift of curing all distempers, both of body and mind. He prescribed admirable remedies against all vices. This drew great multitudes to him, and he erected many monasteries in Syria, and trained up holy solitaries. Theodoret, bishop of Cyr, says, that the great number of monks who peopled his diocese were the fruit of his instructions. The chief among his disciples was St. James of Cyr, who gloried that he had received from the hands of St. Maro his first hair-cloth.

God called St. Maro to his glory after a short illness, which showed, says Theodoret, the great weakness to which his body was reduced. A {415} pious contest ensued among the neighboring provinces about his burial. The inhabitants of a large and populous place carried off the treasure, and built to his honor a spacious church over his tomb, to which a monastery was adjoined, which seems to have been the monastery of St. Maro in the diocese of Apamea.[2]

Footnotes:

1. St. Chrys. ep. 36.

2. It is not altogether certain whether this monastery near Apamea, or another on the Orontes, between Apamea and Emesa, or a third in Palmyrene, (for each of them bore his name,) possessed his body, or gave name to the people called Maronites. It seems most probable of the second, the abbot of which is styled primate of all the monasteries of the second Syria, in the acts of the second council of Constantinople, under the patriarch Mennas, in 536, and he subscribes first a common letter to pope Hormisdas, in 517. The Maronites were called so from these religious, in the fifth century, and adhered to the council of Chalcedon against the Eutychians. They were joined in communion with the Melchites or Loyalists, who maintained the authority of the council of Chalcedon. The Maronites, with their patriarch, who live in Syria, towards the seacoast, especially about mount Libanus, are steady in the communion of the Catholic church, and profess a strict obedience to the pope, as its supreme pastor; and such has always been the conduct of that nation, except during a very short time, that they were inveigled into the Greek schism; and some fell into Eutychianism, and a greater number into Nestorianism; they returned to the communion of the Catholic church under Gregory XIII. and Clement VIII., as Stephen Assemani proves, (Assemani, Act. Mart. t. 2, p. 410,) against the slander of Eutychius in his Arabic Annals, which had imposed upon Renaudot. The Maronites keep the feast of St. Maro on the 9th, the Greeks on the 14th of February. The seminary of the Maronites at Rome, founded by Gregory XIII. under the direction of the Jesuits, had produced several great men, who have exceedingly promoted true literature especially the Oriental; such as Abraham Eckellensis, the three Assemani, Joseph, Stephen Evodius, and Lewis, known by his Judicious writings on the ceremonies of the church. The patriarch of the Maronites, styled of Antioch, resides in the monastery of Canabine, at the foot of mount Libanus; he is confirmed by the pope, and has under him five metropolitans, namely, of Tyre, Damascus, Tripolis, Aleppo, and Niocsia, in Cyprus. See Le Quien. Oriens Christianus. t. 3, p. 46.

ST. ABRAAMES, BISHOP OF CARRES.

HE was a holy solitary, who, going to preach to an idolatrous village on Mount Libanus, overcame the persecutions of the heathens by meekness and patience. When he had narrowly escaped death from their hands, he borrowed money wherewith to satisfy the demands of the collectors of the public taxes, for their failure in which respect they were to be cast into prison; and by this charity he gained them all to Christ. After instructing them for three years, he left them in the care of a holy priest, and returned to his desert. He was some time after ordained bishop of Canes, in Mesopotamia, which country he cleared of idolatry,

dissensions, and other vices. He joined the recollection and penance of a monk with the labors of his functions, and died at Constantinople, in 422, having been sent for to court by Theodosius the Younger, and there treated with the greatest honor on account of his sanctity. The emperor kept one of his mean garments, and wore it himself on certain days, out of respect. See Theodoret Philoth. c. 17, t. 3, p. 847.

ST. AUXENTIUS, H.

HE was a holy hermit in Bithynia, in the fifth age. In his youth he was one of the equestrian guards of Theodosius the Younger, but this state of life, which he discharged with the utmost fidelity to his prince, did not hinder him from making the service of God his main concern. All his spare time was spent in solitude and prayer; and he often visited holy hermits, to spend the nights with them in tears and singing the divine praises, prostrate on the ground. The fear of vain-glory moved him to retire to the desert mountain of Oxen, in Bithynia, eight miles from Constantinople. After the council of Chalcedon, where he appeared upon summons by order of the emperor Marcian, against Eutyches, he chose a cell on the mountain of Siope, near Chalcedon, in which he contributed to the sanctification of many who resorted to him for advice; he finished his martyrdom of penance, together {416} with his life, about 470. Sozomen commended exceedingly his sanctity while he was yet living.[1] St. Stephen the Younger caused the church of his monastery to be dedicated to God, under the invocation of our saint; and mount Siope is called to this day mount St. Auxentius. See his life, written from the relation of his disciple Vendimian, with the remarks of Henschenius.

Footnotes:

1. Sozom. l. 7, c. 21.

ST. CONRAN, BISHOP OF ORKNEY, CONFESSOR.

THE isles of Orkney are twenty-six in number, besides the lesser, called Holmes, which are uninhabited, and serve only for pasture. The faith was planted here by St. Palladius, and St. Sylvester, one of his fellow-laborers, who was appointed by him the first pastor of this church, and was honored in it on the 5th of February. In these islands formerly stood a great number of holy monasteries, the chief of which was Kirkwall. This place was the bishop's residence, and is at this day the only remarkable town in these islands. It is situated in the largest of them, which is thirty miles long, called anciently Pomonia, now Mainland. This church is much indebted to St. Conran, who was bishop here in the seventh century, and whose name, for the austerity of his life, zeal, and eminent sanctity, was no less famous in those parts, so long as the Catholic religion flourished there, than those of St.

Palladius and of St. Kentigern. The cathedral of Orkney was dedicated under the invocation of St. Magnus, king of Norway. On St. Conran, see bishop Lesley, Hist. Scot. l. 4. Wion, in addit. c. 3. Ligni Vitæ. King, in Calend.

FEBRUARY XV.

SS. FAUSTINUS AND JOVITA, MM.

A.D. 121.

FAUSTINUS and JOVITA were brothers, nobly born, and zealous professors of the Christian religion, which they preached without fear in their city of Brescia, while the bishop of that place lay concealed during the persecution. The acts of their martyrdom seeming of doubtful authority, all we can affirm with certainty of them is, that their remarkable zeal excited the fury of the heathens against them, and procured them a glorious death for their faith at Brescia, in Lombardy, under the emperor Adrian. Julian, a heathen lord, apprehended them; and the emperor himself passing through Brescia, when neither threats nor torments could shake their constancy, commanded them to be beheaded. They seem to have suffered about the year 121.[1] The city of Brescia honors them as its chief patrons, and possesses their relics. A very ancient church in that city bears their name, and all the martyrologies mention them.

The spirit of Christ is a spirit of martyrdom, at least of mortification and penance. It is always the spirit of the cross. The remains of the old man, of sin and of death, must be extinguished, before one can be made heavenly by putting on affections which are divine. What mortifies the {417} senses and the flesh gives life to the spirit, and what weakens and subdues the body strengthens the soul. Hence the divine love infuses a spirit of mortification, patience, obedience, humility, and meekness, with a love of sufferings and contempt, in which consists the sweetness of the cross. The more we share in the suffering life of Christ, the greater share we inherit in his spirit, and in the fruit of his death. To souls mortified to their senses and disengaged from earthly things, God gives frequent foretastes of the sweetness of eternal life, and the most ardent desire of possessing him in his glory. This is the spirit of martyrdom, which entitles a Christian to a happy resurrection and to the bliss of the life to come.

Footnotes:

1. See Tillemont, t. 2, p. 249. Pagi, &c.

ST. SIGEFRIDE, OR SIGFRID,
BISHOP, APOSTLE OF SWEDES.

From Joan. Magnus, Hist. Goth. l. 17, c. 20, quoted by Bollandus, and chiefly from a life of this saint, compiled at Wexlow about the year 1205, published from an ancient MS. by the care of Ericus Benzelius junior, in his *Monuments Historica vetera Ecclesiæ Suevogothiscæ*, printed at Upsal in 1709, p. 1, ad p. 14, and in *Prolegom. Sect. 1*. The editor was not able to discover the author's name: upon which he repeats the remark of the learned Maussac, (in *Diss. Critica ad Harpocrat.*,) that "many monkish writers endeavored to conceal their names out of humility." On which see Mabillon, *Diar. Ital.* p. 36. Benzelius gives us a considerable fragment of a second life of this holy prelate, *ib.* p. 21, ad 29, and some verses of bishop Brynoth the third, on St. Sigfrid and the other bishops of this province, *ib.* p. 72.

Our zealous ancestors having received the light of our faith, propagated the same throughout all the northern provinces of Europe. St. Anscarius had planted the faith in, in 830; but it relapsed soon into idolatry. King Olas Scobcong entreated king Edred, who died in 91{} to send him missionaries to preach the gospel in his country. Sigefride, an eminent priest of York, undertook that mission, and on the 21st of June, in 950, arrived at Wexiow, in Gothland, in the territory of Smaland. He first erected a cross, then built a church of wood, celebrated the divine mysteries, and preached to the people. Twelve principal men of the province were converted by him, and one who died, was buried after the Christian manner, and a cross placed upon his grave. So great numbers were in a short time brought to the faith, that the cross of Christ was triumphantly planted in all the twelve tribes into which the inhabitants of South-Gothland were divided. The fountain near the mountain of Ostrabo, since called Wexiow, in which St. Sigefride baptized the catechumens, long retained the names of the twelve first converts, engraved on a monument. King Olas was much pleased with the accounts he heard of the man of God, and many flocked from remote parts, out of mere curiosity to hear his doctrine, and to see him minister at the altar, admiring the rich ornaments of linen, and over them of silk, which he wore in celebrating the divine mysteries, with a mitre on his head, and a crosier, or pastoral staff, in his hand. Also the gold and silver vessels which he had brought with him for the use of the altar, and the dignity and majesty of the ceremonies of the Christian worship, attracted their attention. But the sublime truths of our religion, and the mortification, disinterestedness, zeal, and sanctity of the apostolic missionaries, engaged them to give them a favorable reception, and to open their eyes to the evidence of the divine revelation. St. Sigefride ordained two bishops, the one of East, the other of West

Gothland, or Lingkoping, and Scara. The see of Wexiow he continued himself to govern so long as he lived. His three nephews, Unaman, a priest, and Sunaman and Wiaman, the one a deacon, the other a subdeacon, were his chief assistants in his apostolic labors. Haring intrusted the administration of his see of Wexiow to Unaman, and left his two brothers to assist and comfort him, the saint himself set out to carry {418} the light of the gospel into the midland and northern provinces. King Olas received him with great respect, and was baptized by him, with his whole court and his army. St. Sigefride founded many churches, and consecrated a bishop of Upsal, and another of Strengues. The former of these sees had been founded by St. Anscharius, in 830, and the bishop was declared by pope Alexander III., in 1160, metropolitan and primate of the whole kingdom. During the absence of our saint, a troop of idolatrous rebels, partly out of hatred of the Christian religion, and partly for booty, plundered the church of Wexiow, and barbarously murdered the holy pastor Unaman and his two brothers. Their bodies they buried in the midst of a forest, where they have always remained hid. But the murderers put the heads of the martyrs into a box, which, with a great stone they had fastened to it, they threw into a great pond. But they were afterwards taken out, and kept richly enshrined in the church of Wexiow till their relics were removed by the Lutherans. These three holy martyrs were honored in Sweden. Upon the news of this massacre St. Sigefride hastened to Wexiow to repair the ruins of his church. The king resolved to put the murderers to death; but Sigefride, by his earnest entreaties, prevailed on him to spare their lives. However, he condemned them to pay a heavy fine, which he would have bestowed on the saint, but he refused accepting a single farthing of it, notwithstanding his extreme poverty, and the difficulties which he had to struggle with, in laying the foundation of that new church. He had inherited the spirit of the apostles in an heroic degree. Our saint died about the year 1002, and was buried in his cathedral at Wexiow, where his tomb became famous for miracles. He was canonized about the year 1158, by pope Adrian IV.,[1] an Englishman, who had himself labored zealously, and with great success, in the conversion of Norway, and other northern countries, about a hundred and forty years after St. Sigefride, who was honored by the Swedes as their apostle, till the change of religion among them.[2]

Footnotes:

1. Vastove, Vinea Aquilonis.
2. In the life of St. Sigefride, published by Benzelius, it is mentioned, that St. Sigefride, upon his first arrival in Sweden, preached chiefly by interpreters.

ST. ONESIMUS, DISCIPLE OF ST. PAUL.

HE was a Phrygian by birth, slave to Philemon, a person of note of the city of Colossæ, converted to the faith by St. Paul. Having robbed his master, and being obliged to fly, he providentially met with St. Paul, then a prisoner for the faith at Rome, who there converted and baptized him, and sent him with his canonical letter of recommendation to Philemon, by whom he was pardoned, set at liberty, and sent back to his spiritual father, whom he afterwards faithfully served. That apostle made him, with Tychicus, the bearer of his epistle to the Colossians,[1] and afterwards, as St. Jerom[2] and other fathers witness, a preacher of the gospel, and a bishop. The Greeks say he was crowned with martyrdom under Domitian, in the year 95, and {419} keep his festival on the 15th. Bede, Ado, Usuard, the Roman and other Latin martyrologists mention him on the 16th of February.[3]

Baronius and some others confound him with St. Onesimus, the third bishop of Ephesus, after St. Timothy, who was succeeded first by John, then by Caius. This Onesimus showed great respect and charity to St. Ignatius, when on his journey to Rome, in 107, and is highly commended by him.[4]

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When a sinner, by the light and power of an extraordinary grace, is snatched like a firebrand out of the fire, and rescued from the gates of hell, we cannot wonder if he is swallowed up by the deepest and most lively sense of his own guilt, and of the divine mercy; if such a one loves much, because much has been forgiven him; if he endeavors to repair his past crimes by heroic acts of penance and all virtues, and if he makes haste to redeem his lost time by a zeal and vigilance hard to be imitated by others. Hence we read of the _first love of the church of Ephesus_[5] as more perfect. The ardor of the compunction and love of a true penitent, is compared to the unparalleled _love of Judah in the day of her espousal_[6] This ardor is not to be understood as a passing sally of the purest passions, as a shortlived fit of fervor, or desire of perfection, as a transient taste or sudden transport of the soul: it must be sincere and constant. With what excess of goodness does God communicate himself to souls which thus open themselves to him! With what caresses does he often visit them! With what a profusion of graces does he enrich and strengthen them! It often happens that, in the beginning, God, either to allure the frailty of a new convert, or to fortify his resolution against hazardous trials, favors him with more than usual communications of the sweetness of his love, and ravishes him by some glances, as it were, of the beatific vision. His tenderness was not less, when, for their spiritual advancement, their exercise in

heroic virtues, and the increase of their victories and glory, he conducted them through severe trials. On the other side, with what fidelity and ardor did these holy penitents improve themselves daily in divine love and all virtues! Alas! our coldness and insensibility, since our pretended conversion from the world and sin, is a far greater subject of amazement than the extraordinary fervor of the saints in the divine service.

Footnotes:

1. Colos. iv.
2. Ep. 62, c. 2.
3. Tillem. t. 1, p. 294, and note 10, on St. Paul.
4. Ep. ad Ephes.
5. Apoc. 11. 4.
6. Jerem. 11. 2.

SS. ELIAS, JEREMY, ISAIAS, SAMUEL, AND DANIEL,

WITH OTHER HOLY MARTYRS AT CÆSAREA, IN PALESTINE.

From Eusebius's relation of the martyrs of Palestine, at the end of the eighth book of his history, c. 11, 12, p. 346. Ed. Vales.

A.D. 309.

In the year 309, the emperors Galerius Maximianus and Maximinus continuing the persecution begun by Dioclesian, these five pious Egyptians went to visit the confessors condemned to the mines in Cilicia, and on their return were stopped by the guards of the gates of Cæsarea, in Palestine, as they were entering the town. They readily declared themselves Christians, together with the motive of their journey; upon which they were apprehended. The day following they were brought before Firmilian, the governor of Palestine, together with St. Pamphilus and others. The judge, before {420} he began his interrogatory, ordered the five Egyptians to be laid on the rack, as was his custom. After they had long suffered all manner of tortures, he addressed himself to him who seemed to be their chief, and asked him his name and his country. They had changed their names, which, perhaps, before their conversion, were those of some heathen gods, as was customary in Egypt. The martyr answered, according to the names they had given themselves, that he was called Elias, and his companions, Jeremy, Isaias, Samuel, and Daniel. Firmilian then asked their country; he answered, Jerusalem, meaning the heavenly Jerusalem, the true country of all Christians. The judge inquired in what part of the world that was, and ordered him to be tormented with fresh cruelty. All this while the

executioners continued to tear his body with stripes, while his hands were bound behind him, and his feet squeezed in the woodstocks, called the Nervus. The judge, at last, tired with tormenting them, condemned all five to be beheaded, which was immediately executed.

Porphyrius, a youth who was a servant of St. Pamphilus, hearing the sentence pronounced, cried out, that at least the honor of burial ought not to be refused them. Firmilian, provoked at this boldness, ordered him to be apprehended, and finding that he confessed himself a Christian, and refused to sacrifice, ordered his sides to be torn so cruelly, that his very bones and bowels were exposed to view. He underwent all this without a sigh or tear, or so much as making the least complaint. The tyrant, not to be overcome by so heroic a constancy, gave orders for a great fire to be kindled, with a vacant space to be left in the midst of it, for the martyr to be laid in, when taken off the rack. This was accordingly done, and he lay there a considerable time, surrounded by the flames, singing the praises of God, and invoking the name of Jesus; till at length, quite broiled by the fire, he consummated a slow, but glorious martyrdom.

Seleucus, an eye-witness of this victory, was heard by the soldiers applauding the martyr's resolution; and being brought before the governor, he, without more ado, ordered his head to be struck off.

ST. JULIANA, VIRGIN AND MARTYR.

AFTER many torments, she was beheaded at Nicomedia, under Galerius Maximianus. St. Gregory the great mentions that her bones were translated to Rome. Part of them are now at Brussels, in the church of our Lady of Sablon. This saint is much honored in the Low Countries. Her acts in Bollandus deserve no notice. Bede, and martyrologies ascribed to St. Jerom, call this the day of her martyrdom, which the ancient Corbie manuscript places at Nicomedia. See Chatelain's notes on the martyrology, p. 667.

ST. GREGORY X., POPE, C.

HE was of an illustrious family, born at Placentia, and at his baptism was called Theobald. In his youth he was distinguished for his extraordinary virtue, and his progress in his studies, especially of the canon law, which he began in Italy, and pursued at Paris, and lastly at Liege. He was archdeacon of this last church when he received an order from the pope to preach the crusade for the recovery of the Holy Land. Incredible were the pains which he took in executing this commission, and in reconciling the Christian princes, who were at variance. The death of St. Lewis, in 1270, {421} struck a damp upon the spirits of the

Christians in the East, though the prince of Wales, soon after Edward I., king of England, sailed from Sicily, in March, 1271, to their assistance, took Jaffa and Nazareth, and plundered Antioch. A tender compassion for the distressed situation of the servants of Christ in those parts, moved the holy archdeacon of Liege to undertake a dangerous pilgrimage to Palestine, in order to comfort them, and at the same time to satisfy his devotion by visiting the holy places. The see of Rome had been vacant almost three years, from the death of Clement IV. to November, 1268, the cardinals who were assembled at Viterbo not coming to an agreement in the choice of a pope, till, by common consent, they referred his election to six among them, who, on the 1st of September, in 1271, nominated Theobald, the archdeacon of Liege. Upon the news of his election, he prepared himself to return to Italy. Nothing could be more tender and moving than his last farewell to the disconsolate Christians of Palestine, whom he promised, in a most solemn manner, never to forget. He arrived at Rome in March, and was first ordained priest, then consecrated bishop, and crowned on the 27th of the same month, in 1272. He took the name of Gregory X., and, to procure the most effectual succor to the Holy Land, called a general council to meet at Lyons, where pope Innocent IV. had held the last in 1245, partly for the same purpose of the holy war, and partly to endeavor to reclaim the emperor Frederick II. The city of Lyons was most convenient for the meeting of those princes whose succors were principally expected for the holy war; and was most unexceptionable, because at that time it acknowledged no other sovereign than its archbishop. Henry III., king of England, died on the 16th of November, 1272, and Edward I., who had concluded a peace of ten years with the Saracens, in the name of the Christians in Syria and Palestine, returned for England, and on the road at Trapani, in Sicily, met the news of his father's death. In the same place he received most obliging letters from pope Gregory X. The fourteenth general council, the second of Lyons, was opened in that city in May, 1274, in which were assembled five hundred bishops and seventy abbots. In the fourth session, the Greek ambassadors (who were, Germanus, formerly patriarch of Constantinople, Theophanes, archbishop of Nice, and the senator, George Acropolita, great logothete, or chancellor) were admitted. The logothete abjured the schism in the name of the emperor Michael Palæologus; and the pope, while *Te Deum* was sung, stood with his cheeks all the time bathed in tears. St. Thomas Aquinas died on the 7th of March, before the opening of the council, and St. Bonaventure at Lyons, on the 15th of July. The council was closed by the fifth and last session, on the 17th of July. The more our holy pope was overwhelmed with public affairs, the more watchful he was over his own soul, and the more earnest in the interior duties of self-examination, contemplation, and prayer. He spoke little, conversing assiduously in his heart with God; he was very abstemious in his diet, and most rigorous to himself in all things. By this crucified life, his soul was

prepared to taste the hidden manna which is concealed in the divine word, with which he continually nourished it in holy meditation. After the council he was taken up in concerting measures for carrying its decrees into execution, particularly those relating to the crusade in the East. By his unwearied application to business, and the fatigues of his journey, in passing the Alps in his return to Rome, he contracted a distemper, of which he died at Arezzo, on the 10th of January, in 1276, three years and nine months after his consecration, and four years, four months, and ten days after his election. His name is inserted in the Roman Martyrology, published by Benedict XIV., on the 16th of February. See Platina, Ciacconius, St. Antoninus, Hist. part 3, it. 20, c. 2. The account of his life and miracles in {422} the archives of the tribunal of the Rota, and in Benedict XIV. de Canoniz. l. 2, t. 2, Append. 8, p. 673; the proofs of his miracles, ib. p. 709; also, ib. l. 2, c. 24, sec. 37 and 42; and l. 1, c. 20, n. 17. See likewise his life, copied from a MS. history of several popes, by Bernard Guidonis, published by Muratori, Scriptor. Ital. t. 3, p. 597, and another life of this pope, written before the canonization of St. Lewis, in which mention is made of miraculous cures performed by him, *ibid.* pp. 599, 604.

ST. TANCO, OR TATTA, B.M.

PATTON, abbot of Amabaric, in Scotland, passing into Germany to preach the gospel, and being chosen bishop of Verdun, Tanco, who had served God many years in that abbey in great reputation for his singular learning and piety, was raised to the dignity of abbot. Out of an ardent thirst after martyrdom, he resigned this charge, and followed his countryman and predecessor into Germany, where, after some time, he succeeded him in the see of Verdun, of which he was the third bishop. His success in propagating the faith was exceeding great, but it was to him a subject of inexpressible grief to see many who professed themselves Christians, live enslaved to shameful passions. In order to convert, or at least to confound them, he preached a most zealous sermon against the vices which reigned among them; at which a barbarous mob was so enraged as fiercely to assault him; and one of them, stabbing him with a lance, procured him the glorious crown of martyrdom, about the year 815. This account of him is given us by Krantzius, (l. 1, Metrop. c. 22 & 29.) Lesley, l. 5, Hist. Wion, l. 3, Ligni Vitæ.

FEBRUARY XVII.

ST. FLAVIAN, M.

ARCHBISHOP OF CONSTANTINOPLE.

From the councils, and historians Cedrenus, Evagrius, Theophanes, &c.

See Baronius, Henschenius. t. 3, Feb. p. 71. Fleury, l. 27, 28. Quesnel, in his edition of the works of St. Leo, t. 2, diss. 1, and F. Cacciari, t. 3, Exercit. in opera St. Leonis, Romæ, an. 1755. Dissert. 4, de Eutychniana Hær. l. 1, c. 2, p. 322; c. 8, p. 383; c. 9, p. 393, c. 11, p. 432.

A.D. 449

ST. FLAVIAN was a priest of distinguished merit, and treasurer of the church of Constantinople, when he succeeded St. Proclus in the archiepiscopal dignity in 447. The eunuch Chrysaphius, chamberlain to the emperor Theodosius the Younger, and a particular favorite, suggested to his master, a weak prince, to require of him a present, out of gratitude to the emperor for his promotion. The holy bishop sent him some blessed bread, according to the custom of the church at that time, as a benediction and symbol of communion. Chrysaphius let him know that it was a present of a very different kind that was expected from him. St. Flavian, an enemy to simony, answered resolutely, that the revenues and treasure of the church were designed for other uses, namely, the honor of God and the relief of his poor. The eunuch, highly provoked at the bishop's refusal, from that moment {423} resolved to contrive his ruin. Wherefore, with a view to his expulsion, he persuaded the emperor, by the means of his wife Eudoxia, to order the bishop to make Pulcheria, sister to Theodosius, a deaconess of his church. The saint's refusal was a second offence in the eyes of the sycophants of the court. The next year Chrysaphius was still more grievously offended with our saint for his condemning the errors of his kinsman Eutyches, abbot of a monastery of three hundred monks, near the city, who had acquired a reputation for virtue, but in effect was no better than an ignorant, proud, and obstinate man. His intemperate zeal against Nestorius, for asserting two distinct persons in Christ, threw him into the opposite error, that of denying two distinct natures after the incarnation.

In a council, held by St. Flavian in 448, Eutyches was accused of this error by Eusebius of Dorylæum, his former friend, and it was there condemned as heretical, and the author was cited to appear to give an account of his faith. On the day appointed in the last summons he appeared before the council, but attended by two of the principal officers of the court, and a troop of the imperial guards. Being admitted and interrogated on the point in question, that is, his faith concerning the incarnation; he declared that he acknowledged indeed two natures before the union, but after it only one. To all reasonings and authority produced against his tenet, his reply was, that he did not come thither to dispute, but to satisfy the assembly what his faith was. The council, upon this, anathematized and deposed him, and St. Flavian pronounced the sentence, which was subscribed by thirty-two bishops and

twenty-three abbots, of which last eighteen were priests. Eutyches said privately to his guards, that he appealed to the bishops of Rome, Egypt, and Jerusalem; and in a letter he wrote to St. Leo to complain of his usage in the council, he endeavored to impose on the pope. But his Holiness being informed of the state of the affair by St. Flavian, wrote to him an ample declaration of the orthodox faith upon the point which was afterwards read, and inserted in the acts of the council of Chalcedon, in which the errors of Eutyches were solemnly condemned. Chrysaphius, however, had interest enough with the weak emperor to obtain an order for a re-examination of the cause between St. Flavian and Eutyches in another council. This met in April, 449, consisting of about thirty bishops, one third whereof had assisted at the late council. St. Flavian being looked on as a party, Thalassius, bishop of Cæsarea, presided in his room. After the strictest scrutiny into every particular, the impiety of Eutyches, and the justice of our saint's proceedings, clearly appeared. St. Flavian presented to the emperor a profession of his faith, wherein he condemned the errors of both Eutyches and Nestorius, his adversaries pretending that he favored the latter.

Chrysaphius, though baffled in his attempts, was still bent on the ruin of the holy bishop, and employed all his craft and power to save Eutyches and destroy Flavian. With this view he wrote to Dioscorus, a man of a violent temper, who had succeeded St. Cyril in the patriarchal see of Alexandria, promising him his friendship and favor in all his designs, if he would undertake the defence of the deposed abbot against Flavian and Eusebius. Dioscorus came into his measures; and, by their joint interest with the empress Eudoxia, glad of an opportunity to mortify Pulcheria, who had a high esteem for our saint, they prevailed with the emperor to order a council to be called at Ephesus, to determine the dispute. Dioscorus was invited by the emperor to come and preside in it, accompanied with ten metropolitans and other bishops, together with the archimandrite, or abbot Barsumas, a man strongly attached to Eutyches and Dioscorus. The like directions were sent to the other patriarchs. St. Leo, who was invited, though late, sent legatee to act {424} in his name, Julius, bishop of Puteoli, Renatus, a priest, who died on the road, Hilarius, a deacon, and Dulcitus, a notary. He sent by them a learned letter to St. Flavian, in which he taxes the ignorance of Eutyches in the holy scriptures, and explains the Catholic doctrine against that heresiarch, which he also did by other letters.

The false council of Ephesus, for the violences therein used commonly called the Latrocinale, was opened on the 8th of August, in 449, and consisted of one hundred and thirty bishops, or their deputies, from Egypt and the East. Eutyches was there, and two officers from the emperor, with a great number of soldiers. Every thing was carried on, by

violence and open faction, in favor of Eutyches, by those officers and bishops who had espoused his party and formed a cabal. The pope's legates were never suffered to read his letters to the council. The final result of the proceedings was, to pronounce sentence of deposition against St. Flavian and Eusebius. The pope's legates protested against the sentence. Hilarius, the deacon, cried out aloud, "contradicitur," opposition is made; which Latin word was inserted in the Greek acts of the synod. And Dioscorus no sooner began to read the sentence, but he was interrupted by several of the bishops, who, prostrating themselves before him, besought him, in the most submissive terms, to proceed no further in so unwarrantable an affair. Upon this he starts up, and calls aloud for the imperial commissioners, Elpidius and Eulogius, who, without more ado, ordered the church doors to be set open; upon which Proclus, the proconsul of Asia, entered, surrounded with a band of soldiers, and followed by a confused multitude with chains, clubs, and swords. This struck such a terror into the whole assembly, that, when the bishops were required by Dioscorus and his creatures to subscribe, few or none had the courage to withstand his threats, the pope's legates excepted, who protested aloud against these violent proceedings; one of whom was imprisoned; the other, Hilarius, got off with much difficulty, and came safe to Rome. St. Flavian, on hearing the sentence read by Dioscorus, appealed from him to the holy see, and delivered his acts of appeal in writing to the pope's legates, then present. This so provoked Dioscorus,[1] that, together with Barsumas and others of their party,[2] after throwing the holy bishop on the ground, they so kicked and bruised him, that he died within a few days, in 449, not at Ephesus, as some have said by mistake, but in his exile at Epipus, two days' journey from that city, situated near Sardes in Lydia, as Marcellinus testifies in his chronicle.

The council being over, Dioscorus, with two of his Egyptian bishops, had the insolence to excommunicate St. Leo. But violence and injustice did not triumph long. For the emperor's eyes being opened on his sister Pulcheria's return to court, whom the ambition of Chrysaphius had found means to remove in the beginning of these disturbances, the eunuch was disgraced, and soon after put to death; and the empress Eudoxia obliged to retire to Jerusalem. The next year the emperor died, as Cedrenus says, penitent; and Pulcheria, ascending the throne in 450, ordered Saint Flavian's body to be brought with great honor to Constantinople, and there magnificently interred, among his predecessors in that see. St. Leo had, upon the first news of these proceedings, written to him to comfort him, as also to Theodosius, Pulcheria, and the clergy of Constantinople, in his defence. The general council of Chalcedon declared him a saint and martyr, and paid great honors to his memory, in 451. The same council honorably restored Eusebius of Dorylæum to his see. Pope Hilarius, who had been St. Leo's legate at Ephesus, had so

great a veneration for the saint, that he caused his martyrdom {425} to be represented in mosaic work, in the church which he built in honor of the holy Cross. The wicked Dioscorus was condemned by the council of Chalcedon, in 451, and died obstinate and impenitent, in the Eutychian heresy, and his other crimes, in his banishment at Gangres, in 454.

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It was the glory of St. Flavian to die a martyr of the mystery of the incarnation of the Son of God. This is the fundamental article of the Christian religion, and, above all other mysteries, challenges our most profound homages and constant devotion. In it hath God displayed, in the most incomprehensible manner, the astonishing immensity of his power, mercy, wisdom, and love, the contemplation of which will be the sweet occupation of angels and saints to all eternity. The servants of God on earth find their greatest delight in meditating on this great mystery, and in profound adoration and transports of love, honoring, praising, and glorifying their divine Saviour, and studying to put on his spirit by the constant union in mind and heart, or of their thoughts and affections, with him. Is it possible that we who believe in this God, who annihilated himself, and died for us most miserable and ungrateful sinners, should not die of love for him? At least, how is it possible we should not always have him present to our minds, and prostrate ourselves at his feet a thousand times a day to return him our most humble thanks, and to pay him the homages of our adoration, love, and praise? The more he is insulted in this mystery of goodness itself, by the blasphemies of unbelievers and heretics, the greater ought to be our zeal and fervor in honoring it. But as the incarnation is the mystery of the unfathomed humility of a God to heal the wound of our pride, it is only by humility, and the annihilation of creatures in our hearts, that we can be disposed to contemplate or honor it with fruit. The dreadful fall and impenitence of Eutyches, after he had renounced the world with a view to give himself to God, were owing to the fatal sin of a secret pride.

Footnotes:

1. Evag. l. xi. c. 11.
2. Conc. Calced. act. 4.

SS. THEODULUS AND JULIAN, MM.

THEY suffered at Cæsarea, in Palestine, at the same time with those mentioned yesterday, but are named on this day in the Roman Martyrology. Theodulus was an old man of eminent virtue and wisdom, who enjoyed one of the most honorable posts in the household of Firmilian, the governor of Palestine, and had several sons. His personal merit gained him the love of all that knew him, and the governor had a particular esteem for

him. This holy man had seen the invincible courage and patience of the five Egyptian martyrs at Cæsarea, and, going to the prisons, made use of their example to encourage the other confessors, and prepare them for the like battles. Firmilian, vexed at this conduct of an old favorite servant, sent for him, reproached him strongly with ingratitude, and, without hearing his defence, condemned him to be crucified. Theodulus received the sentence with joy, and went with transports to a death which was speedily to unite him to his Saviour, and in which he was thought worthy to bear a near resemblance to him. Julian, who shared the glory of that day with the other martyrs, was a Cappadocian, as was also St. Seleucus; he was only a catechumen, though highly esteemed by the faithful for his many great virtues, and he was just then come to Cæsarea. At his arrival, hearing of the conflicts of the martyrs, he ran to the place, and finding the execution over, expressed his veneration for them, by kissing and embracing the bodies which had been animated by those heroic and happy souls. The guards apprehended {426} him, and carried him to the governor, who, finding him as inflexible as the rest, would not lose his time in useless interrogatories, but immediately ordered him to be burnt. Julian, now master of all he wished for, gave God thanks for the honor done him by this sentence, and begged he would be pleased to accept of his life as a voluntary sacrifice. The courage and cheerfulness which he maintained to his last moment, filled his executioners with surprise and confusion. See Eusebius, an eye-witness, l. de Mart. Palæst. c. 12, p. 337.

ST. SILVIN OF AUCHY, B.C.

HE was born of a considerable family in the territory of Thoulouse, and passed his first years at the court of two successive kings, Childeric II. and Theodoric III. Every thing was ready for his marriage, when, powerfully touched by divine grace, he renounced all worldly prospects, and retired from court. His thoughts were now bent upon Jesus Christ alone, and he longed for nothing so much as to enjoy silence and solitude. After several devout penitential pilgrimages to Jerusalem and other places, he took orders at Rome, and was consecrated bishop, some say of Thoulouse, others of Terouenne. But his name is not found in any ancient register of either of those churches, and it is now agreed, among the most judicious critics, that he was ordained a regionary bishop to preach the gospel to infidels. His zeal carried him into the north of France, and he spent most of his time in the diocese of Terouenne, which was then full of Pagans, and Christians but one remove from them. He was indefatigable in preaching to them the great truths and essential obligations of our holy faith, and taught them to despise and renounce the pleasures of this life, by appearing on all occasions a strong lesson of self-denial and mortification. Instructing them thus, both by words and actions, he gathered a large harvest in a wild and

uncultivated field. After many years thus spent, he died at Auchy, in the county of Artois, on the 15th of February, in 718. He is commemorated in Usuard, the Belgic and Roman Martyrologies, on the 17th, which was the day of his burial: but at Auchy on the 15th. The greatest part of his relics is now at St. Bertin's, at St. Omers, whither they were carried in 951, for fear of the Normans. Usuard is the first who styles St. Silvin bishop of Terouenne. Some think he was born, not at Thoulouse, but at Thosa, or Doest, near Bruges; or rather at another Thosa, now Doesbury, in Brabant; for in his life it is said that he travelled westward to preach the gospel. His original life, which was ascribed to Antenor, a disciple of the saint, is lost: that which we have was compiled in the ninth century. See Bolland. t. 3, Feb. p. 29, Mabillon, Act. Bened. Sæc. 3, par. 1, p. 298. Chatelain's Notes, p. 659.

ST. LOMAN, OR LUMAN, B.C.

JOCELIN calls him a nephew of St. Patrick, by a sister. He was at least a disciple of that saint, and first bishop of Trim, in Meath. Port-Loman, a town belonging to the Nugents in West-meath, takes its name from him, and honors his memory with singular veneration. St. Forcher{n}, son of the lord of that territory, was baptized by St. Loman, succeeded him in the bishopric of Trim, and is honored among the saints in Ireland, both on this same day and on the 11th of October. See Colgan on the 17th Febr. Usher's Antiqu. ad ann. 433.

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ST. FINTAN, ABBOT OF CLUAINEDNECH,

WHICH Usher interprets the Ivy-Cave, in the diocese of Lethglean, in Leinster, in the sixth century. He had for disciple St. Comgal, the founder of the abbey of Benchor, and master of St. Columban. Colgan reckons twenty-four Irish saints of the name of Fintan; but probably several of these were the same person honored in several places. Another St. Fintan, surnamed Munnu, who is honored on the 21st of October, was very famous. See Colgan, Usher, and Henschenius.

FEBRUARY XVIII.

ST. SIMEON, BISHOP OF JERUSALEM, M.

From Euseb. l. 3, c. 32. Tillem. t. 1, p. 186, and t. 2. Le Quien, Oriens Christ. t. 3, p. 140.

A.D. 116

ST. SIMEON was the son of Cleophas, otherwise called Alpheus, brother to St. Joseph, and of Mary, sister of the Blessed Virgin. He was therefore nephew both to St. Joseph and to the Blessed Virgin, and cousin-german to Christ. Simeon and Simon are the same name, and this saint is, according to the best interpreters of the holy scripture, the Simon mentioned,[1] who was brother to St. James the Lesser, and St. Jude, apostles, and to Joseph or José. He was eight or nine years older than our Saviour. We cannot doubt but he was an early follower of Christ, as his father and mother and three brothers were, and an exception to that of St. John,[2] that our Lord's relations did not believe in him. Nor does St. Luke[3] leave us any room to doubt but that he received the Holy Ghost on the day of Pentecost, with the blessed Virgin and the apostles; for he mentions present St. James and St. Jude, and the brothers of our Lord. St. Epiphanius relates,[4] that when the Jews massacred St. James the Lesser, his brother Simeon reproached them for their atrocious cruelty. St. James, bishop of Jerusalem, being put to death in the year 62, twenty-nine years after our Saviour's resurrection, the apostles and disciples met at Jerusalem to appoint him a successor. They unanimously chose St. Simeon, who had probably before assisted his brother in the government of that church.

In the year 66, in which SS. Peter and Paul suffered martyrdom at Rome, the civil war began in Judea, by the seditions of the Jews against the Romans. The Christians in Jerusalem were warned by God of the impending destruction of that city, and by a divine revelation[5] commanded to leave it, as Lot was rescued out of Sodom. They therefore departed out of it the same year, before Vespasian, Nero's general, and afterward emperor, entered Judæa, and retired beyond Jordan to a small city called Pella; having St. Simeon at their head. After the taking and burning of Jerusalem they returned thither again, and settled themselves amidst its {428} ruins, till Adrian afterwards entirely razed it. St. Epiphanius[6] and Eusebius[7] assure us, that the church here flourished extremely, and that multitudes of Jews were converted by the great number of prodigies and miracles wrought in it.

St. Simeon, amidst the consolations of the Holy Ghost and the great progress of the church, had the affliction to see two heresies arise within its bosom, namely, those of the Nazareans and the Ebionites; the first seeds of which, according to St. Epiphanius, appeared at Pella. The Nazareans were a sect of men between Jews and Christians, but abhorred by both. They allowed Christ to be the greatest of the prophets, but said he was a mere man, whose natural parents were Joseph and Mary: they joined all the ceremonies of the old law with the new, and observed both the Jewish Sabbath and the Sunday. Ebion added other errors to these, which Cerenthus had also espoused, and taught many

superstitions, permitted divorces, and allowed of the most infamous abominations. He began to preach at Cocabe, a village beyond Jordan, where he dwelt; but he afterwards travelled into Asia, and thence to Rome. The authority of St. Simeon kept the heretics in some awe during his life, which was the longest upon earth of any of our Lord's disciples. But, as Eusebius says, he was no sooner dead than a deluge of execrable heresies broke out of hell upon the church, which durst not openly appear during his life.

Vespasian and Domitian had commanded all to be put to death who were of the race of David. St. Simeon had escaped their searches; but Trajan having given the same order, certain heretics and Jews accused him, as being both of the race of David and a Christian, to Atticus, the Roman governor in Palestine. The holy bishop was condemned by him to be crucified: who, after having undergone the usual tortures during several days, which, though one hundred and twenty years old, he suffered with so much patience that he drew on him a universal admiration, and that of Atticus in particular, he died in 107, according to Eusebius in his chronicle, but in 116, according to Dodwell, bishop Loyde, and F. Pagi. He must have governed the church of Jerusalem about forty-three years.

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The eminent saints among the primitive disciples of Jesus Christ, were entirely animated by his spirit, and being dead to the world and themselves, they appeared like angels among men. Free from the secret mixture of the sinister views of all passions, to a degree which was a miracle of grace, they had in all things only God, his will and honor, before their eyes, equally aspiring to him through honor and infamy. In the midst of human applause they remained perfectly humbled in the centre of their own nothing: when loaded with reproaches and contempt, and persecuted with all the rage that malice could inspire, they were raised above all these things so as to stand fearless amid racks and executioners, inflexibly constant in their fidelity to God, before tyrants, invincible under torments, and superior to them almost as if they had been impassible. Their resolution never failed them, their fervor seemed never slackened. Such wonderful men wrought continual miracles in converting souls to God. We bear the name of Christians, and wear the habit of Saints; but are full of the spirit of worldlings, and our actions are infected with its poison. We secretly seek ourselves, even when we flatter ourselves that God is our only aim, and while we undertake to convert the world, we suffer it to pervert us. When shall we begin to study to crucify our passions and die to ourselves, that we may lay a solid foundation of true virtue, and establish its reign in our hearts?

Footnotes:

1. Matt. xiii.55.
2. John vii. 5.
3. Acts i. 14.
4. Hær. 78. c. 14.
5. Eus. l. 3, c. 5, Epiph. hær. 29, c. 7, hær. 30, c. 2.
6. L. de Pond. et Mensur. c. 15.
7. Demonst. l. 3, c. 5.

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SS. LEO AND PAREGORIUS, MARTYRS

From their ancient authentic acts in Ruinart, Bollandus, &c.

THIRD AGE.

ST. PAREGORIUS having spilt his blood for the faith at Patara, in Lycia, St. Leo, who had been a witness of his conflict, found his heart divided between joy for his friend's glorious victory, and sorrow to see himself deprived of the happiness of sharing in it. The proconsul of Asia being absent in order to wait on the emperors, probably Valerian and Galien, the governor of Lycia, residing at Patara, to show his zeal for the idols, published an order on the festival of Serapis, to oblige all to offer sacrifice to that false god. Leo seeing the heathens out of superstition, and some Christians out of fear, going in crowds to adore the idol, sighed within himself, and went to offer up his prayers to the true God, on the tomb of St. Paregorius, to which he passed before the temple of Serapis, it lying in his way to the martyr's tomb. The heathens that were sacrificing in it knew him to be a Christian by his modesty. He had exercised himself from his childhood in the austerities and devotions of an ascetic life, and possessed, in an eminent degree, chastity, temperance, and all other virtues. His clothes were of a coarse cloth made of camel's hair. Not long after his return home from the tomb of the martyr, with his mind full of the glorious exit of his friend, he fell asleep, and from a dream he had on that occasion, understood, when he awaked, that God called him to a conflict of the same kind with that of St. Paregorius, which filled him with inexpressible joy and comfort.

Wherefore, the next time he visited the martyr's tomb, instead of going to the place through by-roads, he went boldly through the market-place, and by the Tychæaum, or temple of Fortune, which he saw illuminated with lanterns. He pitied their blindness; and, being moved with zeal for the honor of the true God, he made no scruple to break as many of the lanterns as were within reach, and trampled on the tapers in open view,

saying: "Let your gods revenge the injury if they are able to do it." The priest of the idol having raised the populace, cried out: "Unless this impiety be punished, the goddess Fortune will withdraw her protection from the city." An account of this affair soon reached the ears of the governor, who ordered the saint to be brought before him, and on his appearance addressed him in this manner; "Wicked wretch, thy sacrilegious action surely bespeaks thee either ignorant of the immortal gods, or downright mad, in flying in the face of our most divine emperors, whom we justly regard as secondary deities and saviours." The martyr replied with great calmness: "You are under a great mistake, in supposing a plurality of gods; there is but one, who is the God of heaven and earth, and who does not stand in need of being worshipped after that gross manner that men worship idols. The most acceptable sacrifice we can offer him is that of a contrite and humble heart." "Answer to your indictment," said the governor, "and don't preach your Christianity. I thank the gods, however, that they have not suffered you to lie concealed after such a sacrilegious attempt. Choose therefore either to sacrifice to them, with those that are here present, or to suffer the punishment due to your impiety." The martyr said: "The fear of torments shall never draw me from my duty. I am ready to suffer all you shall inflict. All your tortures cannot reach beyond death. Eternal life is not to be attained but by the way of tribulations; the scripture accordingly {430} informs us, _that narrow is the way that leads to life_. "Since you own the way you walk in is narrow," said the governor, "exchange it for ours, which is broad and commodious." "When I called it narrow," said the martyr, "this was only because it is not entered without difficulty, and that its beginnings are often attended with afflictions and persecutions for justice sake. But being once entered, it is not difficult to keep in it by the practice of virtue, which helps to widen it and render it easy to those that persevere in it, which has been done by many."

The multitude of Jews and Gentiles cried out to the judge to silence him. But he said, he allowed him liberty of speech, and even offered him his friendship if he would but sacrifice. The confessor answered: "You seem to have forgot what I just before told you, or you would not have urged me again to sacrifice. Would you have me acknowledge for a deity that which has nothing in its nature of divine?" These last words put the governor in a rage, and he ordered the saint to be scourged. While the executioners were tearing his body unmercifully, the judge said to him: "This is nothing to the torments I am preparing for you. If you would have me stop here, you must sacrifice." Leo said: "O judge, I will repeat to you again what I have so often told you: I own not your gods, nor will I ever sacrifice to them." The judge said: "Only say the gods are great, and I will discharge you. I really pity your old age." Leo answered: "If I allow them that title, it can only be with regard to

their power of destroying their worshippers." The judge in a fury said: "I will cause you to be dragged over rocks and stones, till you are torn to pieces." Leo said: "Any kind of death is welcome to me, that procures me the kingdom of heaven, and introduces me into the company of the blessed." The judge said: "Obey the edict, and say the gods are the preservers of the world, or you shall die." The martyr answered: "You do nothing but threaten: why don't you proceed to effects?" The mob began to be clamorous, and the governor, to appease them, was forced to pronounce sentence on the saint, which was, that he should be tied by the feet, and dragged to the torrent, and there executed; and his orders were immediately obeyed in a most cruel manner. The martyr being upon the point of consummating his sacrifice, and obtaining the accomplishment of all his desires, with his eyes lifted up to heaven, prayed thus aloud: "I thank thee, O God, the Father of our Lord Jesus Christ, for not suffering me to be long separated from thy servant Paregorius. I rejoice in what has befallen me as the means of expiating my past sins. I commend my soul to the care of thy holy angels, to be placed by them where it will have nothing to fear from the judgments of the wicked. But thou, O Lord, who willest not the death of a sinner, but his repentance, grant them to know thee, and to find pardon for their crimes, through the merits of thy only Son Jesus Christ our Lord. Amen." He no sooner repeated the word Amen, together with an act of thanksgiving, but he expired. His executioners then took the body and cast it down a great precipice into a deep pit; and notwithstanding the fall, it seemed only to have received a few slight bruises. The very place which was before a frightful precipice, seemed to have changed its nature; and the acts say, no more dangers or accidents happened in it to travellers. The Christians took up the martyr's body, and found it of a lively color, and entire, and his face appeared comely and smiling; and they buried it in the most honorable manner they could. The Greeks keep his festival on the 18th of February.

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FEBRUARY XIX.

ST. BARBATUS, OR BARBAS, C.

BISHOP OF BENEVENTO.

From his two authentic lives in Bollandus, t. 3, Febr. p. 139. See Ughelli, Italia Sacra, t. 8, p. 13.

A.D. 682.

ST. BARBATUS was born in the territory of Benevento, in Italy, towards

the end of the pontificate of St. Gregory the Great, in the beginning of the seventh century. His parents gave him a Christian education, and Barbatus in his youth laid the foundation of that eminent sanctity which recommends him to our veneration. Devout meditation on the holy scriptures was his chief entertainment; and the innocence, simplicity, and purity of his manners, and extraordinary progress in all virtues, qualified him for the service of the altar, to which he was assumed by taking holy orders as soon as the canons of the church would allow it. He was immediately employed by his bishop in preaching, for which he had an extraordinary talent; and, after some time, made curate of St. Basil's, in Morcona, a town near Benevento. His parishioners were steeled in their irregularities, and averse from whatever looked like establishing order and discipline among them. As they desired only to slumber on in their sins, they could not bear the remonstrances of their pastor, who endeavored to awake them to a sense of their miseries, and to sincere repentance: they treated him as a disturber of their peace, and persecuted him with the utmost violence. Finding their malice conquered by his patience and humility, and his character shining still more bright, they had recourse to slanders, in which, such was their virulence and success, that he was obliged to withdraw his charitable endeavors among them. By these fiery trials, God purified his heart from all earthly attachments, and perfectly crucified it to the world. Barbatus returned to Benevento, where he was received with joy by those who were acquainted with his innocence and sanctity. The seed of Christianity had been first sown at Benevento by St. Potin, who is said to have been sent thither by St. Peter, and is looked upon as the first bishop of this see. We have no names of his successors till St. Januarius, by whom this church was exceedingly increased, and who was honored with the crown of martyrdom in 305. Totila, the Goth, laid the city of Benevento in ruins, in 545. The Lombards having possessed themselves of that country, repaired it, and king Autharis gave it to Zotion, a general among those invaders, with the title of a duchy, about the year 598, and his successors governed it, as sovereign dukes, for several ages. These Lombards were at that time chiefly Arians; but among them there remained many idolaters, and several at Benevento had embraced the Catholic faith, even before the death of St. Gregory the Great, with their duke Arichis, a warm friend of that holy pope. But when St. Barbatus entered upon his ministry in that city, the Christians themselves retained many idolatrous superstitions, which even their duke, or prince Romuald, authorized by his example, though son of Grimoald, king of the Lombards, who had edified all Italy by his conversion. They expressed a religious veneration to a golden viper, and prostrated themselves before it: they paid also a superstitious honor to a tree, on which they hung {432} the skin of a wild beast, and these ceremonies were closed by public games, in which the skin served for a mark at which bowmen shot arrows over their shoulder. St. Barbatus

preached zealously against these abuses, and labored long to no purpose: yet desisted not, but joined his exhortations with fervent prayer and rigorous fasting, for the conversion of this unhappy people. At length he roused their attention by foretelling the distress of their city, and the calamities which it was to suffer from the army of the emperor Constans, who, landing soon after in Italy, laid siege to Benevento. In their extreme distress, and still more grievous alarms and fears, they listened to the holy preacher, and, entering into themselves, renounced their errors and idolatrous practices. Hereupon St. Barbatus gave them the comfortable assurance that the siege should be raised, and the emperor worsted: which happened as he had foretold. Upon their repentance, the saint with his own hand cut down the tree which was the object of their superstition, and afterwards melted down the golden viper which they adored, of which he made a chalice for the use of the altar. Ildebrand, bishop of Benevento, dying during the siege, after the public tranquillity was restored, St. Barbatus was consecrated bishop on the 10th of March, 653; for this see was only raised to the archiepiscopal dignity by pope John XIII., about the year 965. Barbatus, being invested with the episcopal character, pursued and completed the good work which he had so happily begun, and destroyed every trace or the least remain of superstition in the prince's closet, and in the whole state. In the year 680 he assisted in a council held by pope Agatho at Rome, and the year following in the sixth general council held at Constantinople against the Monothelites. He did not long survive this great assembly, for he died on the 29th of February, 682, being about seventy years old, almost nineteen of which he had spent in the episcopal chair. He is named in the Roman Martyrology, and honored at Benevento among the chief patrons of that city.

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Many sinners are moved by alarming sensible dangers or calamities to enter into themselves, on whom the terrors of the divine judgment make very little impression. The reason can only be a supine neglect of serious reflection, and a habit of considering them only transiently, and as at a distance; for it is impossible for any one who believes these great truths, if he takes a serious review of them, and has them present to his mind, to remain insensible: transient glances effect not a change of heart. Among the pretended conversions which sickness daily produces, very few bear the characters of sincerity, as appears by those who, after their recovery, live on in their former lukewarmness and disorders.[1] St. Austin, in a sermon which he made upon the news that Rome had been sacked by the barbarians, relates,[2] that not long before, at Constantinople, upon the appearance of an unusual meteor, and a rumor of a pretended prediction that the city would be destroyed by fire from heaven, the inhabitants were seized with a panic fear, all

began to do penance like Ninive, and fled, with the emperor at their head, to a great distance from the city. After the term appointed for its pretended destruction was elapsed, they sent scouts to the city, which they had left quite empty, and, hearing that it was still standing, returned to it, and with their fears forgot their repentance and all their good resolutions. To prevent the danger of penitents imposing upon themselves by superficial conversions, St. Barbatus took all necessary precautions to improve their {433} first dispositions to a sincere and perfect change of heart, and to cut off and remove all dangerous occasions of temptations.

Footnotes:

1. The devil was sick, the devil a monk would be;
The devil was well, the devil no monk was he.
2. S. Aug. Serm. de Excidio Urbis, c. 6, t. 6, p. 627, ed. Ben.

FEBRUARY XX.

SS. TYRANNIO, BISHOP OF TYRE,

ZENOBIUS, AND OTHERS, MARTYRS IN PHOENICIA, ETC.

From Eusebius, Hist. l. 8, c. 7, 13, 25. St. Jerom in Chron. Euseb.

A.D. 304, 310.

EUSEBIUS, the parent of church history, and an eye-witness of what he relates concerning these martyrs, gives the following account of them. "Several Christians of Egypt, whereof some had settled in Palestine, others at Tyre, gave astonishing proofs of their patience and constancy in the faith. After innumerable stripes and blows, which they cheerfully underwent, they were exposed to wild beasts, such as leopards, wild bears, boars, and bulls. I myself was present when these savage creatures, accustomed to human blood, being let out upon them, instead of devouring them, or tearing them to pieces, as it was natural to expect, stood off, refusing even to touch or approach them, at the same time that they fell foul on their keepers, and others that came in their way.[1] The soldiers of Christ were the only persons they refused, though these martyrs, pursuant to the order given them, tossed about their arms, which was thought a ready way to provoke the beasts, and stir them up against them. Sometimes, indeed, they were perceived to rush towards them with their usual impetuosity, but, withheld by a divine power, they suddenly withdrew; and this many times, to the great admiration of all present. The first having done no execution, others were a second and a third time let out upon them, but in vain; the

martyrs standing all the while unshaken, though many of them very young. Among them was a youth of not yet twenty, who had his eyes lifted up to heaven, and his arms extended in the form of a cross, not in the least daunted, nor trembling, nor shifting his place, while the bears and leopards, with their jaws wide open, threatening immediate death, seemed just ready, to tear him to pieces; but, by a miracle, not being suffered to touch him, they speedily withdrew. Others were exposed to a furious bull, which had already gored and tossed into the air several infidels who had ventured too near, and left them half dead: only the martyrs he could not approach; he stopped, and stood scraping the dust with his feet, and though he seemed to endeavor it with his utmost might, butting with his horns on every side, and pawing the ground with his feet, being also urged on by red-hot iron goads, it was all to no purpose. After repeated trials of this kind with other wild beasts, with as little success as the former, the saints were slain by the sword, and their bodies cast into the sea. Others who refused to sacrifice were beaten {434} to death, or burned, or executed divers other ways." This happened in the year 304, under Veturius, a Roman general, in the reign of Dioclesian.

The church on this day commemorates the other holy martyrs, whose crown was deferred till 310. The principal of these was St. Tyrannio, bishop of Tyre, who had been present at the glorious triumph of the former, and encouraged them in their conflict. He had not the comfort to follow them till six years after; when, being conducted from Tyre to Antioch, with St. Zenobius, a holy priest and physician of Sidon, after many torments he was thrown into the sea, or rather into the river Orontes, upon which Antioch stands, at twelve miles distance front the sea. Zenobius expired on the rack, while his sides and body were furrowed and laid open with iron hooks and nails. St. Sylvanus, bishop of Emisa, in Phoenicia, was, some time after, under Maximinus, devoured by wild beasts in the midst of his own city, with two companions, after having governed that church forty years. Peleus and Nilus, two other Egyptian priests, in Palestine, were consumed by fire with some others. St. Sylvanus, bishop of Gaza, was condemned to the copper mines of Phoenon, near Petra, in Arabia, and afterwards beheaded there with thirty-nine others.

St. Tyrannio is commemorated on the 20th of February, in the Roman Martyrology, with those who suffered under Veturius, at Tyre, in 304. St. Zenobius, the priest and physician of Sidon, who suffered with him at Antioch, on the 29th of October: St. Sylvanus of Emisa, to whom the Menology gives many companions, on the 6th of February: St. Sylvanus of Gaza, on the 29th of May.

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The love of Christ triumphed in the hearts of so many glorious martyrs, upon racks, in the midst of boiling furnaces, or flames, and in the claws or teeth of furious wild beasts. How many inflamed with his love have forsaken all things to follow him, despising honors, riches, pleasures, and the endearments of worldly friends, to take up their crosses, and walk with constancy in the narrow paths of a most austere penitential life! We also pretend to love him: but what effect has this love upon us? what fruit does it produce in our lives? If we examine our own hearts, we shall be obliged to confess that we have great reason to fear that we deceive ourselves. What pains do we take to rescue our souls from the slavery of the world, and the tyranny of self-love, to purge our affections of vice, or to undertake any thing for the divine honor, and the sanctification of our souls? Let us earnestly entreat our most merciful Redeemer, by the power of this his holy love, to triumph over all his enemies, which are our unruly passions, in our souls, and perfectly to subdue our stubborn hearts to its empire. Let it be our resolution, from this moment, to renounce the love of the world, and all self-love, to seek and obey him alone.

Footnotes:

1. Rufinus adds, that these beasts killed several of the keepers and spectators. It is in this sense that some have translated this passage with Nicephorus. See Vales. In Annot. p. 165. But it seems improbable that the spectators, who were separated from the arena by iron rails, and seated on stone benches gradually ascending ten or twenty men deep all round, should be killed or injured by the beasts, unless some were so rash as to venture within the rails with the keepers; which we see several do in the combats of wild beasts. This, therefore, we are to restrain to the keepers and those who kept them company.

S. SADOOTH, BISHOP OF SELEUCIA AND CTESIPHON,

WITH 128 COMPANIONS, MARTYRS.

From his genuine acts in Metaphrastes, Bollandus, and Ruinart; but more correctly in the original Chaldaic given us by Assemani, t. 1, p. 83. Orsi, Hist. t. 5, l. 13. See Le Quien, Oriens Christ. t. 2, p. 1108.

A.D. 342.

SADOOTH, as he is called by the Greeks and Latins, is named in the original Persian language, Schiadustes, which signifies "friend of the king," from _schiah_, king, and _dust_, friend. His unspotted purity of heart, his ardent zeal, and the practice of all Christian virtues, prepared him, from his {435} youth, for the episcopal dignity, and the

crown of martyrdom. St. Simeon, bishop of Selec, or Seleucia, and Ctesiphon, then the two capital cities of Persia, situate on the river Tigris, being translated to glory by martyrdom, in the beginning of the persecution raised by Sapor II., in 341, St. Sadoth was chosen three months after to fill his see, the most important in that empire, but the most exposed to the storm. This grew more violent on the publication of a new edict against the Christians, which made it capital to confess Christ. To wait with patience the manifestation of the divine will, St. Sadoth, with part of his clergy, lay hid for some time; which did not however hinder him from affording his distressed flock all proper assistance and encouragement, but rather enabled him to do it with the greater fruit. During this retreat he had a vision which seemed to indicate that the time was come for the holy bishop to seal his faith with his blood. This he related to his priests and deacons, whom he assembled for that purpose. "I saw," said he, "in my sleep, a ladder environed with light and reaching from earth to the heavens. St. Simeon was at the top of it, and in great glory. He beheld me at the bottom, and said to me, with a smiling countenance: 'Mount up, Sadoth, fear not. I mounted yesterday, and it is your turn to-day:' which means, that as he was slain last year, so I am to follow him this." He was not wanting on this occasion to exhort his clergy, with great zeal and fervor, to make a provision of good works, and employ well their time, till they should be called on in like manner, that they might be in readiness to take possession of their inheritance. "A man that is guided by the Spirit," says St. Maruthas, author of these acts, "fears not death; he loves God, and goes to him with an incredible ardor; but he who lives according to the desires of the flesh, trembles, and is in despair at its approach: he loves the world, and it is with grief that he leaves it."

The second year of the persecution, king Sapor coming to Seleucia, Sadoth was apprehended, with several of his clergy, some ecclesiastics of the neighborhood, and certain monks and nuns belonging to his church, to the amount of one hundred and twenty-eight persons. They were thrown into dungeons, where, during five months' confinement, they suffered incredible misery and torments. They were thrice called out, and put to the rack or question; their legs were straight bound with cords, which were drawn with so much violence, that their bones breaking, were heard to crack like sticks in a fagot. Amidst these tortures the officers cried out to them: "Adore the sun, and obey the king, if you would save your lives." Sadoth answered in the name of all, that the sun was but a creature, the work of God, made for the use of mankind; that they would pay supreme adoration to none but the Creator of heaven and earth, and never be unfaithful to him; that it was indeed in their power to take away their lives, but that this would be the greatest favor they could do them; wherefore he conjured them not to spare them, or delay their

execution. The officers said: "Obey! or know that your death is certain, and immediate." The martyrs all cried out with one voice: "We shall not die, but live and reign eternally with God and his Son Jesus Christ. Wherefore inflict death as soon as you please; for we repeat it to you that we will not adore the sun, nor obey the unjust edicts." Then sentence of death was pronounced upon them all by the king; for which they thanked God, and mutually encouraged each other. They were chained two and two together, and led out of the city to execution, singing psalms and canticles of joy as they went. Being arrived at the place of their martyrdom, they raised their voices still higher, blessing and thanking God for his mercy in bringing them thither, and begging the grace of perseverance, and that by this baptism of their blood they might enter into his glory. These prayers and praises of God did not cease but with {436} the life of the last of this blessed company. St. Sadoth, by the king's orders, was separated from them, and sent into the province of the Huzites, where he was beheaded. He thus rejoined his happy flock in the kingdom of glory. Ancient Chaldaic writers quoted by Assemani say, St. Schiadustes, or Sadoth, was nephew to Simeon Barsaboe, being son to his sister. He governed his church only eight months, and finished his martyrdom after five months imprisonment, in the year 342, and of king Sapor II. the thirty-third. These martyrs are honored in the Roman Martyrology on this day.

ST. ELEUTHERIUS, MARTYR,

BISHOP OF TOURNAY.

A.D. 532.

HE was born at Tournay, of Christian parents, whose family had been converted to Christ by St. Piat, one hundred and fifty years before. The faith had declined at Tournay ever since St. Piat's martyrdom, by reason of its commerce with the heathen islands of Taxandria, now Zealand, and by means of the heathen French kings, who resided some time at Tournay. Eleutherius was chosen bishop of that city in 486; ten years after which king Clovis was baptized at Rheims. Eleutherius converted the greatest part of the Franks in that country to the faith, and opposed most zealously certain heretics who denied the mystery of the Incarnation, by whom he was wounded on the head with a sword, and died of the wound five weeks after, on the first of July, in 532. The most ancient monuments, relating to this saint, seem to have perished in a great fire which consumed his church, and many other buildings at Tournay, in 1092, with his relics. See Miræus, and his life written in the ninth century, extant in Bollandus, p. 187.[1] Of the sermons ascribed to St. Eleutherius, in the Library of the Fathers t. 8, none seem sufficiently warranted genuine, except three on the Incarnation and Birth of Christ,

and the Annunciation. See Dom. Rivet, *Hist. Littér.*, t. 3, p. 154, and t. 5, pp. 40, 41. *Gallia Christ. Nova*, t. 3, p. 571, and Henschenius, p. 180.

Footnotes:

1. This author wrote before the invasion of the Normans, and the translation of the saint's relics; but long after the saint's death, and by making him born in the reign of Dioclesian, yet contemporary with St. Medard, destroys his own credit. Some years after, another author much enlarged this life, and inserted a history of the translation of the relics of this saint, made in 897. A third writer added a relation of later miracles, and of the translation of these relics into the city of Tournay, in 1164. All these authors deserve little notice, except in relating facts of their own time.

ST. MILDRED, V. ABBESS.

EORMENBURGA,[1] pronounced Ermenburga, otherwise called Domneva, was married to Merwald, a son of king Penda, and had by him three daughters and a son, who all consecrated their whole estates to pious uses, and were all honored by our ancestors among the saints. Their names were Milburg, Mildred, Mildgitha, and Mervin. King Egbert caused his two nephews, Ethelred and Ethelbright, to be secretly murdered in the isle of Thanet. Count Thunor, whom he had charged with that execrable commission, buried the bodies of the two princes under the king's throne, in the {437} royal palace at Estrage, now called Estria. The king is said to have been miraculously terrified by seeing a ray of bright light dart from the heavens upon their grave, and, in sentiments of compunction, he sent for their sister Eormenburga, out of Mercia, to pay her the weregeld, which was the mulct for a murder, ordained by the laws to be paid to the relations of the persons deceased. In satisfaction for the murder, he settled on her forty-eight ploughs of land, which she employed in founding a monastery, in which prayers might be continually put up to God for the repose of the souls of the two princes. This pious establishment was much promoted by the king, and thus the monastery was founded about the year 670; not 596, as Leland[2] and Speed mistake. The monastery was called Menstrey, or rather Minstre, in the isle of Thanet. Domneva sent her daughter Mildred to the abbey of Chelles, in France, where she took the religious veil, and was thoroughly instructed in all the duties of that state, the perfect spirit of which she had imbibed from her tender years. Upon her return to England she was consecrated first abbess of Minstre, in Thanet, by St. Theodorus, archbishop of Canterbury, and at the same time received to the habit seventy chosen virgins. She behaved herself by humility as the servant of her sisters, and conducted them to virtue by the authority of her example, for all were ashamed not to imitate her

watching, mortification, and prayer, and not to walk according to her spirit. Her aunt, Ermengitha, served God in the same house with such fervor, that after her death she was ranked among the saints, and her tomb, situated a mile from the monastery, was famous for the resort of devout pilgrims. St. Mildred died of a lingering, painful illness, towards the close of the seventh century. This great monastery was often plundered by the Danes, and the nuns and clerks murdered, chiefly in the years 980 and 1011. After the last of these burnings, here were no more nuns, but only a few secular priests. In 1033, the remains of St. Mildred were translated to the monastery of St. Austin's at Canterbury, and venerated above all the relics of that holy place, says Malmesbury,[3] who testifies frequent miracles to have been wrought by them: Thorn and others confirm the same. Two churches in London bear her name. See Thorn's Chronicle, inter Decem Scriptorum, coll. 1770, 1783, 1906. Harpsfield: an old Saxon book, entitled, *Narratio de Sanctis qui in Angliâ quiescunt* published by Hickes, Thesaur., t. 1, in *Dissert. Epistolari*, p. 116. *Monast. Anglic.* t. 1, p. 84. *Stevens Supplem.* vol. 1, p. 518. *Reyneri Apostolat.* Bened. t. 1, p. 61, and Lewis's *History of the isle of Thanet*, (printed at London in 1723, in 4to.,) pp. 51, 62, and in *Append. n.* 23.

Footnotes:

1. Eadbald, king of Kent, had by his queen Emma, daughter to a king of the French, St. Eanswitha, (whose relics were venerated at Folkstone, till the change of religion,) and two sons, Eorcombart (afterwards king) and Eormenred, surnamed Clito. This last left four children by his wife Oslava, namely, Eormenburga and St. Eormengitha, with two sons, St. Ethelred and St. Ethelbright. King Eorcombart had, by his queen Sexburga, Egbert and Lothaire, successively kings, and St. Eormenilda and St. Ercongota. Eormenburga was surnamed Moldeva, as we are assured by the ancient English Saxon account of these saints, published by Hickes: though Capgrave frequently speaks of them as different women.
2. Leland, *Collect.* t. 1, p. 97.
3. L. 2, de *Reg. Angl.* c. 13.

ST. EUCHERIUS, BISHOP OF ORLEANS, C.

OUR saint's mother, who was a lady of eminent virtue, and of the first quality at Orleans, while she was with child of him, made a daily offering of him to God, and begged nothing for him but divine grace. When he was born, his parents dedicated him to God, and set him to study when he was but seven years old, resolving to omit nothing that could be done towards cultivating his mind, or forming his heart. His improvement in virtue kept pace with his progress in learning: he meditated assiduously on the sacred writings, especially on St. Paul's manner of

speaking on the world, and its enjoyments, as mere empty shadows, that deceive us and vanish away;[1] and took particular notice that the apostle says, the wisdom of those who love the pleasures and riches of this life is no better than folly before God. {438} These reflections at length sunk so deep into his mind, that he resolved to quit the world. To put this design in execution, about the year 714, he retired to the abbey of Jumiege, on the banks of the Seine, in the diocese of Rouen. When he had spent six or seven years here, in the practice of penitential austerities and obedience, Suavaric, his uncle, bishop of Orleans, died: the senate and people, with the clergy of that city, deputed persons to Charles Martel, mayor of the palace, to beg his permission to elect Eucherius to the vacant see. That prince granted their request, and sent with them one of his principal officers of state to conduct him from his monastery to Orleans. The saint's affliction at their arrival was inexpressible, and he entreated the monks to screen him from the dangers that threatened him. But they preferred the public good to their private inclinations, and resigned him up for that important charge. He was received at Orleans, and consecrated with universal applause, in 721. Though he received the episcopal character with grievous apprehensions of its obligations and dangers, he was not discouraged, but had recourse to the supreme pastor for assistance in the discharge of his duties, and devoted himself entirely to the care of his church. He was indefatigable in instructing and reforming his flock, and his zeal and even reproofs were attended with so much sweetness and charity, that it was impossible not to love and obey him. Charles Martel, to defray the expenses of his wars and other undertakings, and to recompense those that served him, often stripped the churches of their revenues, and encouraged others to do the same. St. Eucherius reprov'd these encroachments with so much zeal, that flatterers represented it to the prince as an insult offered to his person; therefore, in the year 737, Charles, in his return to Paris, after having defeated the Saracens in Aquitaine, took Orleans in his way, ordered Eucherius to follow him to Verneuil upon the Oise, in the diocese of Beauvais, where he then kept his court, and banished him to Cologne. The extraordinary esteem which his virtue procured him in that city, moved Charles to order him to be convey'd thence to a strong place in Hasbain, now called Haspengaw, in the territory of Liege, under the guard of Robert, governor of that country. The governor was so charmed with his virtue, that he made him the distributor of his large alms, and allowed him to retire to the monastery of Sarchinium, or St. Tron's. Here prayer and contemplation were his whole employment, till the year 743, in which he died on the 20th of February. He is named in the Roman, and other martyrologies. See his original life by one of the same age, with the preliminary dissertation of Henschenius, and the remarks of Mabillon, sæc. 3, Ben. The pretended vision of the damnation of Charles Martel, is an evident interpolation, found only in later copies and in

Surius.

Footnotes:

1. 1. Cor. vii {}, m. 19.

ST. ULRICK, A RECLUSE.

HE was born near Bristol, and being promoted to the priesthood, took great pleasure in hunting, till being touched by divine grace, he retired near Hoselborough in Dorsetshire, where he led a most austere and holy life. He died on the 20th of February, in 1154. See Matthew Paris, Ford Henry of Huntingdon, and Harpsfield, sæc. 12, c. 29

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FEBRUARY XXI.

ST. SEVERIANUS, MARTYR.

BISHOP OF SCYTHOPHOLIS.

From the life of St. Euthymius, written by Cyril the monk; a letter of the emperor Marcia{}agrius, l. 2, c. 5. Nicephorus Calixt. l. 15, c. 9, collected by Bollandus, p. 246.

A.D. 452, or 453.

IN the reign of Marcian and St. Pulcheria, the council of Chalcedon which condemned the Eutychian heresy, was received by St. Euthymius, and by a great part of the monks of Palestine. But Theodosius, an ignorant Eutychian monk, and a man of a most tyrannical temper, under the protection of the empress Eudoxia, widow of Theodosius the Younger, who lived at Jerusalem, perverted many among the monks themselves, and having obliged Juvenal, bishop of Jerusalem, to withdraw, unjustly possessed himself of that important see, and in a cruel persecution which he raised, filled Jerusalem with blood, as the emperor Marcian assures us: then, at the head of a band of soldiers, he carried desolation over the country. Many, however, had the courage to stand their ground. No one resisted him with greater zeal and resolution than Severianus, bishop of Scythopolis, and his recompense was the crown of martyrdom; for the furious soldiers seized his person, dragged him out of the city, and massacred him in the latter part of the year 452, or in the beginning of the year 453. His name occurs in the Roman Martyrology, on the 21st of February.

* * * * *

Palestine, the country which for above one thousand four hundred years had been God's chosen inheritance under the Old Law, when other nations were covered with the abominations of idolatry, had been sanctified by the presence, labors, and sufferings of our divine Redeemer, and had given birth to his church, and to so many saints, became often the theatre of enormous scandals, and has now, for many ages, been enslaved to the most impious and gross superstitions. So many flourishing churches in the East which were planted by the labors of the chiefest among the apostles, watered with the blood of innumerable glorious martyrs, illustrated with the bright light of the Ignatiuses, the Polycarps, the Basils, the Ephrems, and the Chrysostoms, blessed by the example and supported by the prayers of legions of eminent saints, are fallen a prey to almost universal vice and infidelity. With what floods of tears can we sufficiently bewail so grievous a misfortune, and implore the divine mercy in behalf of so many souls! How ought we to be alarmed at the consideration of so many dreadful examples of God's inscrutable judgments, and tremble for ourselves! _Let him who stands beware lest he fall_. _Hold fast what thou hast_, says the oracle of the Holy Ghost to every one of us, _lest another bear away thy crown_.

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SS. GERMAN, ABBOT OF GRANFEL,

AND RANDAUT, OR RANDOALD, MARTYRS.

From their acts, written by the priest Babolen in the same age, in Bollandus, Le Cointe, ad an. 662. Bulteau, Hist. Mon. d'Occid. l. 3, c. 44, p. 661.

ABOUT THE YEAR 666.

ST. GERMAN, or GERMANUS, was son of a rich senator of Triers, and brought up from the cradle under the care of Modoald, bishop of Triers. At seventeen years of age, he gave all he could dispose of to the poor, and with Modoald's consent applied himself to St. Arnoul, who having resigned his dignities of bishop of Metz, and minister of state under Dagobert, then led an eremitical life in a desert in Lorraine, near Romberg, or Remiremont. That great saint, charmed with the innocence and fervor of the tender young nobleman, received him in the most affectionate manner, and gave him the monastic tonsure. Under such a master the holy youth made great progress in a spiritual life, and after some time, having engaged a younger brother, called Numerian, to forsake the world, he went with him to Romberg, or the monastery of St. Romaric, a prince of royal blood, who, resigning the first dignity and rank which

he enjoyed in the court of king Theodebert, had founded in his own castle, in concert with his friend St. Arnoul, a double house, one larger for nuns, the other less for monks; both known since under the name of Remiremont, situated on a part of Mount Vosge. St. Romaric died in 653, and is named in the Roman Martyrology on the 8th of December, on which his festival is kept at Remiremont, and that of the Blessed Virgin deferred to the day following. He settled here the rule of Luxeu, or of St. Columban.[1] St. German made the practices of all manner of humiliations, penance, and religion, the object of his earnest ambition, and out of a desire of greater spiritual advancement, after some time passed with his brother to the monastery of Luxeu, then governed by the holy abbot, St. Walbert. Duke Gondo, one of the principal lords of Alsace, having founded a monastery in the diocese of Basil, called the Great Valley, in German, Granfel, and now more commonly Munster-thal, or the Monastery of the valley, St. Walbert appointed St. German abbot of the colony which he settled there. Afterwards the two monasteries of Ursiein, commonly called St. Ursitz, and of St. Paul Zu-Werd, or of the island, were also put under his direction, though he usually resided at Granfel. Catihe, called also Boniface, who succeeded Gondo in the duchy, inherited no share of his charity and religion, and oppressed both the monks and poor inhabitants with daily acts of violence and arbitrary tyranny. The holy abbot bore all private injuries in silence, but often pleaded the cause of the poor. The duke had thrown the magistrates of several villages into prison, and many ways distressed the other inhabitants, laying waste their lands at pleasure, and destroying all the fruits of their toil, and all the means of their poor subsistence. As he was one day ravaging their lands and plundering their houses at the head of a troop of soldiers, St. German went out to meet him, to entreat him to spare a distressed and innocent people. The duke listened to his remonstrances and promised to desist; but while the saint stayed to offer up his prayers in the church of St. Maurice, the {441} soldiers fell again to killing, burning, and plundering: and while St. German was on his road to return to Granfel, with his companion Randoald, commonly called Randaut, they first stripped them, and then, while they were at their prayers, pierced them both with lances, about the year 666. Their relics were deposited at Granfel, and were exposed in a rich shrine till the change of religion, since which time the canonries, into which this monastery was converted, are removed to Telsberg, or Delmont.

Footnotes:

1. Remiremont was destroyed in the tenth century by the Hungarians or New Huns, but rebuilt in the reign of Louis III., in the plain beyond the Moselle, at the bottom of the mountain, where a town is formed. It has been, if not from its restoration, at least for several centuries, a noble collegiate church for canonesses, who make proof of nobility for two hundred years, but can marry if they

resign their p{ends; except the abbess, who makes solemn religious
VOWS.

SS. DANIEL, PRIEST, AND VERDA, VIRGIN,

MARTYRS.

From their authentic acts, written by St. Maruthas, in Syriac, and
published by Stephen Assemani among the Oriental Martyrs, t. 1, p. 103.

A.D. 344.

Two years after the martyrdom of St. Milles, Daniel, a priest, and a
virgin consecrated to God, named Verda, which in Chaldaic signifies a
rose, were apprehended in the province of the Razicheans, in Persia, by
an order of the governor, and put to all manner of torments for three
months, almost without intermission. Among other tortures, their feet
being bored through, were put into frozen water for five days together.
The governor, seeing it impossible to overcome their constancy,
condemned them to lose their heads. They were crowned on the 25th of the
moon of February, which was that year the 21st of that month, in the
year of Christ 344, and of king Sapor II., the thirty-fifth. Their names
were not known either to the Greek or Latin martyrologists: and their
illustrious triumph is recorded in few words by St. Maruthas: but was
most glorious in the sight of heaven.

B. PEPIN OF LANDEN, MAYOR OF THE PALACE

TO THE KINGS CLOTAIRE II., DAGOBERT, AND SIGEBERT.

HE was son of Carloman, the most powerful nobleman of Austrasia, who had
been mayor to Clotaire I., son of Clovis I. He was grandfather to Pepin
of Herstal, the most powerful mayor, whose son was Charles Martel, and
grandson Pepin the Short, king of France, in whom began the Carolingian
race. Pepin of Landen, upon the river Geete, in Brabant, was a lover of
peace, the constant defender of truth and justice, a true friend to all
servants of God, the terror of the wicked, the support of the weak, the
father of his country, the zealous and humble defender of religion. He
was lord of great part of Brabant, and governor of Austrasia, when
Theodebert II., king of that country, was defeated by Theodoric II.,
king of Burgundy, and soon after assassinated in 612: and Theodoric
dying the year following, Clotaire II., king of Soissons, reunited
Burgundy, Neustria, and Austrasia to his former dominions, and became
sole monarch of France. For the pacific possession of Austrasia he was
much indebted to Pepin, whom he appointed mayor of the palace to his son
Dagobert I., when, in 622, he declared him king of Austrasia and

Neustria. The death of Clotaire II., in 628, put him in possession of all France, except a small part of Aquitaine, with Thoulouse, which was settled upon his younger brother, Charibert. When king Dagobert, forgetful of the maxims instilled into him in his youth, had given himself up to a shameful lust, this faithful minister {442} boldly reproached him with his ingratitude to God, and ceased not till he saw him a sincere and perfect penitent. This great king died in 638, and was buried at St. Denys's. He had appointed Pepin tutor to his son Sigebert from his cradle, and mayor of his palace when he declared him king of Austrasia, in 633. After the death of Dagobert, Clovis II. reigning in Burgundy and Neustria, (by whom Erchinoald was made mayor for the latter, and Flaochat for the former,) Pepin quitted the administration of those dominions, and resided at Metz, with Sigebert, who always considered him as his father, and under his discipline became himself a saint, and one of the most happy among all the French kings. Pepin was married to the blessed Itta, of one of the first families in Aquitaine, by whom he had a son called Grimoald, and two daughters, St. Gertrude, and St. Begga. The latter, who was the elder, was married to Ansigisus, son of St. Arnoul, to whom she bore Pepin of Herstal. B. Pepin, of Landen, died on the 21st of February, in 640, and was buried at Landen; but his body was afterwards removed to Nivelles, where it is now enshrined, as are those of the B. Itta, and St. Gertrude in the same place. His name stands in the Belgi martyrologies, though no other act of public veneration has been paid to his memory, than the enshrining of his relics, which are carried in processions. His name is found in a litany published by the authority of the archbishop of Mechlin. See Bollandus, t. 3, Fehr. p. 250, and Dom Bouquet, Recueil des Hist. de France, t. 2, p. 603.

FEBRUARY XXII.

THE CHAIR OF ST. PETER AT ANTIOCH.

Baronius, Annot. In Martyrol. ad 18 Januarii, the Bollandists, ib. t. 2 p. 182, sect. 5 and 6, and especially Jos. Bianchini, Dissecr. De Romanâ Cathedrâ in notis in Anastatium Biblioth. t. 4, p. 150.

THAT Saint Peter, before he went to Rome, founded the see of Antioch, is attested by Eusebius,[1] Origen,[2] St. Jerom,[3] St. Innocent,[4] Pope Gelasius, in his Roman Council,[5] Saint Chrysostom, and others. It was just that the prince of the apostles should take this city under his particular care and inspection, which was then the capital of the East, and in which the faith took so early and so deep root as to give birth in it to the name of Christians. St. Chrysostom says, that St. Peter made there a long stay: St. Gregory the Great,[6] that he was seven

years bishop of Antioch; not that he resided there all that time, but only that he had a particular care over that church. If he sat twenty-five years at Rome, the date of his establishing his church at Antioch must be within three years after our Saviour's ascension; for in that supposition he must have gone to Rome in the second year of Claudius.

The festival of St. Peter's chair in general, Natale Petri de Cathedrâ, is marked on this day in the most ancient calendar extant, made in the time of pope Liberius, about the year 354.[7] It also occurs in Gregory's sacramentary, {443} and in all the martyrologies. It was kept in France in the sixth century, as appears from the council of Tours,[8] and from Le Cointo.[9]

* * * * *

In the first ages it was customary, especially in the East, for every Christian to keep the anniversary of his baptism, on which he renewed his baptismal vows, and gave thanks to God for his heavenly adoption: this they called their spiritual birthday. The bishops in like manner kept the anniversary of their own consecration, as appears from four sermons of St. Leo, on the anniversary of his accession or assumption to the pontifical dignity, and this was frequently continued by the people after their decease, out of respect to their memory. St. Leo says, we ought to celebrate the chair of St. Peter with no less joy than the day of his martyrdom; for as in this he was exalted to a throne of glory in heaven, so by the former he was installed head of the church on earth.[10]

On this festival we are especially bound to adore and thank the divine goodness for the establishment and propagation of his church, and earnestly to pray that in his mercy he preserve the same, and dilate its pale, that his name may be glorified by all nations, and by all hearts, to the boundaries of the earth, for his divine honor and the salvation of souls, framed to his divine image, and the price of his adorable blood. The church of Christ is his spiritual kingdom: he is not only the architect and founder, but continues to govern it, and by his spirit to animate its members to the end of the world as its invisible head: though he has left in St. Peter and his successors a vicar, or lieutenant, as a visible head, with an established hierarchy for its exterior government. If we love him and desire his honor, if we love men on so many titles linked with us, can we cease weeping and praying, that by his sweet omnipotent grace he subdue all the enemies of his church, converting to it all infidels and apostates? In its very bosom sinners fight against him. Though these continue his members by faith, they are dead members, because he lives not in them by his grace and charity,

reigns not in their hearts, animates them not with his spirit. He will indeed always live by grace and sanctity in many members of his mystical body. Let us pray that by the destruction of the tyranny of sin all souls may subject themselves to the reign of his holy love. Good Jesus! for your mercy's sake, hear me in this above all other petitions: never suffer me to be separated from you by forfeiting your holy love: may I remain always _rooted and grounded in your charity_, as is the will of your Father. Eph. iii.

Footnotes:

1. Chron. and Hist., l. 3, c. 30.
2. Hom. 6, in Luc.
3. In Catal. c. 1.
4. Ep. 18, t. 2, Conc. p. 1269.
5. Conc. t. 4, p. 1262.
6. Ep. 40, l. 7, t. 2, p. 888, Ed. Ben.
7. Some have imagined that the feast of the chair of St. Peter was not known, at least in Africa, because it occurs not in the ancient calendar of Carthage. But how should the eighth day before the calends of March now appear in it, since the part is lost from the fourteenth before the calends of March to the eleventh before the calends of May? Hence St. Pontius, deacon and martyr, on the eighth before the Ides of March; St. Donatus, and some other African martyrs are not there found. At least it is certain that it was kept at Rome long before that time. St. Leo preached a sermon on St. Peter's chair, (Serm. 100, t. 1, p. 285, ad. Rom.) Quesnel denied it to be genuine in his first edition; but in the second at Lyons, to 1700, he corrected this mistake, and proved this sermon to be St. Leo's; which is more fully demonstrated by Cacciari in his late Roman edition of St. Leo's works, t. 1, p. 285.
8. Can. 22.
9. Ad an. 566.
10. St. Leo Serm. 100, in Cathedrâ S. Petri, t. 1, p. 285, ed. Romanæ.

ST. MARGARET OF CORTONA, PENITENT.

From her life written by her confessor, in the Acta Sanctorum; by Bollandus, p. 298. Wadding, Annal. FF. Minorum ad an. 1297; and the Lives of the SS. of Third Ord. by Barb. t. 1, p. 508.

A.D. 1297

MARGARET was a native of Alviano, in Tuscany. The harshness of a stepmother, and her own indulged propension to vice, cast her headlong into the greatest disorders. The sight of the carcass of a man, half putrefied, {444} who had been her gallant, struck her with so great a

fear of the divine judgments, and with so deep a sense of the treachery of this world, that she in a moment became a perfect penitent. The first thing she did was to throw herself at her father's feet, bathed in tears, to beg his pardon for her contempt of his authority and fatherly admonitions. She spent the days and nights in tears: and to repair the scandal she had given by her crimes, she went to the parish church of Alviano; with a rope about her neck, and there asked public pardon for them. After this she repaired to Cortona, and made her most penitent confession to a father of the Order of St. Francis, who admired the great sentiments of compunction with which she was filled, and prescribed her austerities and practices suitable to her fervor. Her conversion happened in the year 1274, the twenty-fifth of her age. She was assaulted by violent temptations of various kinds, but courageously overcame them, and after a trial of three years, was admitted to her profession among the penitents of the third Order of St. Francis, in Cortona. The extraordinary austerities with which she punished her criminal flesh soon disfigured her body. To exterior mortification she joined all sorts of humiliations; and the confusion with which she was covered at the sight of her own sins, pushed her on continually to invent many extraordinary means of drawing upon herself all manner of confusion before men. This model of true penitents, after twenty-three years spent in severe penance, and twenty of them in the religious habit, being worn out by austerities, and consumed by the fire of divine love, died on the 22d of February, in 1297. After the proof of many miracles, Leo X. granted an office in her honor to the city of Cortona, which Urban VIII. extended to the whole Franciscan Order, in 1623, and she was canonized by Benedict XIII. in 1728.

SS. THALASSIUS AND LIMNEUS, CC.

THEY were contemporaries with the great Theodoret, bishop of Cyr, and lived in his diocese. The former dwelt in a cavern in a neighboring mountain, and was endowed with extraordinary gifts of the Holy Ghost, but was a treasure unknown to the world. His disciple St. Limneus was famous for miraculous cures of the sick, while he himself bore patiently the sharpest colics and other distempers without any human succor. He opened his enclosure only to Theodoret, his bishop, but spoke to others through a window. See Theodoret, Phil. c. 22.

ST. BARADAT, C.

HE lived in the same diocese, in a solitary hut, made of wood in trellis, like windows, says Theodoret,[1] exposed to all the severities of the weather. He was clothed with the skins of wild beasts, and by conversing continually with God, he attained to an eminent degree of wisdom, and knowledge of heavenly things. He left his wooden prison by

the order of the patriarch of Antioch, giving a proof of his humility by his ready obedience. He studied to imitate all the practices of penance, which all the other solitaries of those parts exercised, though of a tender constitution himself. The fervor of his soul, and the fire of divine love, supported him under his incredible labors {445} though his body was weak and infirm. It is sloth that makes us so often allege a pretended weakness of constitution, in the practice of penance and the exercises of devotion, which courage and fervor would not even feel. See Theodoret, Phil. c. 22, t. 3, p. 868, and c. 27.

Footnotes:

1. This passage of Theodoret shows, that the windows of the ancients were made of trellis or wicker before the invention of glass; though not universally; for in the ruins of Herculaneum, near Portichi were found windows of a diaphanous thin slate, such as the rich in Rome sometimes used.

FEBRUARY XXIII.

ST. SERENUS, A GARDENER, MARTYR.

From his genuine acts in Ruinart, p. 546.

A.D. 327.

SERENUS was by birth a Grecian. He quitted estate, friends, and country, to serve God in an ascetic life, that is, in celibacy, penance, and prayer. Coming with this design to Sirmium, in Pannonia or Hungary, he there bought a garden, which he cultivated with his own hands, and lived on the fruits and herbs it produced. The apprehension of the persecution made him hide himself for some months; after which he returned to his garden. On a certain day, there came thither a woman, with her two daughters, to walk. Serenus seeing them come up to him, said, "What do you seek here?" "I take a particular satisfaction," she replied, "in walking in this garden." "A lady of your quality," said Serenus, "ought not to walk here at unseasonable hours, and this you know is an hour you ought to be at home. Some other design brought you hither. Let me advise you to withdraw, and be more regular in your hours and conduct for the future, as decency requires in persons of your sex and condition." It was usual for the Romans to repose themselves at noon, as it is still the custom in Italy. The woman, stung at our saint's charitable remonstrance, retired in confusion, but resolved on revenging the supposed affront. She accordingly writes to her husband, who belonged to the guards of the emperor Maximian, to complain of Serenus as having insulted her. Her husband, on receiving her letter, went to the emperor

to demand justice, and said: "While we are waiting on your majesty's person, our wives in distant countries are insulted." Whereupon the emperor gave him a letter to the governor of the province to enable him to obtain satisfaction. With this letter he set out for Sirmium, and presented it to the governor, conjuring him, in the name of the emperor his master, to revenge the affront offered to him in the person of his wife during his absence. "And who is that insolent man," said the magistrate, "who durst insult such a gentleman's wife?" "It is," said he, "a vulgar pitiful fellow, one Serenus, a gardener." The governor ordered him to be immediately brought before him, and asked him his name. "It is Serenus," said he. The judge said: "Of what profession are you?" He answered: "I am a gardener." The governor said: "How durst you have the insolence and boldness to affront the wife of this officer?" Serenus: "I never insulted any woman, to my knowledge, in my life." The governor then said: "Let the witnesses be called in to convict this fellow of the affront he offered this lady in a garden." Serenus, hearing the garden mentioned, recalled this woman to mind, and answered: "I remember that, some time ago, a lady came into my garden at an unseasonable hour, with a design, as she said, to take a walk: and I own I took the liberty to tell her it was against decency {446} for one of her sex and quality to be abroad at such an hour." This plea of Serenus having put the officer to the blush for his wife's action, which was too plain an indication of her wicked purpose and design, he dropped his prosecution against the innocent gardener, and withdrew out of court.

But the governor, understanding by this answer that Serenus was a man of virtue, suspected by it that he might be a Christian, such being the most likely, he thought, to resent visits from ladies at improper hours. Wherefore, instead of discharging him, he began to question him on this head, saying: "Who are you, and what is your religion?" Serenus, without hesitating one moment, answered: "I am a Christian." The governor said: "Where have you concealed yourself? and how have you avoided sacrificing to the gods?" "It has pleased God," replied Serenus, "to reserve me for this present time. It seemed awhile ago as if he rejected me as a stone unfit to enter his building, but he has the goodness to take me now to be placed in it; I am ready to suffer all things for his name, that I may have a part in his kingdom with his saints." The governor, hearing this generous answer, burst into rage, and said: "Since you sought to elude by flight the emperor's edicts, and have positively refused to sacrifice to the gods, I condemn you for these crimes to lose your head." The sentence was no sooner pronounced, but the saint was carried off and led to the place of execution, where he was beheaded, on the 23d of February, in 307. The ancient Martyrology attributed to St. Jerom, published at Lucca by Florentinius, joins with him sixty-two others, who, at different times, were crowned at Sirmium. The Roman Martyrology, with others, says seventy-two.

The garden affords a beautiful emblem of a Christian's continual progress to the path of virtue. Plants always mount upwards, and never stop in their growth till they have attained to that maturity which the author of nature has prescribed: all the nourishment they receive ought to tend to this end; if any part wastes itself in superfluities, this is a kind of disease. So in a Christian, every thing ought to carry him towards that perfection which the sanctity of his state requires; and every desire of his soul, every action of his life, to be a step advancing to this in a direct line. When all his inclinations have one uniform bent, and all his labors the same tendency, his progress must be great, because uninterrupted, however imperceptible it may often appear. Even his temporal affairs must be undertaken with this intention, and so conducted as to fall within the compass of this his great design. The saints so regulated all their ordinary actions, their meals, their studies, their conversation and visits, their business and toil, whether tilling a garden or superintending an estate, as to make the love of God their motive, and the accomplishment of his will their only ambition in every action. All travail which leadeth not towards this end is but so much of life misspent and lost, whatever names men may give to their political or military achievements, study of nature, knowledge of distant shores, or cunning in the mysteries of trade, or arts of conversation. Though such actions, when of duty, fall under the order of our salvation, and must be so moderated, directed, and animated with a spirit of religion, as to be made means of our sanctification. But in a Christian life the exercises of devotion, holy desires, and tender affections, which proceed from a spirit of humble compunction, and an ardent love of our Saviour, and by which a soul raises herself up to, and continually sighs after him, are what every one ought most assiduously and most earnestly to study to cultivate. By these is the soul more and more purified, and all her powers united to God, and made heavenly {447} These are properly the most sweet and beautiful flowers of paradise, or of a virtuous life.

ST. MILBURGE, V.

See Malmesb. l. 2, Regibus, & l. 4, de Pontif. Angl. c. 3. Thorn's Chron. Capgrave Harpsfield, &c.

SEVENTH CENTURY.

ST. MILBURGE was sister to St. Mildred, and daughter of Merowald, son of Penda, king of Mercia. Having dedicated herself to God in a religious state, she was chosen abbess of Wenlock, in Shropshire, which house she rendered a true paradise of all virtue. The more she humbled herself, the more she was exalted by God; and while she preferred sackcloth to

purple and diadems, she became the invisible glory of heaven. The love of purity of heart and holy peace were the subject of her dying exhortation to her dear sisters. She closed her mortal pilgrimage about the end of the seventh century. Malmesbury and Harpsfield write, that many miracles accompanied the translation of her relics, in 1101, on the 26th of May; which Capgrave and Mabillon mistake for the day of her death: but Harpsfield, who had seen the best ancient English manuscripts, assures us that she died on the 23d of February, which is confirmed by all the manuscript additions to the Martyrologies of Bede and others, in which her name occurs, which are followed by the Roman on this day. The abbey of Wenlock was destroyed by the Danes: but a monastery of Cluni monks was afterwards erected upon the same spot, by whom her remains were discovered in a vault in 1101, as Malmesbury, who wrote not long after, relates.

B. DOSITHEUS, MONK.

From his life, by a fellow-disciple, in Bollandus, p. 38, and from S. Dorotheus, Docum. 1.

DOSITHEUS, a young man who had spent his first years in a worldly manner, and in gross ignorance of the first principles of Christianity, came to Jerusalem on the motive of curiosity, to see a place he had heard frequent mention made of in common discourse. Here he became so strongly affected by the sight of a picture representing hell, and by the exposition given him of it by an unknown person, that, on the spot, he forsook the world, and entered into a monastery, where the abbot Seridon gave him the monastic habit, and recommended him to the care of one of his monks, named Dorotheus. This experienced director, sensible of the difficulty of passing from one extreme to another, left his pupil at first pretty much to his own liberty in point of eating, but was particularly careful to instil into him the necessity of a perfect renunciation of his own will in every thing, both great and little. As he found his strength would permit, he daily diminished his allowance, till the quantity of six pounds of bread became reduced to eight ounces. St. Dorotheus proceeded with his pupil after much the same manner in other monastic duties; and thus, by a constant and unreserved denial of his own will, and a perfect submission to his director, he surpassed in virtue the greatest fasters of the monastery. All his actions seemed to have nothing of choice, nothing of his own humor in any circumstance of them, the will of God alone reigned in his heart. At the end of five years he was intrusted with the care of the sick, an office he discharged with such an incomparable vigilance, charity, and sweetness, as procured him a high and {448} universal esteem: the sick in particular were comforted and relieved by the very sight of him. He fell into a spitting of blood and a consumption, but continued to the last

denying his own will, and was extremely vigilant to prevent any of its suggestions taking place in his heart; being quite the reverse of those persons afflicted with sickness, who, on that account, think every thing allowed them. Unable to do any thing but pray, he asked continually, and followed, in all his devotions, the directions of his master; and when he could not perform his long exercises of prayer, he declared this with his ordinary simplicity to St. Dorotheus, who said to him: "Be not uneasy, only have Jesus Christ always present in your heart." He begged of a holy old man, renowned in that monastery for sanctity, to pray that God would soon take him to himself. The other answered: "Have a little patience, God's mercy is near." Soon after he said to him: "Depart in peace, and appear in joy before the blessed Trinity, and pray for us." The same servant of God declared after his death, that he had surpassed the rest in virtue, without the practice of any extraordinary austerity. Though he is honored with the epithet of saint, his name is not placed either in the Roman or Greek calendars.

B. PETER DAMIAN, OR OF DAMIAN,

CARDINAL, BISHOP OF OSTIA.

From his life by his disciple, John of Lodi, in Mabill., s. 6. Ben. and from his own writings. Fleury, {} 99, n. 48, and Hist des Ordres Relig. Ceillier, t. 20, p. 512. Henschenius ad 23 Febr. p. 406.

A.D. 1072.

PETER, surnamed of Damian, was born about the year 988, in Ravenna, of a good family, but reduced. He was the youngest of many children, and, losing his father and mother very young, was left in the hands of a brother who was married, in whose house he was treated more like a slave, or rather like a beast, than one so nearly related; and when grown up, he was sent to keep swine. He one day became master of a piece of money, which, instead of laying it out in something for his own use, he chose to bestow in alms on a priest, desiring him to offer up his prayers for his father's soul. He had another brother called Damian, who was archpriest of Ravenna, and afterwards a monk; who, taking pity on him, had the charity to give him an education. Having found a father in this brother, he seems from him to have taken the surname of Damian, though he often styles himself the Sinner, out of humility. Those who call him De Honestis, confound him with Peter of Ravenna, who was of the family of Honesti. Damian sent Peter to school, first at Faenza, afterwards at Parma, where he had Ivo for his master. By the means of good natural parts and close application, it was not long before he found himself in a capacity to teach others, which he did with great applause, and no less advantage by the profits which accrued to him from

his professorship. To arm himself against the allurements of pleasure and the artifices of the devil, he began to wear a rough hair shirt under his clothes, and to inure himself to fasting, watching, and prayer. In the night, if any temptation of concupiscence arose, he got out of bed and plunged himself into the cold river. After this he visited churches, reciting the psalter while he performed this devotion, till the church office began. He not only gave much away in alms, but was seldom without some poor person at his table, and took a pleasure in serving such, or rather Jesus Christ in their persons, with his own hands. But {449} thinking all this to be removing himself from the deadly poison of sin but by halves, he resolved entirely to leave the world and embrace a monastic life, and at a distance from his own country, for the sake of meeting with the fewer obstacles to his design. While his mind was full of these thoughts, two religious of the order of St. Benedict, belonging to Font-Avellano, a desert at the foot of the Apennine in Umbria, happened to call at the place of his abode; and being much edified at their disinterestedness, he took a resolution to embrace their institute, as he did soon after. This hermitage had been founded by blessed Ludolf, about twenty years before St. Peter came thither, and was then in the greatest repute. The hermits here remained two and two together in separate cells, occupied chiefly in prayer and reading. They lived on bread and water four days in the week: on Tuesdays and Thursdays they ate pulse and herbs, which every one dressed in his own cell: on their fast days all their bread was given them by weight. They never used any wine, (the common drink of the country,) except for mass, or in sickness: they went barefoot, used disciplines, made many genuflections, struck their breasts, stood with their arms stretched out in prayer, each according to his strength and devotion. After the night office they said the whole psalter before day. Peter watched long before the signal for matins, and after, with the rest. These excessive watchings brought on him an insomnie, or wakefulness, which was cured with very great difficulty. But he learned from this to use more discretion. He gave a considerable time to sacred studies, and became as well versed in the scriptures, and other sacred learning, as he was before in profane literature.

His superior ordered him to make frequent exhortations to the religious, and as he had acquired a very great character for virtue and learning, Guy, abbot of Pomposia, begged his superior to send him to instruct his monastery, which consisted of a hundred monks. Peter stayed there two years, preaching with great fruit, and was then called back by his abbot, and sent to perform the same function in the numerous abbey of St. Vincent, near the mountain called Pietra Pertusa, or the Hollow Rock. His love for poverty made him abhor and be ashamed to put on a new habit, or any clothes which were not threadbare and most mean. His obedience was so perfect, that the least word of any superior, or signal

given, according to the rule of the house, for the performance of any duty, made him run that moment to discharge, with the utmost exactness, whatever was enjoined. Being recalled home some time after, and commanded by his abbot, with the unanimous consent of the hermitage, to take upon him the government of the desert after his death, Peter's extreme reluctance only obliged his superior to make greater use of his authority till he acquiesced. Wherefore, at his decease, in 1041, Peter took upon him the direction of that holy family, which he governed with the greatest reputation for wisdom and sanctity. He also founded five other numerous hermitages; in which he placed priors under his inspection. His principal care was to cherish in his disciples the spirit of solitude, charity, and humility. Among them many became great lights of the church, as St. Ralph, bishop of Gubio, whose festival is kept on the 26th of June, St. Dominick, surnamed Loricatus, the 14th of October; St. John of Lodi, his successor in the priory of the Holy Cross, who was also bishop of Gubio, and wrote St. Peter's life; and many others. He was for twelve years much employed in the service of the church by many zealous bishops, and by four popes successively, namely: Gregory VI., Clement II., Leo IX., and Victor II. Their successor, Stephen IX., in 1057, prevailed with him to quit his desert, and made him cardinal bishop of Ostia. But such was his reluctance to the dignity, that nothing less than the pope's {450} threatening him with excommunication, and his commands, in virtue of obedience, could induce Peter to submit.

Stephen IX. dying in 1058, Nicholas II. was chosen pope, a man of deep penetration, of great virtue and learning, and very liberal in alms, as our saint testifies, who assisted him in obliging John, bishop of Veletri, an antipope, set up by the capitaneos or magistrates of Rome, to quit his usurped dignity. Upon complaints of simony in the church of Milan, Nicholas II. sent Peter thither as his legate, who chastised the guilty. Nicholas II. dying, after having sat two years and six months, Alexander was chosen pope, in 1062. Peter strenuously supported him against the emperor, who set up an antipope, Cadolaus, bishop of Parma, on whom the saint prevailed soon after to renounce his pretensions, in a council held at Rome; and engaged Henry IV., king of Germany, who was afterwards emperor, to acquiesce in what had been done, though that prince, who in his infancy had succeeded his pious father, Henry III., had sucked in very early the corrupt maxims of tyranny and irreligion. But virtue is amiable in the eyes of its very enemies, and often disarms them of their fury. St. Peter had, with great importunity, solicited Nicholas II. for leave to resign his bishopric, and return to his solitude; but could not obtain it. His successor, Alexander II., out of affection for the holy man, was prevailed upon to allow it, in 1062, but not without great difficulty, and the reserve of a power to employ him in church matters of importance, as he might have occasion hereafter for

his assistance. The saint from that time thought himself discharged, not only from the burden of his flock, but also from the quality of superior, with regard to the several monasteries, the general inspection of which he had formerly charged himself with, reducing himself to the condition of a simple monk.

In this retirement he edified the church by his penance and compunction, and labored by his writings to enforce the observance of discipline and morality. His style is copious and vehement, and the strictness of his maxims appears in all his works, especially where he treats of the duties of clergymen and monks. He severely rebuked the bishop of Florence for playing a game at chess.[1] That prelate acknowledged his amusement to be a faulty sloth in a man of his character, and received the saint's remonstrance with great mildness, and submitted to his injunction by way of penance, namely: to recite three times the psalter, to wash the feet of twelve poor men, and to give to each a piece of money. He shows those to be guilty of manifold simony, who serve princes or flatter them for the sake of obtaining ecclesiastical preferments.[2] He wrote a treatise to the bishop of Besanzon,[3] against the custom which the canons of that church had of saying the divine office sitting; though he allowed all to sit during the lessons. This saint recommended the use of disciplines whereby to subdue and punish the flesh, which was adopted as a compensation for long penitential fasts. Three thousand lashes, with the recital of thirty psalms, were a redemption of a canonical penance of one year's continuance. Sir Thomas More, St. Francis of Sales, and others, testify that such means of mortification are great helps to tame the flesh, and inure it to the labors of penance; also to remove a hardness of heart and spiritual dryness, and to soften the soul into compunction. But all danger of abuses, excess, and singularity, is to be shunned, and other ordinary bodily mortifications, as watching and fasting, are frequently more advisable. This saint wrote most severely on the obligations of religious men,[4] particularly against their strolling abroad; for one of the most essential qualities of their state is solitude, or at least the spirit {451} of retirement. He complained loudly of certain evasions, by which many palliated real infractions of their vow of poverty. He justly observed: "We can never restore what is decayed of primitive discipline; and if we, by negligence, suffer any diminution in what remains established, future ages will never be able to repair such breaches. Let us not draw upon ourselves so base a reproach; but let us faithfully transmit to posterity the examples of virtue which we have received from our forefathers." [5] The holy man was obliged to interrupt his solitude in obedience to the pope, who sent him in quality of his legate into France, in 1063, commanding the archbishops and others to receive him as himself. The holy man reconciled discords, settled the bounds of the jurisdiction of certain dioceses, and condemned and deposed in councils

those who were convicted of simony. He, notwithstanding, tempered his severity with mildness and indulgence towards penitents, where charity and prudence required such a condescension. Henry IV., king of Germany, at eighteen years of age, began to show the symptoms of a heart abandoned to impiety, infamous debauchery, treachery, and cruelty. He married, in 1066, Bertha, daughter to Otho, marquis of Italy, but afterwards, in 1069, sought a divorce, by taking his oath that he had never been able to consummate his marriage. The archbishop of Mentz had the weakness to be gained over by his artifices to favor his desires, in which view he assembled a council at Mentz. Pope Alexander II. forbade him ever to consent to so enormous an injustice, and pitched upon Peter Damian for his legate to preside in that synod, being sensible that a person of the most inflexible virtue, prudence, and constancy, was necessary for so important and difficult an affair, in which passion, power, and craft, made use of every engine in opposition to the cause of God. The venerable legate met the king and bishops at Frankfort, laid before them the orders and instructions of his holiness, and in his name conjured the king to pay a due respect to the law of God, the canons of the church, and his own reputation, and seriously reflect on the public scandal of so pernicious an example. The noblemen likewise all rose up and entreated his majesty never to stain his honor by so foul an action. The king, unable to resist so cogent an authority, dropped his project of a divorce; but remaining the same man in his heart, continued to hate the queen more than ever.

Saint Peter hastened back to his desert of Font-Avellano. Whatever austerities he prescribed to others he was the first to practise himself, remitting nothing of them even in his old age. He lived shut up in his cell as in a prison, fasted every day, except festivals, and allowed himself no other subsistence than coarse bread, bran, herbs, and water, and this he never drank fresh, but what he had kept from the day before. He tortured his body with iron girdles and frequent disciplines, to render it more obedient to the spirit. He passed the three first days of every Lent and Advent without taking any kind of nourishment whatever; and often for forty days together lived only on raw herbs and fruits, or on pulse steeped in cold water, without touching so much as bread, or any thing which had passed the fire. A mat spread on the floor was his bed. He used to make wooden spoons and such like useful mean things, to exercise himself at certain hours in manual labor. Henry, archbishop of Ravenna, having been excommunicated for grievous enormities, St. Peter was sent by Pope Alexander II. in quality of legate, to adjust the affairs of the church. When he arrived at Ravenna, in 1072, he found the unfortunate prelate just dead; but brought {452} the accomplices of his crimes to a sense of their guilt, and imposed on them a suitable penance. This was his last undertaking for the church, God being pleased soon after to call him to eternal rest, and to the

crown of his labors. Old age and the fatigues of his journey did not make him lay aside his accustomed mortifications, by which he consummated his holocaust. In his return towards Rome, he was stopped by a fever in the monastery of our Lady without the gates of Faenza, and died there on the eighth day of his sickness, while the monks were reciting matins round about him. He passed from that employment which had been the delight of his heart on earth, to sing the same praises of God in eternal glory, on the 22d of February, 1072, being fourscore and three years old. He is honored as patron at Faenza and Font-Avellano, on the 23d of the same month.

Footnotes:

1. Opusc. 20, c. 7.
2. Ib. 22.
3. Ib. 29, Nat. Alex. Theo Dogm. I. 2, c. 8, reg. 8.
4. Opusc. 12.
5. The works of St. Peter Damien, printed in three volumes, at Lyons, in 1623, consist of one hundred and fifty-eight letters, fifteen sermons, five lives of saints, namely, of St. Odilo, abbot of Cluni; St. Maurus, bishop of Cesene; St. Romuald; St. Ralph, bishop of Gubio; and St. Dominick Luricatus, and SS. Lucillia and Flora. The third volume contains sixty small tracts, with several prayers and hymns.

ST. BOISIL, PRIOR OF MAILROSS, OR MELROSS, C.

THE famous abbey of Mailross, which in later ages embraced the Cistercian rule, originally followed that of St. Columba. It was situated upon the river Tweed, in a great forest, and in the seventh century was comprised in the kingdom of the English Saxons in Northumberland, which was extended in the eastern part of Scotland as high as the Frith. Saint Boisil was prior of this house under the holy abbot Eata, who seem to have been both English youths, trained up in monastic discipline by St. Aidan. Boisil was, says Bede, a man of sublime virtues, and endued with a prophetic spirit. His eminent sanctity determined St. Cuthbert to repair rather to Mailross than to Lindisfarne in his youth, and he received from this saint the knowledge of the holy scriptures, and the example of all virtues. St. Boisil had often in his mouth the holy names of the adorable Trinity, and of our divine Redeemer Jesus, which he repeated with a wonderful sentiment of devotion, and often with such an abundance of tears as excited others to weep with him. He would say, frequently, with the most tender affection, "How good a Jesus have we!" At the first sight of St. Cuthbert, he said to the bystanders: "Behold a servant of God." Bede produces the testimony of St. Cuthbert, who declared that Boisil foretold him the chief things that afterwards happened to him in the sequel of his life.

Three years beforehand, he foretold the great pestilence of 664, and that he himself should die of it, but Eata, the abbot, should outlive it. Boisil, not content continually to instruct and exhort his religious brethren by word and example, made frequent excursions into the villages to preach to the poor, and to bring straying souls into the paths of truth and of life. St. Cuthbert was taken with the pestilential disease: when St. Boisil saw him recovered, he said to him: "Thou seest, brother, that God hath delivered thee from this disease, nor shalt thou any more feel it, nor die at this time: but my death being at hand, neglect not to learn something of me so long as I shall be able to teach thee, which will be no more than seven days." "And what," said Cuthbert, "will be best for me to read, which may be finished in seven days?" "The gospel of St. John," said he, "which we may in that time read over, and confer upon as much as shall be necessary." For they only sought therein, says Bede, the sincerity of faith working through love, and not the treating of profound questions. Having accomplished this reading in seven days, the man of God, Boisil, falling ill of the aforesaid disease, came to his last day, which he passed over in extraordinary jubilation of soul, out of his earnest desire of being with Christ. In his last moments he often repeated those words of St. Stephen: "Lord Jesus receive my spirit!" Thus he {453} entered into the happiness of eternal light, in the year 664. The instructions which he was accustomed most earnestly to inculcate to his religious brethren were: "That they would never cease giving thanks to God for the gift of their religious vocation; that they would always watch over themselves against self-love, and all attachment to their own will and private judgment, as against their capital enemy; that they would converse assiduously with God by interior prayer, and labor continually to attain to the most perfect purity of heart, this being the true and short road to the perfection of Christian virtue." Out of the most ardent and tender love which he bore our divine Redeemer, and in order daily to enkindle and improve the same, he was wonderfully delighted with reading every day a part of the gospel of St. John, which for this purpose he divided into seven parts or tasks. St. Cuthbert inherited from him this devotion, and in his tomb was found a Latin copy of St. John's gospel, which was in the possession of the present earl of Litchfield, and which his lordship gave to Mr. Thomas Philips, canon of Tongres.

Bede relates^[1] as an instance that St. Boisil continued after his death to interest himself particularly in obtaining for his country and friends the divine mercy and grace, that he appeared twice to one of his disciples, giving him a charge to assure St. Egbert, who had been hindered from going to preach the gospel to the infidels in Germany, that God commanded him to repair to the monasteries of St. Columba, to instruct them in the right manner of celebrating Easter. These monasteries were, that in the island of Colm-Kill, or Iona, (which was

the ordinary burial-place of the kings of Scotland down to Malcolm III.) and that of Magis, in the isles of Orkney, built by bishop Colman. The remains of St. Boisil were translated to Durham, and deposited near those of his disciple St. Cuthbert, in 1030. Wilson and other English authors mention St. Boisil on the 7th of August; but in the Scottish calendars his name occurs on the 23d of February. See Bede, Hist. l. 4, c. 27, l. 5, c. 10, and in Vitâ S. Cuthberti, c. 8.

Footnotes:

1. Hist. l. 5, c. 10.

FEBRUARY XXIV.

SAINT MATTHIAS, APOSTLE.

From Acts i. 21. See Tillemont, t. 1, p. 406. Henschenius, p. 434.

ST. CLEMENT of Alexandria[1] assures us, from tradition, that this saint was one of the seventy-two disciples, which is confirmed by Eusebius[2] and St. Jerom;[3] and we learn from the Acts[4] of the apostles, that he was a constant attendant on our Lord, from the time of his baptism by St. John to his ascension. St. Peter having, in a general assembly of the faithful held soon after, declared from holy scripture, the necessity of choosing a twelfth apostle, in the room of Judas; two were unanimously pitched upon by the assembly, as most worthy of the dignity, Joseph, called Barsabas, and, on account of his extraordinary piety, surnamed the Just, and Matthias. After devout prayer to God, that he would direct them in their choice, they proceeded in {454} it by way of lot, which falling by the divine direction on Matthias, he was accordingly associated with the eleven, and ranked among the apostles. When in deliberations each side appears equally good, or each candidate of equally approved merit, lots may be sometimes lawfully used; otherwise, to commit a thing of importance to such a chance, or to expect a miraculous direction of divine providence in it, would be a criminal superstition and a tempting of God, except he himself, by an evident revelation or inspiration, should appoint such a means for the manifestation of his will, promising his supernatural interposition in it, which was the case on this extraordinary occasion. The miraculous dreams or lots, which we read of in the prophets, must no ways authorize any rash superstitious use of such means in others who have not the like authority.

* * * * *

We justly admire the virtue of this holy assembly of saints. Here were

no solicitations or intrigues. No one presented himself to the dignity. Ambition can find no place in a virtuous or humble heart. He who seeks a dignity either knows himself unqualified, and is on this account guilty of the most flagrant injustice with regard to the public, by desiring a charge to which he is no ways equal: or he thinks himself qualified for it, and this self-conceit and confidence in his own abilities renders him the most unworthy of all others. Such a disposition deprives a soul of the divine assistance, without which we can do nothing; for God withdraws his grace and refuses his blessing where self-sufficiency and pride have found any footing. It is something of a secret confidence in ourselves, and a presumption that we deserve the divine succor, which banishes him from us. This is true even in temporal undertakings; but much more so in the charge of souls, in which all success is more particularly the special work of the Holy Ghost, not the fruit of human industry. These two holy candidates were most worthy of the apostleship, because perfectly humble, and because they looked upon that dignity with trembling, though they considered its labors, dangers, and persecutions with holy joy, and with a burning zeal for the glory of God. No regard was had to worldly talents, none to flesh and blood. God was consulted by prayer, because no one is to be assumed to his ministry who is not called by him, and who does not enter it by the door,[5] and with the undoubted marks of his vocation. Judas's misfortune filled St. Matthias with the greater humility and fervor, lest he also should fall. We Gentiles are called upon the disinherison of the Jews, and are ingrafted on their stock.[6] We ought therefore to learn to stand always in watchfulness and fear, or we shall be also cut off ourselves, to give place to others whom God will call in our room, and even compel to enter, rather than spare us. The number of his elect depends not on us. His infinite mercy has invited us without any merit on our side; but if we are ungrateful, he can complete his heavenly city without us, and will certainly make our reprobation the most dreadful example of his justice, to all eternity. The greater the excess of his goodness and clemency has been towards us, the more dreadful will be the effects of his vengeance. _Many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of God; but the sons of the kingdom shall be cast forth_.[7]

St. Matthias received the Holy Ghost with the rest soon after his election; and after the dispersion of the disciples, applied himself with zeal to the functions of his apostleship, in converting nations to the faith. He is recorded by St. Clement of Alexandria,[8] to have been remarkable for inculcating the necessity of the mortification of the flesh with regard to all {455} its sensual and irregular desires, an important lesson he had received from Christ, and which he practised assiduously on his own flesh. The tradition of the Greeks in their menologies tells us that St. Matthias planted the faith about Cappadocia

and on the coasts of the Caspian sea, residing chiefly near the port Issus. He must have undergone great hardships and labors amidst so savage a people. The same authors add that he received the crown of martyrdom in Colchis, which they call Æthiopia. The Latins keep his festival on the 24th of February. Some portions of his relics are shown in the abbatical church of Triers, and in that of St. Mary Major in Rome, unless these latter belong to another Matthias, who was one of the first bishops of Jerusalem: on which see the Bollandists.

As the call of St. Matthias, so is ours purely the work of God, and his most gratuitous favor and mercy. What thanks, what fidelity and love do we not owe him for this inestimable grace! When he decreed to call us to his holy faith, cleanse us from sin, and make us members of his spiritual kingdom, and heirs of his glory, he saw nothing in us which could determine him to such a predilection. We were infected with sin, and could have no title to the least favor, when God said to us, *“I have loved Jacob”*: when he distinguished us from so many millions who perish in the blindness of infidelity and sin, drew us out of the mass of perdition, and bestowed on us the grace of his adoption, and all the high privileges that are annexed to this dignity. In what transports of love and gratitude ought we not, without intermission, to adore his infinite goodness to us, and beg that we may be always strengthened by his grace to advance continually in humility and his holy love, lest, by slackening our pace in his service, we fall from this state of happiness, forfeit this sublime grace, and perish with Judas. Happy would the church be, if all converts were careful to maintain themselves in the same fervor in which they returned to God. But by a neglect to watch over themselves, and to shun dangers, and by falling into sloth, they often relapse into a condition much worse than the former.

Footnotes:

1. Strom. l. 4, p. 488.
2. L. 1, c. {1}.
3. In Catal.
4. C. i. 21.
5. Jo. x. 1.
6. Rom. xi. 12.
7. Matt. viii. 11.
8. Strom. l. 3, p. 436.

SS. MONTANUS, LUCIUS, FLAVIAN, JULIAN, VICTORICUS,

PRIMOLUS, RHENUS, AND DONATIAN, MARTYRS AT CARTHAGE.

From their original acts written, the first part by the martyrs themselves, the rest by an eye-witness. They are published more

correctly by Ruinart than by Surius and Bollandus. See Tillemont, t. 4, p. 206.

A.D. 259.

THE persecution, raised by Valerian, had raged two years, during which many had received the crown of martyrdom, and, among others, St. Cyprian, in September, 258. The proconsul Galerius Maximus, who had pronounced sentence on that saint, dying himself soon after, the procurator, Solon, continued the persecution, waiting for the arrival of a new proconsul from Rome. After some days, a sedition was raised in Carthage against him, in which many were killed. The tyrannical man, instead of making search after the guilty, vented his fury upon the Christians, knowing this would be agreeable to the idolaters. Accordingly he caused these eight Christians, all disciples of St. Cyprian, and most of them of the clergy, to be apprehended. As soon as we were taken, say the authors of the acts, we were given in custody to the officers of the quarter:[1] when the governor's soldiers told us that we should be condemned to the flames, we prayed to God with great fervor to be delivered from that punishment: and he in {456} whose hands are the hearts of men, was pleased to grant our request. The governor altered his first intent, and ordered us into a very dark and incommodious prison, where we found the priest, Victor, and some others: but we were not dismayed at the filth and darkness of the place, our faith and joy in the Holy Ghost reconciled us to our sufferings in that place, though these were such as it is not easy for words to describe; but the greater our trials, the greater is he who overcomes them in us. Our brother Rhenus, in the mean time, had a vision, in which he saw several of the prisoners going out of prison with a lighted lamp preceding each of them, while others, that had no such lamp, stayed behind. He discerned us in this vision, and assured us that we were of the number of those who went forth with lamps. This gave us great joy. for we understood that the lamp represented Christ, the true light, and that we were to follow him by martyrdom.

The next day we were sent for by the governor, to be examined. It was a triumph to us to be conducted as a spectacle through the market-place and the streets, with our chains rattling. The soldiers, who knew not where the governor would hear us, dragged us from place to place, till, at length, he ordered us to be brought into his closet. He put several questions to us; our answers were modest, but firm: at length we were remanded to prison; here we prepared ourselves for new conflicts. The sharpest trial was that which we underwent by hunger and thirst, the governor having commanded that we should be kept without meat and drink for several days, insomuch that water was refused us after our work: yet Flavian, the deacon, added great voluntary austerities to these

hardships, often bestowing on others what little refreshment which was most sparingly allowed us at the public charge.

God was pleased himself to comfort us in this our extreme misery, by a vision which he vouchsafed to the priest Victor, who suffered martyrdom a few days after. "I saw last night," said he to us, "an infant, whose countenance was of a wonderful brightness, enter the prison. He took us to all parts to make us go out, but there was no outlet; then he said to me, 'You have still some concern at your being retained here, but be not discouraged. I am with you: carry these tidings to your companions, and let them know that they shall have a more glorious crown.' I asked him where heaven was; the infant replied, 'Out of the world.' 'Show it me,' says Victor. The infant answered, 'Where then would be your faith?' Victor said, 'I cannot retain what you command me: tell me a sign that I may give them.' He answered, 'Give them the sign of Jacob, that is, his mystical ladder, reaching to the heavens.'" Soon after this vision, Victor was put to death. This vision filled us with joy.

God gave us, the night following, another assurance of his mercy by a vision to our sister Quartillosia, a fellow-prisoner, whose husband and son had suffered death for Christ three days before, and who followed them by martyrdom a few days after. "I saw," says she, "my son, who suffered; he was in the prison sitting on a vessel of water, and said to me: 'God has seen your sufferings.' Then entered a young man of a wonderful stature, and he said: 'Be of good courage, God hath remembered you.'" The martyrs had received no nourishment the preceding day, nor had they any on the day that followed this vision; but at length Lucian, then priest, and afterwards bishop of Carthage, surmounting all obstacles, got food to be carried to them in abundance by the subdeacon, Herermian, and by Januarius, a catechumen. The acts say they brought the never-failing food^[2] {457} which Tillemont understands of the blessed eucharist, and the following words still more clearly determine it in favor of this sense. They go on: We have all one and the same spirit, which unites and cements us together in prayer, in mutual conversation, and in all our actions. These are those amiable bands which put the devil to flight, are most agreeable to God, and obtain of him, by joint prayer, whatever they ask. These are the ties which link hearts together, and which make men the children of God. To be heirs of his kingdom we must be his children, and to be his children we must love one another. It is impossible for us to attain to the inheritance of his heavenly glory, unless we keep that union and peace with all our brethren which our heavenly Father has established among us. Nevertheless, this union suffered some prejudice in our troop, but the breach was soon repaired. It happened that Montanus had some words with Julian, about a person who was not of our communion, and who was got among us, (probably admitted by Julian.) Montanus on this account

rebuked Julian, and they, for some time afterwards, behaved towards each other with coldness, which was, as it were, a seed of discord. Heaven had pity on them both, and, to reunite them, admonished Montanus by a dream, which he related to us as follows: "It appeared to me that the centurions were come to us, and that they conducted us through a long path into a spacious field, where we were met by Cyprian and Lucius. After this we came into a very luminous place, where our garments became white, and our flesh became whiter than our garments, and so wonderfully transparent, that there was nothing in our hearts but what was clearly exposed to view: but in looking into myself, I could discover some filth in my own bosom; and, meeting Lucian, I told him what I had seen, adding, that the filth I had observed within my breast denoted my coldness towards Julian. Wherefore, brethren, let us love, cherish, and promote, with all our might, peace and concord. Let us be here unanimous in imitation of what we shall be hereafter. As we hope to share in the rewards promised to the just, and to avoid the punishments wherewith the wicked are threatened: as, in fine, we desire to be and reign with Christ, let us do those things which will lead us to him and his heavenly kingdom." Hitherto the martyrs wrote in prison what happened to them there: the rest was written by those persons who were present, to whom Flavian, one of the martyrs, had recommended it.

After suffering extreme hunger and thirst, with other hardships, during an imprisonment of many months, the confessors were brought before the president, and made a glorious confession. The edict of Valerian condemned only bishops, priests, and deacons to death. The false friends of Flavian maintained before the judge that he was no deacon, and, consequently, was not comprehended within the emperor's decree; upon which, though he declared himself to be one, he was not then condemned; but the rest were adjudged to die. They walked cheerfully to the place of execution, and each of them gave exhortations to the people. Lucius, who was naturally mild and modest, was a little dejected on account of his distemper and the inconveniences of the prison; he therefore went before the rest, accompanied but by a few persons, lest he should be oppressed by the crowd, and so not have the honor to spill his blood. Some cried out to him, "Remember us." "Do you also," says he, "remember me." Julian and Victoricus exhorted a long while the brethren to peace, and recommended to their care the whole body of the clergy, those especially who had undergone the hardships of imprisonment. Montanus, who was endued with great strength, both of body and mind, cried out, "He that sacrificeth to any God but the true one, shall be utterly destroyed." This he often repeated. He also checked the pride and wicked obstinacy of the heretics, telling them {458} that they might discern the true church by the multitude of its martyrs. Like a true disciple of Saint Cyprian, and a zealous lover of discipline, he exhorted those that had fallen not to be over hasty, but fully to accomplish their penance.

He exhorted the virgins to preserve their purity, and to honor the bishops, and all the bishops to abide to concord. When the executioner was ready to give the stroke, he prayed aloud to God that Flavian, who had been reprieved at the people's request, might follow them on the third day. And, to express his assurance that his prayer was heard, he rent in pieces the handkerchief with which his eyes were to be covered, and ordered one half of it to be reserved for Flavian, and desired that a place might be kept for him where he was to be interred, that they might not be separated even in the grave. Flavian, seeing his crown delayed, made it the object of his ardent desires and prayers. And as his mother stuck close by his side with the constancy of the mother of the holy Maccabees, and with longing desires to see him glorify God by his sacrifice, he said to her "You know, mother, how much I have longed to enjoy the happiness of dying by martyrdom." In one of the two nights which he survived, he was favored with a vision, in which one said to him: "Why do you grieve? You have been twice a confessor, and you shall suffer martyrdom by the sword." On the third day he was ordered to be brought before the governor. Here it appeared how much he was beloved by the people, who endeavored by all means to save his life. They cried out to the judge that he was no deacon; but he affirmed that he was. A centurion presented a billet which set forth that he was not. The judge accused him of lying to procure his own death. He answered: "Is that probable? and not rather that they are guilty of an untruth who say the contrary?" The people demanded that he might be tortured, in hopes he would recall his confession on the rack; but the judge condemned him to be beheaded. The sentence filled him with joy, and he was conducted to the place of execution, accompanied by a great multitude, and by many priests. A shower dispersed the infidels, and the martyr was lead into a house where he had an opportunity of taking his last leave of the faithful without one profane person being present. He told them that in a vision he had asked Cyprian whether the stroke of death is painful, and that the martyr answered: "The body feels no pain when the soul gives herself entirely to God." At the place of execution he prayed for the peace of the church and the union of the brethren; and seemed to foretell Lucian that he should be bishop of Carthage, as he was soon after. Having done speaking, he bound his eyes with that half of the handkerchief which Montanus had ordered to be kept for him, and, kneeling in prayer, received the last stroke. These saints are joined together on his day in the present Roman and in ancient Martyrologies.

Footnotes:

1. Apud regionantes.
2. Alimentum indeficiens.

ST. LETHARD, BISHOP OF SENLIS, C.

CALLED BY VENERABLE BEDE, LUIDHARD.

BEDE, William of Malmesbury, and other historians relate, that when Bertha, daughter of Charibert, king of the French, was married to Ethelbert, king of Kent, about the year 566, this holy French prelate accompanied her into England, and resided at Canterbury in quality of almoner and chaplain to the queen. Though his name does not occur in the imperfect catalogue of the bishops of Senlis, which is found in the ancient copy of St. Gregory's sacramentary, which belonged to that church in 880, nor in the old edition of Gallia Christiana yet, upon the authority of the English historians, {459} is inserted in the new edition, the thirteenth, from St. Regulus, the founder of that see, one of the Roman missionaries in Gaul about the time of St. Dionysius. The relics of St. Regulus are venerated in the ancient collegiate church which bears his name in Senlis, and his principal festival is kept on the 23d of April. St. Lethard having resigned this see to St. Sanctinus, was only recorded in England. On the high altar of St. Augustine's monastery at Canterbury, originally called SS. Peter and Paul's, his relics were exposed in a shrine near those of the holy king Ethelbert, as appears from the Monasticon. St. Lethard died at Canterbury about the year 596. Several miracles are recorded to have been obtained by his intercession, particularly a ready supply of rain in time of drought. See Bede, l. 1, c. 25. Will. of Malmesbury, de Pontif. l. 1. Monas. Angl. t. 1, p. 24. Tho. Sprot, in his History of the Abbey of Canterbury, Thorn, Henschenius ad 24 Feb., Gallia Christ. Nova, t. 10, p. 1382.

B. ROBERT OF ARBRISSEL,

SO CALLED FROM THE PLACE OF HIS BIRTH.

HE was archpriest and grand vicar of the diocese of Rennes, and chancellor to the duke of Brittany; but divested himself of these employments, and led a most austere eremitical life, in the forest of Craon, in Anjou. He soon filled that desert with anchorets, and built in it a monastery of regular canons. This is the abbey called De la Roe, in Latin De Rotâ, which was founded, according to Duchesne, in 1093, and confirmed by pope Urban II., in 1096. This pope having heard him preach at Angers, gave him the powers of an apostolical missionary. The blessed man therefore preached in many places, and formed many disciples. In 1099 he founded the great monastery of Fontevraud, Fons Ebraldi, a league from the Loire, in Poitou. He appointed superioress Herlande of Champagne, a near kinswoman to the duke of Brittany; and Petronilla of Craon, baroness of Chemillé, coadjutress. He settled it under the rule of St. Benedict, with perpetual abstinence from flesh, even in all sicknesses, and put his order under the special patronage of the blessed

Virgin. By a singular institution, he appointed the abbess superioress over the men, who live in a remote monastery, whose superiors she nominates. The holy founder prescribed so strict silence in his order, as to forbid any one to speak, even by signs, without necessity. The law of enclosure was not less rigorous, insomuch that no priest was allowed to enter even the infirmary of the nuns, to visit the sick, if it could possibly be avoided, and the sick, even in their agonies, were carried into the church, that they might there receive the sacraments. Among the great conversions of which St. Robert was the instrument, none was more famous than that of queen Bertrade, the daughter of Simon Montfort, and sister of Amauri Montfort, count of Evreux. She was married to Fulk, count of Anjou, in 1089, but quitted him in 1092, to marry Philip I., king of France, who was enamored of her. Pope Urban II. excommunicated that prince on this account in 1094, and again in 1100, because the king, after having put her away, had taken her again. These censures were taken off when she and the king had sworn upon the gospels, in the council of Poitiers, never to live together again. Bertrade, when she had retired to an estate which was her dower, in the diocese of Chartres, was so powerfully moved by the exhortations of St. Robert, that, renouncing the world, of which she had been long the idol, she took the religious veil at Fontevraud, and led there an exemplary life till her death. Many other princesses embraced the same state {460} under the direction of the holy founder: among others Hersande of Champagne, widow of William of Monsoreau; Agnes of Montroëil, of the same family; Ermengarde, wife of Alin Fergan, duke of Brittany; {pa, countess of Thoulouse, wife of William IX., duke of Aquitaine, &c. After the death of St. Robert, several queens and princesses had taken sanctuary in this monastery, flying from the corruption of the world. Among its abbesses are counted fourteen princesses, of which five were of the royal house of Bourbon. The abbot Suger, writing to pope Eugenius III., about fifty years after the death of the founder, says there were at that time in this order between five and six thousand religious persons. The order of Fontevraud, in France, is divided into four provinces. B. Robert lived to see above three thousand nuns in this one house. He died in 1116, on the 25th of February, St. Matthias's day, it being leap-year, in the seventieth of his age, at the monastery of Orsan, near Linieres, in Berry. His body was conveyed to Fontevraud, and there interred. The bishop of Poitiers, in 1644, took a juridical information of many miracles wrought by his intercession.[1] From the time of his death he has been honored with the title of blessed, and is invoked in the litany of his order, which keeps his festival only with a mass of the Trinity on St. Matthias's day. See his life by Baldric, bishop of Dole, his contemporary; Helyot, *Hist. des Ordres Relig.* t. 6, p. 83, Dom Lobineau, *Hist. de Bretagne*, fol. 1707, p. 113, and, in the first place, Chatelain, *Notes on the Martyrol.* p. 736 to 758, who clearly confutes those who place his death in 1117.

Footnotes:

1. Some have raked up most groundless slanders to asperse the character of this holy man, as, that he admitted all to the religious habit that asked it, and was guilty of too familiar conversation with women. These slanders were spread in a letter of Roscelin, whose errors against faith were condemned in the council of Soissons in 1095. Such scandalous reports excited the zeal of some good men, and they are mentioned in a letter ascribed to Marbodius, bishop of Rennes, and in another of Godfrey, abbot of Vendome, addressed to the holy man himself. This last letter seems genuine, though some have denied it. But the charge was only gathered from hearsay, and notoriously false, as the very authors of these letters were soon convinced. It is not surprising that a man who bade open defiance to all sinners, and whose reputation ran so high in the world, should excite the murmurs of some and envy of others, which zeal and merit never escape. But his boldness to declaim against the vices of great men, and the most hardened sinners; the high encomiums and favorable testimonies which all who knew him gave to his extraordinary sanctity, which forced even envy itself to respect him; and his most holy comportment and happy death, furnish most invincible proofs of his innocence and purity; which he preserved only by humility, and the most scrupulous flight of all dangerous occasions. Godfrey of Vendome was afterwards perfectly satisfied of the sanctity of this great servant of God and became his warmest friend and patron; as is evident from several of his letters. See l. 1, ep. 24, and 26, l. 3, ep.2, l. 4, ep. 32. He entered into an association of prayers with the monastery of Fontevraud in 1114; and so much did he esteem his virtue that he made a considerable foundation at Fontevraud, often visited the church, and built himself a house near it, called Hotel de Vendome, that he might more frequently enjoy the converse of St. Robert, and promote his holy endeavors. The letter of Marbodius is denied to be genuine by Mainferme and Natalis Alexander, and suspected by D. Beaugendre, who published the works of Marbodius at Paris, in 1708. But the continuator of the Hist. Littér. t. 10, p. 359, clearly shows this letter to have been written by Marbodius, who, in it, speaks of these rumors without giving credit to them, and with tenderness and charity exhorts Robert to reform his conduct if the reports were true; to dissipate them by justifying himself, if they were false. Marbodius was soon satisfied as to these calumnies, and was the saint's great protector, in 1101, in his missions in Brittany, particularly in his diocese of Rennes; whither he seems to have invited him. Ermengarde, countess of Brittany, was so moved by St. Robert's sermons, that she earnestly desired to renounce the world, and retire to Fontevraud. The saint exhorted her to continue in the world, and to sanctify her soul by her duties in

her public station, especially by patience and prayer: yet, some years after, she took the veil at Fontevaud. See F. de la Mainferme, in his three apologetic volumes in vindication of this patriarch of his order, Natalis Alexander, sæc. xii. diss. 6, and especially Sorin's Apologetique du Saint. in 1702, a polite and spirited work.

ST. PRETEXTATUS, OR PRIX, M.

ARCHBISHOP OF ROUEN.

HE was chosen archbishop of Rouen in 549, and in 557 assisted at the third council of Paris held to abolish incestuous marriages, and remove other crying abuses: also at the second council of Tours in 566. By his zeal in reproving Fredegonda for her injustices and cruelties, he had incurred her indignation. King Clotaire I., in 562, had left the French monarchy {461} divided among his four sons. Charibert was king of Paris, Gontran of Orleans and Burgundy, Sigebert I. of Austrasia, and Chilperic I. of Soissons. Sigebert married Brunehault, younger daughter of Athanagilde, king of the Visigoths in Spain, and Chilperic her elder sister Galsvinda; but after her death he took to wife Fredegonda, who had been his mistress, and was strongly suspected to have contrived the death of the queen by poison. Hence Brunehault stirred up Sigebert against her and her husband. But Fredegonda contrived the assassination of king Sigebert in 575, and Chilperic secured Brunehault his wife, her three daughters, and her son Childebert. This latter soon made his escape, and fled to Metz, where he was received by his subjects, and crowned king of Austrasia. The city of Paris, after the death of Charibert in 566, by the agreement of the three surviving brothers, remained common to them all, till Chilperic seized it. He sent Meroveus, his son by his first wife, to reduce the country about Poitiers, which belonged to the young prince Childebert. But Meroveus, at Ronen, fell in love with his aunt Brunehault, then a prisoner in that city; and bishop Prix, in order to prevent a grievous scandal, judging circumstances to be sufficiently cogent to require a dispensation, married them: for which he was accused of high treason by king Chilperic before a council at Paris, in 577, in the church of St. Peter, since called St. Genevieve. St. Gregory of Tours there warmly defended his innocence, and Prix confessed the marriage, but denied that he had been privy to the prince's revolt; but was afterwards prevailed upon, through the insidious persuasion of certain emissaries of Chilperic, to plead guilty, and confess that out of affection he had been drawn in to favor the young prince, who was his godson. Whereupon he was condemned by the council, and banished by the king into a small island upon the coast of Lower Neustria, near Coutances. His sufferings he improved to the sanctification of his soul by penance and the exercise of all heroic Christian virtues. The rage and clamor with which his powerful enemies

spread their slanders to beat down his reputation, staggered many of his friends: but St. Gregory of Tours never forsook him. Meroveus was assassinated near Terouanne, by an order of his stepmother Fredegonda, who was also suspected to have contrived the death of her husband Chilperic, who was murdered at Chelles, in 584. She had three years before procured Clovis, his younger son by a former wife, to be assassinated, so that the crown of Soissons devolved upon her own son Clotaire II.: but for his and her own protection, she had recourse to Gontran, the religious king of Orleans and Burgundy. By his order Prix, after a banishment of six years, was restored with honor to his see; Ragnemond, the bishop of Paris, who had been a principal flatterer of Chilperic in the persecution of this prelate, having assured this prince that the council had not deposed him, but only enjoined him penance. St. Prix assisted at the council of Macon in 585, where he harangued several times, and exerted his zeal in framing many wise regulations for the reformation of discipline. He continued his pastoral labors in the care of his flock, and by just remonstrances often endeavored to reclaim the wicked queen Fredegonda, who frequently resided at Rouen, and filled the kingdom with scandals, tyrannical oppressions, and murders. This Jezabel grew daily more and more hardened in iniquity, and by her secret order St. Prix was assassinated while he assisted at matins in his church in the midst of his clergy on Sunday the 25th of February. Happy should we be if under all afflictions, with this holy penitent, we considered that sin is the original fountain from whence all those waters of bitterness flow, and by laboring effectually to cut off this evil, convert its punishment into its remedy and a source of benedictions. St. Prix of Rouen is honored in the Roman and Gallican Martyrologies. Those who with {462} Chatelain, &c. place his death on the 14th of April, suppose him to have been murdered on Easter-day, but the day of our Lord's Resurrection in this passage of our historian, means no more than Sunday. See St. Gregory of Tours, *Hist. Franc.* l. 5, c. 10, 15. Fleury, l. 34, n. 52. *Gallia Christiana Nova*, t. 11, pp. 11 and 638. Mons. Levesque de la Ravaliere in his *Nouvelle Vie de S. Gregoire, Evêque de Tours*, published in the *Mémoires de l'Académie des Inscriptions et Belles Lettres*, An. 1760, t. 26, pp. 699, 60. F. Daniel, *Hist. de France*, t. 1, p. 242.

ST. ETHELBERT, C.

FIRST CHRISTIAN KING AMONG THE ENGLISH.

HE was king of Kent, the fifth descendant from Hengist, who first settled the English Saxons in Britain, in 448, and the foundation of whose kingdom is dated in 445. Ethelbert married, in his father's lifetime, Bertha, the only daughter of Charibert, king of Paris, and cousin-german to Clotaire, king of Soissons, and Childebort, king of

Austrasia, whose two sons, Theodobert and Theodoric, or Thierry, reigned after his death, the one in Austrasia, the other in Burgundy. Ethelbert succeeded his father Ermenric, in 560. The kingdom of Kent having enjoyed a continued peace for about a hundred years, was arrived at a degree of power and riches which gave it a pre-eminence in the Saxon heptarchy in Britain, and so great a superiority and influence over the rest, that Ethelbert is said by Bede to have ruled as far as the Humber, and Ethelbert is often styled king of the English. His queen Bertha was a very zealous and pious Christian princess, and by the articles of her marriage had free liberty to exercise her religion; for which purpose she was attended by a venerable French prelate, named Luidhard, or Lethard, bishop of Senlis. He officiated constantly in an old church dedicated to St. Martin, lying a little out of the walls of Canterbury. The exemplary life of this prelate, and his frequent discourses on religion, disposed several Pagans about the court to embrace the faith. The merit of the queen in the great work of her husband's conversion is acknowledged by our historians, and she deserved by her piety and great zeal to be compared by St. Gregory the Great to the celebrated St. Helen.[1] Divine providence, by these means, mercifully prepared the heart of a great king to entertain a favorable opinion of our holy religion, when St. Augustine landed in his dominions: to whose life the reader is referred for all account of this monarch's happy conversion to the faith. From that time he appeared quite changed into another man, it being for the remaining twenty years of his life his only ambition and endeavor to establish the perfect reign of Christ, both in his own soul and in the hearts of all his subjects. His ardor in the exercises of penance and devotion never suffered any abatement, this being a property of true virtue, which is not to be acquired without much labor and pains, self-denial and watchfulness, resolution and constancy. Great were, doubtless, the difficulties and dangers which he had to encounter in subduing his passions, and in vanquishing many obstacles which the world and devil failed not to raise: but these trials were infinitely subservient to his spiritual advancement, by rousing him continually to greater vigilance and fervor, and by the many victories and the exercise of all heroic virtues of which they furnished the occasions. In the government of his kingdom, his thoughts were altogether turned upon the means of best promoting the {463} welfare of his people. He enacted most wholesome laws, which were held in high esteem in succeeding ages in this island: he abolished the worship of idols throughout his kingdom, and shut up their temples, or turned them into churches. His royal palace at Canterbury he gave for the use of the archbishop St. Austin: he founded in that city the cathedral called Christ Church, and built without the walls the abbey and church of SS. Peter and Paul, afterwards called St. Austin's. The foundation of St. Andrew's at Rochester, St. Paul's at London, and many other churches, affords many standing proofs of his munificence to the church, and the servants of God. He was

instrumental in bringing over to the faith of Christ, Sebert, king of the East-Saxons, with his people, and Redwald, king of the East-Angles, though the latter afterwards relapsing, pretended to join the worship of idols with that of Christ. King Ethelbert, after having reigned fifty-six years, exchanged his temporal diadem for an eternal crown, in 616, and was buried in the church of SS. Peter and Paul. His remains were afterwards deposited under the high altar in the same church, then called St. Austin's. St. Ethelbert is commemorated on this day in the British and Roman Martyrologies: he was vulgarly called by our ancestors St. Albert, under which name he is titular saint of several churches in England; particularly of one in Norwich, which was built before the cathedral, an account of which is given by Blomfield, in his history of Norfolk, and the city of Norwich. Polydore Virgil tells us that a light was kept always burning before the tomb of St. Ethelbert, and was sometimes an instrument of miracles, even to the days of Henry VIII. See Bede, Hist. Ang. l. 1, c. 25, &c. Henschen. t. 3, Febr. p. 471.

Footnotes:

1. St. Greg. M. l. 9, ep. 60.

FEBRUARY XXV.

SAINT TARASIVS, CONFESSOR,

PATRIARCH OF CONSTANTINOPLE.

From his life written by Ignatius, his disciple, afterwards bishop of Nice, and from the church historians of his time. See Bollandus, t. 5, p. 576. Fleury, B. 44.

A.D. 806.

TARASIVS was born about the middle of the eighth century. His parents were both of patrician families. His father, George, was a judge in great esteem for his well-known justice, and his mother, Eucratia, no less celebrated for her piety. She brought him up in the practice of the most eminent virtues. Above all things, she recommended to him to keep no company but that of the most virtuous. The young man, by his talents and virtue, gained the esteem of all, and was raised to the greatest honors of the empire, being made consul, and afterwards first secretary of state to the emperor Constantine and the empress Irene, his mother. In the midst of the court, and in its highest honors, surrounded by all that could flatter pride, or gratify sensuality, he led a life like that of a religious man.

Leo, the Isaurian, his son Constantine Copronymus, and his grandson Leo, surnamed Chazarus, three successive emperors, had established, with all their power, the heresy of the Iconoclasts, or image-breakers, in the {464} East. The empress Irene, wife to the last, was always privately a Catholic, though an artful, ambitious woman. Her husband dying miserably in 780, after a five years' reign, and having left his son Constantine, but ten years old, under her guardianship, she so managed the nobility in her favor as to get the regency and whole government of the state into her hands, and put a stop to the persecution of the Catholics. Paul, patriarch of Constantinople, the third of that name, had been raised to that dignity by the late emperor. Though, contrary to the dictates of his own conscience, he had conformed in some respects to the then reigning heresy, he had however several good qualities; and was not only singularly beloved by the people for his charity to the poor, but highly esteemed by the empress and the whole court for his great prudence. Finding himself indisposed, and being touched with remorse for his condescension to the Iconoclasts in the former reign, without communicating his design to any one, he quitted the patriarchal see, and put on a religious habit in the monastery of Florus, in Constantinople. The empress was no sooner informed of it, but taking with her the young emperor, went to the monastery to dissuade a person so useful to her from persisting in such a resolution, but all in vain, for the patriarch assured them with tears, and bitter lamentations, that, in order to repair the scandal he had given, he had taken an unalterable resolution to end his days in that monastery; so desired them to provide the church of Constantinople with a worthy pastor in his room. Being asked whom he thought equal to the charge, he immediately named Tarasius, and dying soon after this declaration, Tarasius was accordingly chosen patriarch by the unanimous consent of the court, clergy, and people. Tarasius finding it in vain to oppose his election, declared, however, that he thought he could not in conscience accept of the government of a see which had been cut off from the Catholic communion, but upon condition that a general council should be called to compose the disputes which divided the church at that time, in relation to holy images. This being agreed to, he was solemnly declared patriarch, and consecrated soon after, on Christmas-day. He was no sooner installed, but he sent his synodal letters to pope Adrian, to whom the empress also wrote in her own and her son's name on the subject of a general council; begging that he would either come in person, or at least send some venerable and learned men as his legates to Constantinople. Tarasius wrote likewise a letter to the patriarchs of Alexandria, Antioch, and Jerusalem, wherein he desires them to send their respective legates to the intended council. His letter to the pope was to the same effect. The pope sent his legates, as desired, and wrote by them to the emperor, the empress, and the patriarch; applauded their zeal, showing at large the impiety of the Iconoclast heresy, insisting that the false council of the

Iconoclasts, held under Copronymus for the establishment of Iconoclasm, should be first condemned in presence of his legates, and conjuring them before God to re-establish holy images at Constantinople, and in all Greece, on the footing they were before. He recommends to the emperor and empress his two legates to the council, who were Peter, archpriest of the Roman church, and Peter, priest and abbot of St. Sabas, in Rome. The eastern patriarchs being under the Saracen yoke, could not come for fear of giving offence to their jealous masters, who prohibited, under the strictest penalties, all commerce with the empire. However, with much difficulty and through many dangers, they sent their deputies.

The legates of the pope and the oriental patriarchs being arrived, as also the bishops under their jurisdiction, the council was opened on the 1st of August, in the church of the apostles at Constantinople, in 786. But the assembly being disturbed by the violences of the Iconoclasts, and desired {465} by the empress to break up and withdraw for the present, the council met again the year following in the church of St. Sophia, at Nice. The two legates from the pope are named first in the Acts, St. Tarasms next, and after him the legates of the Oriental patriarchs, namely, John, priest and monk, for the patriarchs of Antioch and Jerusalem; and Thomas, priest and monk, for the patriarch of Alexandria. The council consisted of three hundred and fifty bishops, besides many abbots and other holy priests and confessors,[1] who having declared the sense of the present church, in relation to the matter in debate, which was found to be the allowing to holy pictures and images a relative honor, the council was closed with the usual acclamations and prayers for the prosperity of the emperor and empress. After which, synodal letters were sent to all the churches, and in particular to the pope, who approved the council.

The good patriarch, pursuant to the decrees of the synod, restored holy images throughout the extent of his jurisdiction. He also labored zealously to abolish simony, and wrote a letter upon that subject to pope Adrian, to which, by saying it was the glory of the Roman church to preserve the purity of the priesthood, he intimated that that church was free from this reproach. The life of this holy patriarch was a model of perfection to his clergy and people. His table had nothing of the superfluity, nor his palace any thing of the magnificence, of several of his predecessors. He allowed himself very little time for sleep, being always up the first and last in his family. Reading and prayer filled all his leisure hours. It was his pleasure, in imitation of our blessed Redeemer, to serve others instead of being served by them;{466} on which account he would scarce permit his own servants to do any thing for him. Loving humility in himself, he sought sweetly to induce all others to the love of that virtue. He banished the use of gold and scarlet from among the clergy, and labored to extirpate all the irregularities among

the people. His charity and love for the poor seemed to surpass his other virtues. He often took the dishes of meat from his table to distribute among them with his own hands: and he assigned them a large fixed revenue. And that none might be overlooked, he visited all the houses and hospitals in Constantinople. In Lent, especially, his bounty to them was incredible. His discourses were powerful exhortations to the universal mortification of the senses, and he was particularly severe against all theatrical entertainments. Some time after, the emperor became enamored of Theodota, a maid of honor to his wife, the empress Mary, whom he had always hated; and forgetting what he owed to God, he was resolved to divorce her in 795, after seven years' cohabitation. He used all his efforts to gain the patriarch, and sent a principal officer to him for that purpose, accusing his wife of a plot to poison him. St. Tarasius answered the messenger, saying: "I know not how the emperor can bear the infamy of so scandalous an action in the sight of the universe: nor how he will be able to hinder or punish adulteries and debaucheries, if he himself set such an example. Tell him that I will rather suffer death and all manner of torments than consent to his design." The emperor hoping to prevail with him by flattery, sent for him to the palace, and said to him: "I can conceal nothing from you, whom I regard as my father. No one can deny but I may divorce one who has attempted my life. She deserves death or perpetual penance." He then produced a vessel, as he pretended, full of the poison prepared for him. The patriarch, with good reason, judging the whole to be only an artful contrivance to impose upon him, answered: that he was too well convinced that his passion for Theodota was at the bottom of all his complaints against the empress. He added, that, though she were guilty of the crime he laid to her charge, his second marriage during her life, with any other, would still be contrary to the law of God, and that he would draw upon himself the censures of the church by attempting it. The monk John, who had been legate of the eastern patriarchs in the seventh council, being present, spoke also very resolutely to the emperor on the subject, so that the pretors and patricians threatened to stab him on the spot: and the emperor, boiling with rage, drove them both from his presence. As soon as they were gone, he turned the empress Mary out of his palace, and obliged her to put on a religious veil. Tarasius persisting in his refusal to marry him to Theodota, the ceremony was performed by Joseph, treasurer of the church of Constantinople. This scandalous example was the occasion of several governors and other powerful men divorcing their wives, or taking more than one at the same time, and gave great encouragement to public lewdness. SS. Plato and Theodorus separated themselves from the emperor's communion to show their abhorrence of his crime. But Tarasius did not think it prudent to proceed to excommunication, as he had threatened, apprehensive that the violence of his temper, when further provoked, might carry him still greater lengths, and prompt him to re-establish the heresy which he had taken

such effectual measures to suppress. Thus the patriarch, by his moderation, prevented the ruin of religion, but drew upon himself the emperor's resentment, who persecuted him many ways during the remainder of his reign. Not content to set spies and guards over him under the name of Syncelli, who watched all his actions, and suffered no one to speak to him without their leave, he banished many of his domestics and relations. This confinement gave the saint the more leisure for contemplation, and he {467} never ceased in it to recommend his flock to God. The ambitious Irene, finding that all her contrivances to render her son odious to his subjects had proved ineffectual to her design, which was to engross the whole power to herself, having gained over to her party the principal officers of the court and army, she made him prisoner, and caused his eyes to be plucked out; this was executed with so much violence that the unhappy prince died of it in 797. After this she reigned alone five years, during which she recalled all the banished; but at length met with the deserved reward of her ambition and cruelty from Nicephorus, a patrician, and the treasurer general; who, in 802, usurped the empire, and having deposed her, banished her into the isle of Lesbos, where she soon after died with grief.

St. Tarasius, on the death of the late emperor, having interdicted and deposed the treasurer Joseph, who had married and crowned Theodota, St. Plato, and others, who had censured his lenity, became thoroughly reconciled to him. The saint, under his successor Nicephorus, persevered peaceably in his practices of penance, and in the functions of his pastoral charge. In his last sickness he still continued to offer daily the holy sacrifice as long as he was able to move. A little before his death he fell into a kind of trance, as the author of his life, who was an eye-witness, relates, wherein he was heard to dispute and argue with a number of accusers, very busy in sifting his whole life, and objecting all they could to it. He seemed in a great fright and agitation on this account, and, defending himself, answered every thing laid to his charge. This filled all present with fear, seeing the endeavors of the enemy of man to find something to condemn even in the life of so holy and so irreprehensible a bishop. But a great serenity succeeded, and the holy man gave up his soul to God in peace, on the 25th of February, 806, having sat twenty-one years and two months. God honored his memory with miracles, some of which are related by the author of his life. His festival began to be celebrated under his successor. The Latin and Greek churches both honor his memory on this day. Fourteen years after his decease, Leo, the Armenian, the Iconoclast emperor, dreamed a little before his own death, that he saw St. Tarasius highly incensed against him, and heard him command one Michael to stab him. Leo, judging this Michael to be a monk in the saint's monastery, ordered him the next morning to be sought for, and even tortured some of the religious to oblige them to a discovery of the person: but it happened there was none

of that name among them; and Leo was killed six days after by Michael Balbus.

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The virtue of St. Tarasius was truly great, because constant and crowned with perseverance, though exposed to continual dangers of illusion or seduction, amidst the artifices of hypocrites and a wicked court. St. Chrysostom observes,[2] that the path of virtue is narrow, and lies between precipices, in which it is easier for the traveller to be seized with giddiness even near the end of his course, and fall. Hence this father most grievously laments the misfortune of king Ozias, who, after long practising the most heroic virtues, fell, and perished through pride; and he strenuously exhorts all who walk in the service of God, constantly to live in fear, watchfulness, humility, and compunction. "A soul," says he, "often wants not so much spurring in the beginning of her conversion; her own fervor and cheerfulness make her run vigorously. But this fervor, unless it be continually nourished, cools by degrees: then the devil assails her with all his might. Pirates wait for and principally attack ships when they are upon the return home laden with {468} riches, rather than empty vessels going out of the port. Just so the devil, when he sees a soul has gathered great spiritual riches, by fasts, prayer, alms, chastity, and all other virtues, when he sees our vessel fraught with rich commodities, then he falls upon her, and seeks on all sides to break in. What exceedingly aggravates the evil, is the extreme difficulty of ever rising again after such a fall. To err in the beginning may be in part a want of experience; but to fall after a long course is mere negligence, and can deserve no excuse or pardon."

Footnotes:

1. In the third session the letters of the patriarchs of Alexandria, Antioch, and Jerusalem were read, all teaching the same doctrine of paying a relative honor to sacred images, no less than the letters of pope Adrian. Their deputies, John and Thomas, then added, that the absence of those patriarchs should not affect the authority of the council, because the tyranny under which they lived made their presence impossible, and because they had sent their deputies and professions of faith by letter: that none of the oriental patriarchs had been at the sixth general Council, laboring then under the yoke of the barbarians, yet it was not less an [oe]cumenical synod, especially "as the apostolic Roman pope agreed to it, and presided in it by his legates." This is a clear testimony of the eastern churches in favor of the authority of the holy see in general councils, and it cannot in the least be suspected of fluttery. In the fourth session were read many passages of the fathers in favor of the relative honor due to holy images. After which, all cried

out, they were sons of obedience, who placed their glory in following the tradition of their holy mother the church; and they pronounced many anathemas against all image-breakers, that is, those who do not honor holy images, or those who call them Idols. In the end they add a confession of filth, in which they declare, that they honor the mother of God, who is above all the heavenly powers: then the angels, apostles, prophets, martyrs, doctors, and all the saints; as also their pictures: for though the angels are incorporeal, they have appeared like men. This profession of faith was subscribed by the pope's legates, St. Turasius, the legates of the three other patriarchs, and three hundred and one bishops present, besides a great many priests and deacons, deputies of absent bishops, and by one hundred and thirty abbots. In the fifth session were read many passages of fathers falsified and corrupted by the Iconoclasts, as was clearly shown. The archpriest, the pope's legate, demanded that an image should be then set up in the midst of the assembly, and honored by all, which was done; and that the books written against holy images might be condemned and burned, which the council also ratified. In the sixth session the sham council of the Iconoclasts under Copronymus was condemned and refuted as to every article: as first, that it falsely styled itself a general council; for it was not received but anathematized by the other bishops of the church. Secondly, because the pope of Rome had no ways concurred to it, neither by himself nor by his legates, nor by a circular letter, according to the custom of councils: nor had the western bishops assisted at it. Thirdly, there had not been obtained any consent of the patriarchs of Alexandria, Antioch, and Jerusalem, nor of the bishops of their respective districts. These are conditions necessary to a general council, which were all wanting to that sham synod. The council goes on refuting it, because it accused the church of idolatry; which is giving the lie to Christ, whose kingdom, according to scripture, is everlasting, and whose power over hell can never be wrested from him. To accuse the whole church is to do fill injury to Christ. They added, that the sham synod had contradicted itself by admitting that the six general councils had preserved the faith entire, and yet condemned the use of images, which it must allow to be more ancient than the sixth council, and which is of as great antiquity as the apostolic age. And that whereas the same synod had advanced that the clergy having fallen into idolatry, God had raised faithful emperors to destroy the fortresses of the devil; the council of Nice vehemently condemns this, because the bishops are the depositaries of tradition, and not the emperors. It adds, that the Iconoclasts falsely called the blessed Eucharist the only image, for it is not an image nor a figure, but the true body and blood of Christ. In the seventh session was read the definition of filth, declaring, that images

ought to be set up in churches as well as crosses, (which last the Iconoclasts allowed of,) also to be figured on the sacred vessels and ornaments, on the walls, ceilings, houses, &c. For the oftener people behold holy images or pictures, the oftener are they excited to the remembrance of what they represent: that these images are to be honored, but not with the worship called Latria, which can only be given to God: that they shall be honored with incense and candles, as the cross, the gospels, and other holy things are, all according to the pious customs of the ancients. For the honor paid to images, passes to the archetypes, or things represented, and he who reveres the image reveres the person it represents. This the council declared to be the doctrine of the fathers, and tradition of the Catholic church.

2. Chrysos. Hom. 3. de Ozia, t. 6, p. 14. ed Ben.

ST. VICTORINUS, AND SIX COMPANIONS, MARTYRS.

From their genuine acts published from the Chaldaic by Monsignor Steph. Assemani. Act. Mart. Occid. t. 2. p. 60. See also Henschenius on this day.

A.D. 284.

THESE seven martyrs were citizens of Corinth, and confessed their faith before Tertius the proconsul, in their own country, in 249, in the beginning of the reign of Decius. After their torments they passed into Egypt, whether by compulsion or by voluntary banishment is not known, and there finished their martyrdom at Diospolis, capital of Thebais, in the reign of Numerian, in 284, under the governor Sabinus. After the governor had tried the constancy of the martyrs by racks, scourges, and various inventions of cruelty, he caused Victorinus to be thrown into a great mortar, (the Greek Menology says, of marble.) The executioners began by pounding his feet and legs, saying to him at every stroke: "Spare yourself, wretch. It depends upon you to escape this death, if you will only renounce your new God." The prefect grew furious at his constancy, and at length commanded his head to be beat to pieces. The sight of this mortar, so far from casting a damp on his companions, seemed to inspire them with the greater ardor to be treated in the like manner. So that when the tyrant threatened Victor with the same death, he only desired him to hasten the execution; and, pointing to the mortar, said: "In that is salvation and true felicity prepared for me!" He was immediately cast into it and beaten to death. Nicephorus, the third martyr, was impatient of delay, and leaped of his own accord into the bloody mortar. The judge, enraged at his boldness, commanded not one, but many executioners at once to pound him in the same manner. He caused Claudian, the fourth, to be chopped in pieces, and his bleeding

joints to be thrown at the feet of those that were yet living. He expired after his feet, hands, arms, legs, and thighs were cut off. The tyrant, pointing to his mangled limbs and scattered bones, said to the other three: "It concerns you to avoid this punishment; I do not compel you to suffer." The martyrs answered with one voice: "On the contrary, we rather pray that if you have any other more exquisite torment you would inflict it on us. We are determined never to violate the fidelity which we owe to God, or to deny Jesus Christ our Saviour, for he is our God, from whom we have our being, and to whom alone we aspire." The tyrant became almost distracted with fury, and commanded Diodorus to be burned alive, Serapion to be beheaded, and Papias to be drowned. This happened on the 25th of February; on which day the Roman and other western Martyrologies name them; but the Greek Menæa, and the Menology of the emperor Basil Porphyrogenitus, honor them on the 21st of January, the day of their confession at Corinth.

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ST. WALBURGE,[1] V. ABBESS.

SHE was daughter to the holy king St. Richard, and sister to SS. Willibald and Winebald; was born in the kingdom of the West-Saxons in England, and educated in the monastery of Winburn in Dorsetshire, where she took the religious veil. After having passed twenty-seven years in this holy nunnery, she was sent by the abbess Tetta, under the conduct of St. Lioba, with several others, into Germany, at the request of her cousin, St. Boniface.[2] Her first settlement in that country was under St. Lioba, in the monastery of Bischofsheim, in the diocese of Mentz. Two years after she was appointed abbess of a nunnery founded by her two brothers, at Heidenheim in Suabia, (now subject to the duke of Wirtemberg,) where her brother, St. Winebald, took upon him at the same time the government of an abbey of monks. This town is situated in the diocese of Aichstadt, in Franconia, upon the borders of Bavaria, of which St. Willibald, our saint's other brother, had been consecrated bishop by St. Boniface. So eminent was the spirit of evangelical charity, meekness, and piety, which all the words and actions of St. Walburge breathed, and so remarkable was the fruit which her zeal and example produced in others, that when St. Winebald died, in 760, she was charged with a superintendency also over the abbey of monks till her death. St. Willibald caused the remains of their brother Winebald to be removed to Aichstadt, sixteen years after his death; at which ceremony St. Walburge assisted. Two years after she passed herself to eternal rest; on the 25th of February, in 779, having lived twenty-five years at Heidenheim. Her relics were translated, in the year 870, to Aichstadt, on the 21st of September, and the principal part still remains there in the church anciently called of the Holy Cross, but since that time of

St. Walburge. A considerable portion is venerated with singular devotion at Furnes, where, by the pious zeal of Baldwin, surnamed of Iron, it was received on the 25th of April, and enshrined on the 1st of May, on which day her chief festival is placed in the Belgic Martyrologies, imitated by Baronius in the Roman. From Furnes certain small parts have been distributed in several other towns in the Low Countries, especially at Antwerp, Brussels, Tiel, Arnhem, Groningue, and Zutphen; also Cologne, Wirtemberg, Ausberg, Christ Church at Canterbury, and other places, were enriched with particles of this treasure from Aichstadt. St. Walburge is titular saint of many other great churches in Germany, Brabant, Flanders, and several provinces of France, especially in Poitou, Perche, Normandy, Burgundy, Lorraine, Alsace, &c. Her festival, on account of various translations of her relics, is marked on several days of the year, but the principal is kept in most places on the day of her death. A portion of her relics was preserved in a rich shrine in the repository of relics in the electoral palace of Hanover, as appears from the catalogue printed in folio at Hanover in 1713. See her life written by Wolfhard, a devout priest of Aichstadt, in the following century, about the year {470} 890, again by Adelbold, nineteenth bishop of Utrecht, (of which diocese Heda calls her patroness;) thirdly, by an anonymous author; fourthly, by the poet Medibard; fifthly, by Philip, bishop of Aichstadt; sixthly, by an anonymous author, at the request of the nuns of St. Walburge of Aichstadt. All these six lives are published by Henschenius. See also Raderus, in *Bavaria Sancta*, t. 3, p. 4. Gretser, *de Sanctis Eystettensibus*, &c.

Footnotes:

1. This saint is corruptly called, in Perche, St. Gauburge, in Normandy and Champagne, St. Vaubourg, about Luzon, St. Falbourg, in ether parts of Poitou, St. Avougourg, in Germany, Walburge, Waltpurde, Walpourc, and in some places Warpurg. Her English-Saxon name Walburge, is the same with the Greek Eucharis, and signifies gracious. See Camden's Remains.
2. St. Boniface being sensible of how great importance it is for the public advantage of the church, and the general advancement of the kingdom of Christ in the souls of men, called over from England into Germany many holy nuns whom he judged best qualified to instruct and train up others in the maxims and spirit of the Gospel. Among these he placed St. Tecla in the monastery of Kitzingen, founded by Alheide, daughter of king Pepin; St. Lioba was appointed by him abbess at Bischofsheim; St. Cunihilt, aunt of St. Lulius, and her daughter Berathgit, called also Bergitis, were mistresses of religious schools in Thuringia, and were honored in that country among the saints. Cunihilds is also called Gunthildis and Bilhildis. See *Thuringia Sacra*, printed at Frankfort, an. 1737.

SAINT CÆSARIUS, C.

HE was a physician, and brother to St. Gregory Nazianzen. When the latter repaired to Cæsarea, in Palestine, where the sacred studies flourished, Cæsarius went to Alexandria, and with incredible success ran through the circle of the sciences, among which oratory, philosophy, and especially medicine, fixed his attention. In this last he became the first man of his age. He perfected himself in this profession at Constantinople, but excused himself from settling there, as the city and the emperor Constantius earnestly requested him to do. He was afterwards recalled thither, singularly honored by Julian the Apostate, nominated his first physician, and excepted in several edicts which that prince published against the Christians. He resisted strenuously the insinuating discourses and artifices with which that prince endeavored to seduce him, and was prevailed upon by the remonstrances of his father and brother to resign his places at court, and prefer a retreat, whatever solicitations Julian could use to detain him. Jovian honorably restored him, and Valens, moreover, created him treasurer of his own private purse, and of Bithynia. A narrow escape in an earthquake at Nice, in Bithynia, in 368, worked so powerfully on his mind, that he renounced the world, and died shortly after, in the beginning of the year 369, leaving the poor his heirs. The Greeks honor his memory on the 9th of March, as Nicephorus testifies, (Hist. l. 11, c. 19,) and as appears from the Menæa: in the Roman Martyrology he is named on the 25th of February.

FEBRUARY XXVI.

ST. ALEXANDER, CONFESSOR,

PATRIARCH OF ALEXANDRIA.

From Theodoret, St. Athanasius, &c. See Hennant, Tillemont, t. 6, pp. 213, 240. Ceillier, t. 4.

A.D. 326.

ST. ALEXANDER succeeded St. Achillas in the see of Alexandria, in 313. He was a man of apostolic doctrine and life, mild, affable, exceeding charitable to the poor, and full of faith, zeal, and fervor. He assumed to the sacred ministry chiefly those who had first sanctified themselves in holy solitude, and was happy in the choice of bishops throughout all Egypt. The devil, enraged to see the havoc made in his usurped empire over mankind, by the disrepute idolatry was generally fallen into, used his utmost endeavors to repair the loss to his infernal kingdom, by

procuring the establishment of a most impious heresy. Arius, a priest of Alexandria, was his {471} principal instrument for that purpose. This heresiarch was well versed in profane literature, was a subtle dialectician, had an exterior show of virtue, and an insinuating behavior; but was a monster of pride, vain-glory, ambition, envy, and jealousy. Under an affected modesty he concealed a soul full of deceit, and capable of all crimes. He joined Meletius, the bishop of Lycopolis, in the beginning of his schism against St. Peter, our saint's predecessor, in 300; but quitting that party after some time, St. Peter was so well satisfied of the sincerity of his repentance, that he ordained him deacon. Soon after Arius discovered his turbulent spirit, in accusing his archbishop, and raising disturbances in favor of the Meletians. This obliged St. Peter to excommunicate him, nor could he ever be induced to revoke that sentence. But his successor, St. Achillas, upon his repentance, admitted him to his communion, ordained him priest, and made him curate of the church of Baucales, one of the quarters of Alexandria. Giving way to spite and envy, on seeing St. Alexander preferred before him to the see of Alexandria,[1] he became his mortal enemy: and as the saint's life and conduct were irreproachable, all his endeavors to oppose him were levelled at his doctrine, in opposition to which the heresiarch denied the divinity of Christ. This error he at first taught only in private; but having, about the year 319, gained followers to support him, he boldly advanced his blasphemies in his sermons, affirming, with Ebion, Artemas, and Theodotus, that Christ was not truly God; adding, what no heretic had before asserted in such a manner, that the Son was a creature, and made out of nothing; that there was a time when he did not exist, and that he was capable of sinning, with other such impieties. St. Athanasius informs us,[2] that he also held that Christ had no other soul than his created divinity, or spiritual substance, made before the world: consequently, that it truly suffered on the cross, descended into hell, and rose again from the dead. Arius engaged in his errors two other curates of the city, a great many virgins, twelve deacons, seven priests, and two bishops.

One Colluthus, another curate of Alexandria, and many others, declaimed loudly against these blasphemies. The heretics were called Arians, and these called the Catholics Colluthians. St. Alexander, who was one of the mildest of men, first made use of soft and gentle methods to recover Arius to the truth, and endeavored to gain him by sweetness and exhortations. Several were offended at his lenity, and Colluthus carried his resentment so far as to commence a schism; but this was soon at an end, and the author of it returned to the Catholic communion. But St. Alexander, finding Arius's party increase, and all his endeavors to reclaim him ineffectual, he summoned him to appear in an assembly of his clergy, where, being found obstinate and incorrigible, he was

excommunicated, together with his adherents. This sentence of excommunication the saint confirmed soon after, about the end of the year 320, in a council at Alexandria, at the head of near one hundred bishops, at which Arius was also present, who, repeating his former blasphemies, and adding still more horrible ones was unanimously condemned by the synod, which loaded him and all his followers with anathemas. Arius lay hid for some time after this in Alexandria, but being discovered, went into Palestine, and found means to gain over to his party Eusebius, bishop of Cæsarea, also Theognis of Nice, and Eusebius of Nicomedia, which last was, of all others, his most declared protector, and had great authority with the emperor Constantine, who resided even at Nicomedia, or rather with his sister Constantia. Yet it is clear, from Constantine himself, that he was a wicked, proud, ambitious, intriguing man. {472} It is no wonder, after his other crimes, that he became an heresiarch, and that he should have an ascendant over many weak, but well-meaning men, on account of his high credit and reputation at court. After several letters that had passed between these two serpents, Arius retired to him at Nicomedia, and there composed his Thalia, a poem stuffed with his own praises, and his impious heresies.

Alexander wrote to the pope, St. Sylvester, and, in a circular letter, to the other bishops of the church, giving them an account of Arius's heresy and condemnation. Arius, Eusebius, and many others, wrote to our saint, begging that he would take off his censures. The emperor Constantine also exhorted him by letter to a reconciliation with Arius, and sent it by the great Osius to Alexandria, with express orders to procure information of the state of the affair. The deputy returned to the emperor better informed of the heresiarch's impiety and malice, and the zeal, virtue, and prudence of St. Alexander: and having given him a just and faithful account of the matter, convinced him of the necessity of a general council, as the only remedy adequate to the growing evil, and capable of restoring peace to the church. St. Alexander had already sent him the same advice in several letters.[3] That prince, accordingly, by letters of respect, invited the bishops to Nice, in Bithynia, and defrayed their expenses. They assembled in the imperial palace of Nice, on the 19th of June, in 325, being three hundred and eighteen in number, the most illustrious prelates of the church, among whom were many glorious confessors of the faith. The principal were our saint, St. Eustathius, patriarch of Antioch, St. Macarius of Jerusalem, Cecilian, archbishop of Carthage, St. Paphnutius, St. Potamon, St. Paul of Neocesarea, St. James of Nisibis, &c. St. Sylvester could not come in person, by reason of his great age; but he sent his legates, who presided in his name.[4] The emperor Constantine entered the council without guards, nor would he sit till he was desired by the bishops, says Eusebius.[5] Theodoret says,[6] that he asked the bishops' leave

before he would enter.

The blasphemies of Arius, who was himself present, were canvassed for several days. Marcellus of Ancyra, and St. Athanasius, whom St. Alexander had brought with him, and whom he treated with the greatest esteem, discovered all the impiety they contained, and confuted the Arians with invincible strength. The heretics, fearing the indignation of the council, used a great deal of dissimulation in admitting the Catholic terms. The fathers, to exclude all their subtleties, declared the Son consubstantial to the {473} Father, which they inserted in the profession of their faith, called the Nicene creed, which was drawn up by Osius, and to which all subscribed, except a small number of Arians. At first they were seventeen, but Eusebius of Cæsarea received the creed the day following, as did all the others except five, namely, Eusebius of Nicomedia, Theognis of Nice, Marie of Chalcedon, Theonas and Secundus of Lybia, the two bishops who had first joined Arius. Of these also Eusebius, Marie, and Theognis conformed through fear of banishment. The Arian historian Philostorgius[7] pretends to excuse his heroes, Eusebius of Nicomedia and Theognis, by saying they inserted an iota, and signed[8] like in substance, instead of of the same substance;[9] a fraud in religion which would no way have excused their hypocrisy. Arius, Theonas, and Secundus, with some Egyptian priests, were banished by the order of Constantine, and Illyricum was the place of their exile. The council received Meletius and his schismatical adherents upon their repentance; but they afterwards relapsed into their schism, and part of them joined the Arians. The council added twenty canons of discipline, and was closed about the 25th of August.[10] Constantine gave all the prelates a magnificent entertainment, and dismissed them with great presents to their respective sees. St. Alexander, after this triumph of the faith, returned to Alexandria; where, after having recommended St. Athanasius for his successor, he died in 326, on the 26th of February, on which day he is mentioned in the Roman Martyrology.

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A true disciple of Christ, by a sincere spirit of humility and distrust in himself, is, as it were, naturally inclined to submission to all authority appointed by God, in which he finds his peace, security, and joy. This happy disposition of his soul is his secure fence against the illusions of self-sufficiency and blind pride, which easily betrays men into the most fatal errors. On the contrary, pride is a spirit of revolt and independence: he who is possessed with this devil is fond of his own conceits, self-confident, and obstinate. However strong the daylight of evidence may be in itself, such a one will endeavor to shut up all the avenues of light, though some beams force themselves into his soul to disturb his repose, and strike deep the sting of remorse: jealousy and a

love of opposition foster the disorder, and render it incurable. This is the true portraiture of Arius, and other heresiarchs and firebrands of the universe. Can we sufficiently detest jealousy and pride, the fatal source of so great evils? Do we not discover, by fatal symptoms, that we ourselves harbor this monster in our breasts? Should the eye be jealous that the ear hears, and disturb the functions of this or the other senses, instead of regarding them as its own and enjoying their mutual advantage and comfort, what confusion would ensue!

Footnotes:

1. Theodoret, l. 1, c. 5. Socrates, l. 1, c. 5.
2. L. de Adv. Chr., p. 635.
3. Rufinus (l. 1, Hist. c. 1) says, that the council was assembled by the advice of the priests. *Ex sacerdotum sententia*. And the third council of Constantinople attributes convocation to St. Sylvester as much as to the emperor. *Constantinus et Sylvester magnam in Nicea synodum congregabant*. *Conc. Constantinopolitanum tertium*, Act. 18, p. 1049, t. 6. *Conc.*
4. This is acknowledged by the oriental bishops, assembled at Constantinople, in 552, (t. 5, *Conc.* pp. 337, 338.) The legates were Vito, or Victor, and Vincent, two Roman priests, to whom the pope joined Osius, bishop of Cordova, as being the most renowned prelate of the West, and highly esteemed by the emperor. *Ipse etiam Osius ex Hispanis nominis et famæ celebritate insignis, qui Sylvestri episcopi maximæ Romæ locum obtinebat, una cum Romanis presbyteris Vitone et Vincentio adfuit*; says Gelasius of Cyzicus. (*Hist. Conc. Nicen. l. 2, c. 5, t. 2. Conc.* p. 155.) The same is affirmed by pope Adrian, (t. 6, *Conc.* p. 1810.) In all the editions of this council, Osius with the two priests, Vito and Vincent, is first named among the subscribers. Socrates also names them first, and before the patriarchs. *Osius Episc. Cordubæ, ita credo, ut sup. dictum est. Vito et Vincentius presbyteri urbis Romæ. Egypti Alexander Episc. Antiochiæ Eustathius, &c.* (*Socr. l. 1, c. 13.*) It is then false what Blondel (*de la primauté de l'Eglise*, p. 1195) pretends, that St. Eustathius of Antioch presided. He is indeed called, by Facundus, (l. 8, c. 1, & l. 11, c. 1.) the first of the council; and by Nicephorus, (*Chronol.* p. 146,) the chief of the bishops, because he was the first among the orientals; for St. Alexander of Egypt was certainly before him in rank. Theodoret (l. 1, c. 6) says, he sat the first on the right hand in the assembly. And it appears from Eusebius, that the pope's legates and the patriarch of Alexandria sat at the head on the left side. This might be the more honorable on several accounts, as being on the right to those that came in. It is certain that the pope's legate presided in the council of Chalcedon where they, in the same manner, sat first on the left above the patriarch of Alexandria, and the patriarch of Antioch was

placed on the right.

5. L. 3. de vit. Constant. c. 10.
6. L. 1, c. 7.
7. L. 1, c. 9.
8. [Greek: Homoiusios].
9. [Greek: Homousious].
10. The Arabic canons are falsely ascribed to the Nicene council, being collected out of other ancient synods.

ST. PORPHYRIUS, BISHOP OF GAZA, CONFESSOR

From his life, written with great accuracy by his faithful disciple Mark. See Fleury, t. 5. Tillemont, t. 10. Chatelain, p. 777. In the king's library at Paris is a Greek MS. life Of St. Porphyrius, (abridged from that of Mark,) which has never been translated.

A.D. 420.

PORPHYRIUS, a native of Thessalonica in Macedonia, was of a noble and wealthy family. The desire of renouncing the world made him leave his {474} friends and country at twenty-five years of age, in 378, to pass into Egypt, where he consecrated himself to God in a famous monastery in the desert of Sceté. After five years spent there in the penitential exercises of a monastic life, he went into Palestine to visit the holy places of Jerusalem. After this he took up his abode in a cave near the Jordan, where he passed other five years in great austerity, till he fell sick, when a complication of disorders obliged him to leave that place and return to Jerusalem. There he never failed daily to visit devoutly all the holy places, leaning on a staff, for he was too weak to stand upright. It happened about the same time that Mark, an Asiatic, and the author of his life, came to Jerusalem with the same intent, where he made some stay. He was much edified at the devotion with which Porphyrius continually visited the place of our Lord's resurrection, and the other oratories. And seeing him one day labor with great pain in getting up the stairs in the chapel built by Constantine, he ran to him to offer him his assistance, which Porphyrius refused, saying: "It is not just that I who am come hither to beg pardon for my sins, should be eased by any one: rather let me undergo some labor and inconvenience that God, beholding it, may have compassion on me." He, in this condition, never omitted his usual visits of piety to the holy places, and daily partook of the mystical table, that is, of the holy sacrament. And as to his distemper, so much did he contemn it, that he seemed to be sick in another's body and not in his own. His confidence in God always supported him. The only thing which afflicted him was, that his fortune had not been sold before this for the use of the poor. This he commissioned Mark to do for him, who accordingly set out for

Thessalonica, and in three months' time returned to Jerusalem with money and effects to the value of four thousand five hundred pieces of gold. When the blessed man saw him, he embraced him with tears of joy for his safe and speedy return. But Porphyrius was now so well recovered, that Mark scarce knew him to be the same person; for his body had no signs of its former decay, and his face looked full, fresh, and painted with a healthy red. He, perceiving his friend's amazement at his healthy looks, said to him with a smile, "Be not surprised, Mark, to see me in perfect health and strength, but admire the unspeakable goodness of Christ, who can easily cure what is despaired of by men." Mark asked him by what means he had recovered. He replied: "Forty days ago, being in extreme pain, I made a shift to reach Mount Calvary, where, fainting away, I fell into a kind of trance or ecstasy, during which I seemed to see our Saviour on the cross, and the good thief in the same condition near him. I said to Christ, _ Lord, Remember me when thou comest into thy kingdom_: whereupon he ordered the thief to come to my assistance, who, raising me off the ground on which I lay, bade me go to Christ. I ran to him, and he, coming off his cross, said to me: _Take this wood_ (meaning his cross) _into thy custody_. In obedience to him, methought I laid it on my shoulders, and carried it some way. I awaked soon after, and have been free from pain ever since, and without the least appearance of my having ever ailed any thing." Mark was so edified with the holy man's discourse and good example, that he became more penetrated with esteem and affection for him than ever, which made him desirous of living always with him in order to his own improvement; for he seemed to have attained to a perfect mastery over all his passions: he was endued at the same time with a divine prudence, an eminent spirit of prayer, and the gift of tears. Being also well versed in the holy scriptures and spiritual knowledge, and no stranger to profane learning, he confounded all the infidels and heretics who attempted to dispute with him. As to the money and effects which Mark had brought him, he distributed all among the necessitous in Palestine and Egypt, so {475} that, in a very short time, he had reduced himself to the necessity of laboring for his daily food. He therefore learned to make shoes and dress leather, while Mark, being well skilled in writing, got a handsome livelihood by copying books, and to spare. He therefore desired the saint to partake of his earnings. But Porphyrius replied, in the words of St. Paul: _He that doth not work let him not eat_. He led this laborious and penitential life till he was forty years of age, when the bishop of Jerusalem ordained him priest, though much against his will, and committed to him the keeping of the holy cross: this was in 393. The saint changed nothing in his austere penitential life, feeding only upon roots and the coarsest bread, and not eating till after sunset, except on Sundays and holidays, when he ate at noon, and added a little oil and cheese: and on account of a great weakness of stomach, he mingled a very small quantity of wine in the water he drank. This was his method of

living till his death. Being elected bishop of Gaza, in 396, John, the metropolitan and archbishop of Cæsarea, wrote to the patriarch of Jerusalem to desire him to send over Porphyrius, that he might consult him on certain difficult passages of scripture. He was sent accordingly, but charged to be back in seven days. Porphyrius, receiving this order, seemed at first disturbed, but said: "God's will be done." That evening he called Mark, and said to him: "Brother Mark, let us go and venerate the holy places and the sacred cross, for it will be long before we shall do it again." Mark asked him why he said so. He answered: Our Saviour had appeared to him the night before, and said: "Give up the treasure of the cross which you have in custody, for I will marry you to a wife, poor indeed and despicable, but of great piety and virtue. Take care to adorn her well; for, however contemptible she may appear, she is my sister." "This," said he, "Christ signified to me last night: and I fear, in consequence, my being charged with the sins of others, while I labor to expiate my own; but the will of God must be obeyed." When they had venerated the holy places and the sacred cross, and Porphyrius had prayed long before it, and with many tears, he shut up the cross in its golden case, and delivered the keys to the bishop; and having obtained his blessing, he and his disciple Mark set out the next day, with three others, among whom was one Barochas, a person whom the saint had found lying in the street almost dead, and had taken care of, cured, and instructed; who ever after served him with Mark. They arrived the next day, which was Saturday, at Cæsarea. The archbishop obliged them to sup with him. After spiritual discourses they took a little sleep, and then rose to assist at the night service. Next morning the archbishop bid the Gazæans lay hold on St. Porphyrius, and, while they held him, ordained him bishop. The holy man wept bitterly, and was inconsolable for being promoted to a dignity he judged himself so unfit for. The Gazæans, however, performed their part in endeavoring to comfort him, and, having assisted at the Sunday office, and stayed one day more at Cæsarea, they set out for Gaza, lay at Diospolis, and, late on Wednesday night, arrived at Gaza, much harassed and fatigued. For the heathens living in the villages near Gaza, having notice of their coming, had so damaged the roads in several places, and clogged them with thorns and logs of wood, that they were scarce passable. They also contrived to raise such a smoke and stench, that the holy men were in danger of being blinded or suffocated.

There happened that year a very great drought, which the pagans ascribed to the coming of the new Christian bishop, saying that their god Marnas had foretold that Porphyrius would bring public calamities and disasters on their city. In Gaza stood a famous temple of that idol, which the emperor Theodosius the Elder had commanded to be shut up, but not demolished, {476} on account of its beautiful structure. The governor afterwards had permitted the heathens to open it again. As no rain fell

the two first months after St. Porphyrius's arrival, the idolaters, in great affliction, assembled in this temple to offer sacrifices, and make supplications to their god Marnas, whom they called the Lord of rains. These they repeated for seven days, going also to a place of prayer out of the town; but seeing all their endeavors ineffectual, they lost all hopes of a supply of what they so much wanted. A dearth ensuing, the Christians, to the number of two hundred and eighty, women and children included, after a day's fast, and watching the following night in prayer, by the order of their holy bishop, went out in procession to St. Timothy's church, in which lay the relics of the holy martyr St. Meuris, and of the confessor St. Thees, singing hymns of divine praise. But at their return to the city they found the gates shut against them, which the heathens refused to open. In this situation the Christians, and St. Porphyrius above the rest, addressed almighty God with redoubled fervor for the blessing so much wanted; when in a short time, the clouds gathering, as at the prayers of Elias, there fell such a quantity of rain that the heathens opened their gates, and, joining them, cried out "Christ alone is God: He alone has overcome." They accompanied the Christians to the church to thank God for the benefit received, which was attended with the conversion of one hundred and seventy-six persons, whom the saint instructed, baptized, and confirmed, as he did one hundred and five more before the end of that year. The miraculous preservation of the life of a pagan woman in labor, who had been despaired of, occasioned the conversion of that family and others, to the number of sixty-four.

The heathens, perceiving their number decrease, grew very troublesome to the Christians, whom they excluded from commerce and all public offices, and injured them all manner of ways. St. Porphyrius, to screen himself and his flock from their outrages and vexations, had recourse to the emperor's protection. On this errand he sent Mark, his disciple, to Constantinople, and went afterwards himself in company with John, his metropolitan, archbishop of Cæsarea. Here they applied themselves to St. John Chrysostom, who joyfully received them, and recommended them to the eunuch Amantius, who had great credit with the empress, and was a zealous servant of God. Amantius having introduced them to the empress, she received them with great distinction, assured them of her protection, and begged their prayers for her safe delivery, a favor she received a few days after. She desired them in another visit to sign her and her newborn son, Theodosius the Younger, with the sign of the cross, which they did. The young prince was baptized with great solemnity, and on that occasion the empress obtained from the emperor all that the bishops had requested, and in particular that the temples of Gaza should be demolished; an imperial edict being drawn up for this purpose and delivered to Cynegius, a virtuous patrician, and one full of zeal, to see it executed. They stayed at Constantinople during the feast of

Easter, and at their departure the emperor and empress bestowed on them great presents. When they landed in Palestine, near Gaza, the Christians came out to meet them with a cross carried before them, singing hymns. In the place called Tetramphodos, or Four-ways-end, stood a marble statue of Venus, on a marble altar, which was in great reputation for giving oracles to young women about the choice of husbands, but had often grossly deceived them, engaging them to most unhappy marriages; so that many heathens detested its lying impostures. As the two bishops, with the procession of the Christians, and the cross borne before them, passed through that square, this idol fell down of itself, and was {477} broken to pieces: whereupon thirty-two men and seven women were converted.

Ten days after arrived Cynegius, having with him a consular man and a duke, or general, with a strong guard of soldiers, besides the civil magistrates of the country. He assembled the citizens and read to them the emperor's edict, commanding their idols and temples to be destroyed, which was accordingly executed, and no less than eight public temples in the city were burnt; namely, those of the Sun, Venus, Apollo, Proserpine, Hecate, the Hierion, or of the priests, Tycheon, or of Fortune, and Marnion of Marnas, their Jupiter. The Marnion, in which men had been often sacrificed, burned for many days. After this, the private houses and courts were all searched; the idols were everywhere burned or thrown into the common sewers, and all books of magic and superstition were cast into the flames. Many idolaters desired baptism; but the saint took a long time to make trial of them, and to prepare them for that sacrament by daily instructions. On the spot where the temple of Marnas had stood, was built the church of Eudoxia in the figure of a cross. She sent for this purpose precious pillars and rich marble from Constantinople. Of the marble taken out of the Marnion, St. Porphyrius made steps and a road to the church, that it might be trampled upon by men, dogs, swine, and other beasts, whence many heathens would never walk thereon. Before he would suffer the church to be begun, he proclaimed a fast, and the next morning, being attended by his clergy and all the Christians in the city, they went in a body to the place from the church Irene, singing the Venite exultemus Domino, and other psalms, and answering to every verse Alleluia, Barochas carrying a cross before them. They all set to work, carrying stones and other materials, and digging the foundations according to the plan marked out and directed by Rufinus, a celebrated architect, singing psalms and saying prayers during their work. It was begun in 403, when thirty high pillars arrived from Constantinople, two of which, called Carostiæ, shone like emeralds when placed in the church. It was five years a building, and when finished in 408, the holy bishop performed the consecration of it on Easter-Day with the greatest pomp and solemnity. His alms to the poor on that occasion seemed boundless, though they were always exceeding

great. The good bishop spent the remainder of his life in the zealous discharge of all pastoral duties; and though he lived to see the city clear for the most part of the remains of paganism, superstition, and idolatry, he had always enough to suffer from such as continued obstinate in their errors. Falling sick, he made his pious will, in which he recommended all his dear flock to God. He died in 420, being about sixty years of age, on the 26th of February, on which day both the Greeks and Latins make mention of him. The pious author of his life concludes it, saying: "He is now in the paradise of delight, interceding for us with all the saints, by whose prayers may God have mercy on us."

ST. VICTOR, OR VITTE, OF ARCIES, OR ARCIS,

IN CHAMPAGNE, ANCHORET AND CONFESSOR, IN THE SEVENTH AGE.

HE was of noble parentage in the diocese of Troyes in Champagne educated under strict discipline in learning and piety, and a saint from his cradle. In his youth, prayer, fasting, and alms-deeds were his chief delight, and, embracing an ecclesiastical state, he took orders; but the love of heavenly contemplation being always the prevalent inclination in his soul he {478} preferred close retirement to the mixed life of the care of souls. In this choice the Holy Ghost was his director, for he lived in continual union with God by prayer and contemplation, and seemed raised above the condition of this mortal life, and almost as if he lived without a body. God glorified him by many miracles; but the greatest seems to have been the powerful example of his life. We have two pious panegyrics made upon this saint by St. Bernard, who says:[1] "Now placed in heaven, he beholds God clearly revealed to him, swallowed up in joy, but not forgetting us. It is not a land of oblivion in which Victor dwells. Heaven doth not harden or straiten hearts, but it maketh them more tender and compassionate it doth not distract minds, nor alienate them from us: it doth not diminish, but it increaseth affection and charity: it augmenteth bowels of pity. The angels, although they behold the face of their Father, visit, run, and continually assist us; and shall they now forget us who were once among us, and who once suffered themselves what they see us at present laboring under? No: _I know the just expect me till thou renderest to me my reward_.[2] Victor is not like that cupbearer of Pharaoh, who could forget his fellow-captive. He hath not so put on the stole of glory himself, as to lay aside his pity, or the remembrance of our misery." St. Victor died at Saturniac, now called Saint-Vitte, two leagues from Arcies in the diocese of Troyes. A church was built over his tomb at Saturniac; but in 837 his relics were translated thence to the neighboring monastery of Montier-Ramey, or Montirame, so called from Arremar, by whom it was founded in 837. It is situated four leagues from Troyes, of the Benedictin Order, and is still possessed of this sacred treasure. At the

request of these monks, St. Bernard composed an office of St. Victor, extant in his works, (ep. 312, vet. ed. seu 398, nov. edit.) See the two sermons of St. Bernard on St. Victor, and his ancient life in Henschenius and others: from which it appears that this saint never was a monk, never having professed any monastic Order, though he led an eremitical life.

Footnotes:

1. Serm. 2, p. 966.
2. Ps. cxii. 8.

FEBRUARY XXVII.

ST. LEANDER, BISHOP OF SEVILLE, CONFESSOR.

From St. Isidore of Seville, St. Gregory the Great, and St. Gregory of Tours, hist l. 5. See Fleury, b. 34, 35, 38. Mabillon, Sæc. Ben. 1. Ceillier, t. 17.

A.D. 596.

ST. LEANDER was of an illustrious family, and born at Carthagera in Spain. He had two brothers, St. Fulgentius, bishop of Ecija and Carthagera, and St. Isidore, our saint's successor in the see of Seville. He had also one sister, Florentia by name, who had consecrated herself to God in the state of virginity. He set them an example of that piety which they faithfully imitated. He entered into a monastery very young, where he lived many years, and attained to an eminent degree of virtue and sacred learning. These qualities occasioned his being promoted to the see of Seville: but his change of condition made little or no alteration in his method {479} of life, though it brought on him a great increase of care and solicitude for the salvation of those whom God had put under his care, as well as for the necessities of the whole church, that of Spain in particular. This kingdom was then possessed by the Visigoths, or Western-Goths; who, while Theodoric settled the Ostrogoths, or Eastern-Goths, in Italy, had passed the Alps, and founded their kingdom, first in Languedoc, and soon after, about the year 470, in Spain. These Goths, being for the generality all infected with Arianism, established this heresy wherever they came; so that when St. Leander was made bishop, it had reigned in Spain a hundred years. This was his great affliction: however, by his tears and prayers to God, and by his most zealous and unwearied endeavors, both at home and abroad, he became the happy instrument of the conversion of that nation to the Catholic faith. But he suffered much from king Leovigild on this account, and was at length forced into banishment; the saint having

converted, among others, Hermenegild, the king's eldest son and heir apparent. This pious prince his unnatural father put to death the year following, for refusing to receive the communion from the hands of an Arian bishop. But, touched with remorse not long after, he recalled our saint, and falling sick, and finding himself past hopes of recovery, he sent for St. Leander, whom he had so much persecuted, and recommended to him his son Recared, whom he left his successor, to be instructed in the true faith; though out of fear of his people, as St. Gregory laments, he durst not embrace it himself. His son Recared, by listening to St. Leander, soon became a Catholic. The king also spoke with so much wisdom on the controverted points to the Arian bishops, that by the force of his reasoning, rather than by his authority, he brought them over to own the truth of the Catholic doctrine; and thus he converted the whole nation of the Visigoths. He was no less successful in the like pious endeavors with respect to the Suevi, a people of Spain, whom his father Leovigild had perverted. It was a subject of great joy to the whole church to behold the wonderful blessing bestowed by Almighty God on the labors of our saint, but to none more than St. Gregory the Great, who wrote to St. Leander to congratulate him on the subject.

This holy prelate was no less zealous in the reformation of manners, than in restoring the purity of faith; and he planted the seeds of that zeal and fervor which afterwards produced so many martyrs and saints. His zeal in this regard appeared in the good regulations set on foot with this intent in the council of Seville, which was called by him, and of which he was, as it were, the soul. In 589, he assisted at the third council of Toledo, of seventy-two bishops, or their deputies, in which were drawn up twenty-three canons, relating to discipline, to repair the breaches the Arian heresy had made in fomenting disorders of several kinds. One of these was, that the Arian clergy cohabited with their wives; but the council forbade such of them as were converted to do so, enjoining them a separation from the same chamber, and, if possible, from the same house.[1] This council commanded also the rigorous execution of all penitential canons without any abatement. The pious cardinal D'Aguirre has written a learned dissertation on this subject.[2]

St. Leander, sensible of the importance of prayer, which is in a devout life what a spring is in a watch, or the main wheel in an engine, labored particularly to encourage true devotion in all persons, but particularly those of the monastic profession, of which state it is the very essence and constituent. His letter to his sister Florentina, a holy virgin, is called his Rule of a Monastic Life. It turns chiefly on the contempt of the world, and on {480} the exercises of prayer. This saint also reformed the Spanish liturgy.[3] In this liturgy, and in the third council of Toledo, in conformity to the eastern churches, the

Nicene creed was appointed to be read at mass, to express a detestation of the Arian heresy. Other western churches, with the Roman, soon imitated this devotion. St. Leander was visited by frequent distempers, particularly the gout, which St. Gregory, who was often afflicted with the same, writing to him, calls a favor and mercy of heaven. This holy doctor of Spain died about the year 596, on the 27th of February, as Mabillon proves from his epitaph. The church of Seville has been a metropolitan see ever since the third century. The cathedral is the most magnificent, both as to structure and ornament, of any in all Spain.

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The contempt of the world which the gospel so strongly inculcates, and which St. Leander so eminently practised and taught, is the foundation of a spiritual life; but is of far greater extent than most Christians conceive, for it requires no less than a total disengagement of the affections from earthly things. Those whom God raises to perfect virtue, and closely unites to himself, must cut off and put away every thing that can be an obstacle to this perfect union. Their will must be thoroughly purified from all dross of inordinate affections before it can be perfectly absorbed in his. This they who are particularly devoted to the divine service, are especially to take notice of. If this truth was imprinted in the manner that it ought, in the hearts of those who enrol themselves in the service of the church, or who live in cloisters, they would be replenished with heavenly blessings, and the church would have the comfort of seeing apostles of nations revive among her clergy, and the monasteries again filled with Antonies, Bennets, and Bernards; whose sanctity, prayers, and example, would even infuse into many others the true spirit of Christ, amid the desolation and general blindness of this unhappy age.

Footnotes:

1. Conc. t. 5, p. 998.
2. Diss. 3. in Conc. Hisp.
3. The church of Spain first received the faith from Rome, as pope Innocent I. Informs us. (Ep. ad. Decent.) Whence St. Isidore says their divine office was instituted by St. Peter, (l. I, c. 15, Eccl. Offic.) Their ceremonies and discipline, as of fasting on Saturdays, and other rites mentioned in their councils, are Roman. And the Roman liturgy was used in Africa beyond Spain. But the Goths used a liturgy formed by Ulphilas from the Orientals. St. Leander is said to have compiled a liturgy from both, and also from the Gaulish and oriental liturgies: St. Isidore and St. Ildefonse perfected it. When the Saracens or Arabians became masters of Spain, the Christians of that country were called Mixt-Arabs, and their liturgy, Mozarabic. In the eleventh and twelfth centuries this liturgy gave place to the

Roman. Cardinal Ximenes re-established the daily use of the Mozarabic in a chapel of the cathedral of Toledo: it is also used in the same city by seven old Mozarabic churches, but on the days of their patrons only. See Le Brun, liturg. t. 2, p. 272. F. Flores thinks the Mozarabic liturgy was that of the Roman and African churches retained by St. Leander, without any alteration or mixture from the Orientals, except certain very inconsiderable rites. See his Spans. Sagrada, t. 3, Diss. de la Missa Antigua de Espagna, pp.187, 198, &c. But though it much resembles it, we are assured by F. Burriel, the learned Jesuit, in his letter on the literary monuments found in Spain, that in some parts there are considerable differences. We shall be fully informed of this, also what masses were added by St. Ildefonse, and of other curious particulars, when we are favored with the collections he has made from the Gothic MSS. in Spain on this subject, and the new edition of all the liturgies of Christian churches which the Assemani are preparing at Rome in fifteen volumes folio. The Mozarabic liturgy has been printed at Rome in folio, by the care of F. Leeley, a Scotch Jesuit.

SS. JULIAN, CHRONION, AND BESAS, MM.

WHEN the persecution of Decius filled the city of Alexandria with dread and terror, many, especially among the nobles, the rich, and those who held any places in the state, sacrificed to idols, but pale and trembling, so as to show they had neither courage to die, nor heart to sacrifice. Several generous soldiers repaired the scandal given by these cowards. Julian, who was grievously afflicted with the gout, and one of his servants, called Chronion, were set on the backs of camels, and, cruelly scourged through the {481} whole city, and at length were consumed by fire. Besas, a soldier, was beheaded. See St. Dionysius of Alex. in Eusebius, l, 6, c. 41, ed Val.

ST. THALILÆUS, A CILICIAN

HE lived a recluse on a mountain in Syria, and shut himself up ten years in an open cage of wood. Theodoret asked him why he had chosen so singular a practice. The penitent answered: "I punish my criminal body, that God, seeing my affliction for my sins, may be moved to pardon them, and to deliver me from, or at least to mitigate the excessive torments of the world to come, which I have deserved." See Theodoret, Phil. c. 28. John Mosch in the Spiritual Meadow, c. 59, p. 872, relates that Thalihæus, the Cilician, spent sixty years in an ascetic life, weeping almost without intermission; and that he used to say to those that came to him: "Time is allowed us by the divine mercy for repentance and satisfaction, and wo {sic} to us if we neglect it."

ST. GALMIER, IN LATIN, BALDOMERUS.

HE was a locksmith in Lyons, who lived in great poverty and austerity, and spent all his leisure moments in holy reading and prayer. He gave his gains to the poor, and sometimes even his tools. He repeated to every one: "In the name of the Lord let us always give thanks to God." Vivencius, abbot of St. Justus, (afterwards archbishop of Lyons,) admired his devotion in the church, but was more edified and astonished when he had conversed with him. He gave him a cell in his monastery, in which the servant of God sanctified himself still more and more by all the exercises of holy solitude, and by his penitential labor. He died a subdeacon about the year 650. His relics were very famous for miracles, and a celebrated pilgrimage, till they were scattered in the air by the Huguenots, in the sixteenth century. The Roman Martyrology names him on the day of his death, the 27th of February.

ST. NESTOR, B.M.

EPOLIUS, whom the emperor Decius had appointed governor of Lycia, Pamphylia, and Phrygia, sought to make his court to that prince by surpassing his colleagues in the rage and cruelty with which he persecuted the meek disciples of Christ. At that time Nestor, bishop of Sida in Pamphylia, (as Le Quien demonstrates, not of Perge, or of Mandis, or Madigis, as some by mistake affirm,) was distinguished in those parts for his zeal in propagating the faith, and for the sanctity of his life. His reputation reached the governor, who sent an Irenarch to apprehend him. The martyr was conducted to Perge, and there crucified, in imitation of the Redeemer of the world, whom he preached. His triumph happened in 250. His Latin Acts, given by the Bollandists, are to be corrected by those in Greek, found among the manuscript acts of Saints, honored by the Greeks in the month of February in the king's library at Paris, Cod. 1010, written in the tenth century.

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ST. ALNOTH, ANCHORET, M.

WEDON, in Northamptonshire, was honored with a palace of Wulphere, king of Mercia, in the middle of England, and was bestowed by that prince upon his daughter St. Wereburge, who converted it into a monastery. Alnoth was the bailiff of St. Wereburge in that country, and the perfect imitator of her heroic virtues. After her retreat he led an anchoretical life in that neighborhood, and was murdered by robbers in his solitude. His relics were kept with veneration in the church of the village of Stow, near Wedon. Wilson places his festival on the 27th of February, in the first edition of his English Martyrology, and in the second on the

25th of November. See the life of St. Wereburge, which Camden sent to F. Rosweide, written, as it seems, by Jocelin. See also Harpsfield, Sæc. 7, c. 23, and Bollandus, p. 684.

FEBRUARY XXVIII.

MARTYRS, WHO DIED IN THE GREAT PESTILENCE IN ALEXANDRIA.

From Eusebius, Hist. I. 7, c. 21, 22, p. 268.

A.D. 261, 262, 263.

A VIOLENT pestilence laid waste the greatest part of the Roman empire during twelve years, from 249 to 263. Five thousand persons died of it in one day in Rome, in 262. St. Dionysius of Alexandria relates, that a cruel sedition and civil war had filled that city with murders and tumults; so that it was safer to travel from the eastern to the western parts of the then known world, than to go from one street of Alexandria to another. The pestilence succeeded this first scourge, and with such violence, that there was not a single house in that great city which entirely escaped it, or which had not some dead to mourn for. All places were filled with groans, and the living appeared almost dead with fear. The noisome exhalations of carcasses, and the very winds, which should have purified the air, loaded with infection and pestilential vapors from the Nile, increased the evil. The fear of death rendered the heathens cruel towards their nearest relations. As soon as any of them had caught the contagion, though their dearest friends, they avoided and fled from them as their greatest enemies. They threw them half dead into the streets, and abandoned them without succor; they left their bodies without burial, so fearful were they of catching that mortal distemper, which, however, it was very difficult to avoid, notwithstanding all their precautions. This sickness, which was the greatest of calamities to the pagans, was but an exercise and trial to the Christians, who showed, on that occasion, how contrary the spirit of charity is to the interestedness of self love. During the persecutions of Decius, Gallus, and Valerian, they durst not appear, but were obliged to keep their assemblies in solitudes, or in ships tossed on the waves, or in infected prisons, or the like places, which the sanctity of our mysteries made venerable. Yet in the {483} time of this public calamity, most of them, regardless of the danger of their own lives to assisting others, visited, relieved, and attended the sick, and comforted the dying. They closed their eyes, carried them on their shoulders, laid them out, washed their bodies, and decently interred them, and soon after shared the same fate themselves; but those who survived still succeeded to their charitable office, which they paid to the very pagans their

persecutors. "Thus," adds St. Dionysius, "the best of our brethren have departed this life; some of the most valuable, both of priests, deacons, and laics; and it is thought that this kind of death is in nothing different from martyrdom." And the Roman Martyrology says, the religious faith of pious Christians honors them as martyrs.

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In these happy victims of holy charity we admire how powerfully perfect virtue, and the assured expectation of eternal bliss, raises the true Christian above all earthly views. He who has always before his eyes the incomprehensible happiness of enjoying God in his glory, and seriously considers the infinite advantage, peace, and honor annexed to his divine service; he who is inflamed with ardent love of God, and zeal for his honor, sets no value on any thing but in proportion as it affords him a means of improving his spiritual stock, advancing the divine honor, and more perfectly uniting his soul to God by every heroic virtue: disgraces, dangers, labor, pain, death, loss of goods or friends, and every other sacrifice here become his gain and his greatest joy. That by which he most perfectly devotes himself to God, and most speedily and securely attains to the bliss of possessing him, he regards as his greatest happiness.

ST. PROTERIUS, PATRIARCH OF ALEXANDRIA, M.

HE was ordained priest by St. Cyril, but opposed Dioscorus, his successor, on his patronizing Eutyches, and giving into his errors, notwithstanding his endeavor to gain him to his interest, by making him archpriest, and entrusting him with the care of his church. Dioscorus being condemned and deposed by the council of Chalcedon, Proterius was elected in his room, and was accordingly ordained and installed in 552. The people of Alexandria, famed for riots and tumults, then divided; some demanding the return of Dioscorus, others supporting Proterius. The factious party was headed by two vicious ecclesiastics, Timothy, surnamed Elurus, and Peter Mongus, whom the saint had canonically excommunicated. And so great and frequent were the tumults and seditions they raised against him, that during the whole course of his pontificate he was never out of danger of falling a sacrifice to the schismatical party, regardless both of the imperial orders and decisions of the council of Chalcedon. In the height of one of those tumults, Elurus, having caused himself to be ordained by two bishops of his faction, that had been formerly deposed, took possession of the episcopal throne, and was proclaimed by his party the sole lawful bishop of Alexandria. But being soon after driven out of the city by the imperial commander, this so inflamed the Eutychian party, that their barefaced attempts obliged the holy patriarch to take sanctuary in the baptistery adjoining to the

church of St. Quirinus, where the schismatical rabble breaking in, they stabbed him on Good-Friday, in the year 557. Not content with this, they dragged his dead body through the whole city, cut it in pieces, burnt it and scattered the ashes in the air. The bishops of Thrace, to a letter to the emperor Loo, soon after his death, declared that they placed him among {484} the martyrs, and hoped to find mercy through his intercession. Sanctissimum Proterium in ordine et choro sanctorum martyrum ponimus, et ejus intercessionibus misericordem et propitium Deum nobis fieri postulamus. Conc. t. 4, p. 907. His name occurs in the Greek calendars on the 28th of February.--See Evagrius, Hist. Eccl. l. 2, c. 4. Liberat. Disc. in Breviar. c. 15. Theophanes in Marciano et Leone. Theodor. Lect. l. 1 F. Cacciari, Diss. in Op. S. Leonia, t. 3. Henschenius, t. 3, Febr. p. 729.

SS. ROMANUS AND LUPICINUS, ABBOTS.

ROMANUS at thirty-five years of age left his relations, and spent some time in the monastery of Ainay, (called in Latin Athanacense,) at Lyons, at the great church at the conflux of the Saone and Rhone, which the faithful had built over the ashes of the famous martyrs of that city; for their bodies being burnt by the pagans, their ashes were thrown into the Rhone, but a great part of them was gathered by the Christians, and deposited in this place. Romanus, a short time after, took with him the institutions and conferences of Cassian, and retired into the forests of mount Iura, between France and Switzerland, and fixed his abode at a place called Condate, at the conflux of the rivers Bienne and Aliere, where he found a spot of ground fit for culture, and some trees which furnished him with a kind of wild fruit. Here he spent his time in praying, reading, and laboring for his subsistence. Lupicinus, his brother, came to him some time after in company with others, who were followed by several more, drawn by the fame of the virtue and miracles of these two saints. Here they built the monastery of Condate, and, their numbers increasing, that of Leuconne, two miles distant to the north, and, on a rock, a nunnery called La Beaume, (now St. Remain de la Roche,) which no men were allowed ever to enter, and where St. Romanus chose his burial-place. The brothers governed the monks jointly and in great harmony, though Lupicinus was more inclined to severity of the two. He usually resided at Leuconne with one hundred and fifty monks. The brethren at Condate, when they were enriched with many lands, changed their diet, which was only bread made of barley and bran, and pulse dressed often without salt or oil, and brought to table wheat-bread, fish, and variety of dishes. Lupicinus being informed hereof by Romanus, came to Condate on the sixth day after this innovation, and corrected the abuse. The abstinence which he prescribed his monks was milder than that practised by the oriental monks, and by those of Lerins, partly because the Gauls were naturally great eaters,

and partly because they were employed in very hard manual labor. But they never touched fowls or any flesh-meat, and only were allowed milk and eggs in time of sickness. Lupicinus, for his own part, used no other bed than a chair or a hard board; never touched wine, and would scarce ever suffer a drop either of oil or milk to be poured on his pulse. In summer his subsistence for many years was only hard bread moistened in cold water, so that he could eat it with a spoon. His tunic was made of various skins of beasts sewn together, with a cowl: he used wooden shoes, and wore no stockings unless when he was obliged to go out of the monastery. St. Romanus died about the year 460, and is mentioned in the Roman Martyrology on the 28th of February. St. Lupicinus survived him almost twenty years, and is honored in the Roman Martyrology on the 21st of March. He was succeeded in the abbacy of Condate by Minaucius, who, in 480, chose St. Eugendus his coadjutor. See the lives of the two brothers, SS. Romanus and Lupicinus, and that of St. Eugendus or Oyend, compile a by a monk of Condate of the same age; St. Gregory of Tours, {in} {485} de Vitis Patr. c. 1. Mabill. Annal. Ben. l. 1, ad an. 510, t. 1, p. 23. Tillemont, t. 16, p. 142. Bulteau, l. 1.

FEBRUARY XXIX.

ST. OSWALD,

BISHOP OF WORCESTER AND ARCHBISHOP OF YORK.

From his life written by Eadmer; also from Florence of Worcester, William of Malmesbury, and, above all, the elegant and accurate author of the history of Ramsey, published by the learned Mr. Gale, p. 385. The life of this saint, written by Fulcard, abbot of Thorney, in 1068, Wharton thinks not extant. Mabillon doubts whether it is not that which we have in Capgrave and Surius. See also Portiforium 8. Oswaldi Archiep. Eborac. Codex MS. crassus in 8vo. exarates circa annum 1064, in Bennet College, Cambridge, mentioned by Waneley, Catal. p. 110.

A.D. 992.

ST. OSWALD was nephew to St. Odo, archbishop of Canterbury, and to Oskitell, bishop first of Dorchester, afterwards of York. He was educated by St. Odo, and made dean of Winchester; but passing into France, took the monastic habit at Fleury. Being recalled to serve the church, he succeeded St. Dunstan in the see of Worcester about the year 959. He shone as a bright star in this dignity, and established a monastery of monks at Westberry, a village in his diocese. He was employed by duke Aylwin in superintending his foundation of the great monastery of Ramsey, in an island formed by marshes and the river Ouse in

Huntingdonshire, in 972. St. Oswald was made archbishop of York in 974, and he dedicated the church of Ramsey under the names of the Blessed Virgin, St. Benedict, and all holy virgins. Nothing of this rich mitred abbey remains standing except an old gate-house, and a neglected statue of the founder, Aylwin, with keys and a ragged staff in his hand to denote his office; for he was cousin to the glorious king Edgar, the valiant general of his armies, and the chief judge and magistrate of the kingdom, with the title of alderman of England, and half king, as the historian of Ramsey usually styles him.[1] {486} St. Oswald was almost always occupied in visiting his diocese, preaching without intermission and reforming abuses. He was a great encourager of learning and learned men. St. Dunstan obliged him to retain the see of Worcester with that of York. Whatever intermission his function allowed him he spent it at St. Mary's, a church and monastery of Benedictins, which he had built at Worcester, where he joined with the monks in their monastic exercises. This church from that time became the cathedral. The saint, to nourish in his heart the sentiments of humility and charity, had everywhere twelve poor persons at his table, whom he served, and also washed and kissed their feet. After having sat thirty-three years he fell sick at St. Mary's in Worcester, and having received the extreme unction and viaticum, continued in prayer, repeating often, "Glory be to the Father," &c., with which words he expired amidst his monks, on the 29th of February, 992. His body was taken up ten years after and enshrined, by Adulph his successor, and was illustrated by miracles. It was afterwards translated to York, on the 15th of October, which day was appointed his principal festival.

* * * * *

St. Oswald made quick progress in the path of perfect virtue, because he studied with the utmost earnestness to deny himself and his own will, listening attentively to that fundamental maxim of the Eternal Truth, which St. Bennet, of whose holy order he became a bright light, repeats with great energy. This holy founder declares in the close of his rule, that, He who desires to give himself up to God, must trample all earthly things under his feet, renounce every thing that is not God, and die to all earthly affections, so as to attain to a perfect disengagement and nakedness of heart, that God may fill and entirely possess it, in order to establish therein the kingdom of his grace and pure love forever. And in his prologue he cries out aloud, that he addresses himself only to him who is firmly resolved in all things to deny his own will, and to hasten with all diligence to arrive at his heavenly kingdom.

Footnotes:

1. The titles of honor among our Saxon ancestors were, Etheling, prince of the blond: chancellor, assistant to the king in giving judgments:

alderman, or ealderman, (not earldonnan, as Rapin Thoyras writes this word in his first edition,) governor or viceroy. It is derived from the word ald or old, like senator in Latin. Provinces, cities, and sometimes wapentakes, had their alderman to govern them, determine lawsuits, judge criminals, &c. That office gave place to the title of earl, which was merely Danish, and introduced by Canute. Sheriffe or she-reeve, was the deputy of the alderman, chosen by him, sat judge in some courts, and saw sentence executed; hence he was called vicecomes. Heartoghan signified, among our Saxon ancestors, generals of armies, or dukes. Hengist, in the Saxon chronicle, is heartogh; such were the dukes appointed by Constantine the Great, to command the forces in the different provinces of the Roman empire. These titles began to become hereditary with the offices or command annexed under Pepin and Charlemagne, and grew more frequent by the successors of these princes granting many hereditary fiefs to noblemen, to which they annexed titular dignities. Fiefs were an establishment of the Lombards, from whom the emperors of Germany, and the kings of France, borrowed this custom, and with it the feudal laws, of which no mention is made in the Routun code. Titles began frequently to become merely honorary about the time of Otho I. in Germany.

Reeve among the English Saxons was a steward. The bishop's reeve was a bishop's steward for secular affairs, attending in his court.

Thanes, i.e., servants, were officers of the crown whom the king recompensed with lands, sometimes to descend to their posterity, but always to be held of him with some obligation of service, homage, or acknowledgment. There were other lords of lands and vassals, who enjoyed the title of thanes, and were distinguished from the king's thanes. The ealdermen and dukes were all king's thanes, and all others who held lands of the king by knight's service in chief, and were immediately great tenants of the king's estates. These were the greater thanes, and were succeeded by the barons, which title was brought in by the Normans, and is rarely found before the Conqueror. Mass thanes were those who held lands in fee of the church. Middle thanes were such as held very small estates of the king, or parcels of lands of the king's greater thanes. They were called by the Normans vavassors, and their lands vavassories. They who held lands of these, were thanes of the lowest class, and did not rank as gentlemen. All thanes disposed of the lands which they held (and which were called Blockland) to their heirs, but with the obligations due to those of whom they were held. Ceorle (whence our word churl) was a countryman or artisan who was a freeman. Those ceorles who held lands in leases were called sockmen, and their land sockland, of which they could not dispose, being barely tenants. Those ceorles who acquired possession of five hides of land with a

large house, court, and bell to call together their servants, were raised to the rank of thanes of the lowest class. A hide of land was as much as one plough could till. The villains or slaves in the country were laborers, bound to the service of particular persons; were all capable of possessing money in property, consequently were not strictly slaves in the sense of the Roman law.

Witan or Wites, (i. e. wisemen,) were the magistrates and lawyers. Burghwitten signified the magistrates of cities. Some shires (or counties) are mentioned before king Alfred; and Asserius speaks of earls (or counts) of Somerset, and Devonshire, in the reign of Ethelwolp. But Alfred first divided the whole kingdom into shires, the shires into tithings, lathes, or wapentacks, the tithings into hundreds, and the hundreds into tenths. Each division had a court subordinate to those that were superior, the highest in each shire being the shire-gemot, or folck-mote, which was held twice a year, and in which the bishop or his deputy, and the ealderman, or his viceregent, the sheriff, presided. See Seldon on the Titles of Honor; Speman's Glossary, ad. noviss. Squires on the Government of the English Saxons. Dr. William Howel, in his learned General History, t. 5, p. 273, &c. N.B. The titles of earls and hersen were first given by Ifwar Widfame, king of Sweden, to two ministers of state in 824; on which see many remarks of Olof Delin, in his excellent new history of Sweden, c. 5, t. {}, p. {}34.

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Only Complete and Unabridged Edition with nearly 100 pages of Chronological and General Index, Alphabetical and Centenary Table, etc.

THE
LIVES
THE FATHERS, MARTYRS,
AND OTHER
PRINCIPAL SAINTS;
COMPILED FROM
ORIGINAL MONUMENTS, AND OTHER AUTHENTIC RECORDS;
ILLUSTRATED WITH THE
REMARKS OF JUDICIOUS MODERN CRITICS AND HISTORIANS
BY THE REV. ALBAN BUTLER

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

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MARCH I.

SAINT DAVID, ARCHBISHOP,

PATRON OF WALES.

See his life by Giraldus Cambrensis, in Wharton's *Anglia Sacra*, t. 2;
also Doctor Brown Willis, and Wilkins, *Conc. Britain. & Hibern.* t. 1.

About the year 544.

ST. DAVID, in Welsh Dewid, was son of Xantus, prince of Ceretice, now Cardiganshire. He was brought up in the service of God, and, being ordained priest, retired into the Isle of Wight, and embraced an ascetic life, under the direction of Paulinus, a learned and holy man, who had been a disciple of St. Germanus of Auxerre. He is said by the sign of the cross to have restored sight to his master, which he had lost by old age, and excessive weeping in prayer. He studied a long time to prepare himself for the functions of the holy ministry. At length, coming out of

his solitude, like the Baptist out of the desert, he preached the word of eternal life to the Britons. He built a chapel at Glastenbury, a place which had been consecrated to the divine worship by the first apostles of this island. He founded twelve monasteries, the principal of which was in the vale of Ross,[1] near Menevia, where he formed many great pastors and eminent servants of God. By his rule he obliged all his monks to assiduous manual labor in the spirit of penance: he allowed them the use of no cattle to ease them at their work in tilling the ground. They were never suffered to speak but on occasions of absolute necessity, and they never ceased to pray, at least mentally, during their labor. They returned late in the day to the monastery, to read, write, and pray. Their food was only bread and vegetables, with a little salt, and they never drank any thing better than a little milk mingled with water. After their repast they spent three hours in prayer and adoration; then took a little rest, rose at cock-crowing, and continued in prayer till they went out to work. Their habit was of the skins of beasts. When any one petitioned to be admitted, he waited ten days at the door, during which time he was tried by harsh words, repeated refusals, and painful labors, that he might learn to die to himself. When he was admitted, he left all his worldly substance behind him, for the monastery never received any thing on the score of admission. All the monks discovered their most secret thoughts and temptations to their abbot.

The Pelagian heresy springing forth a second time in Britain, the bishops, in order to suppress it, held a synod at Brevy, in Cardiganshire, in 512, or rather in 519.[2] St. David, being invited to it, went thither, and in that venerable assembly confuted and silenced the infernal monster by his eloquence, {492} learning, and miracles. On the spot where this council was held, a church was afterwards built called Llan-Devi Brevi, or the church of St. David near the river Brevi. At the close of the synod, St. Dubritius, the archbishop of Caerleon, resigned his see to St. David, whose tears and opposition were only to be overcome by the absolute command of the synod, which however allowed him, at his request, the liberty to transfer his see from Caerleon, then a populous city, to Menevia, now called St. David's, a retired place, formed by nature for solitude, being, as it were, almost cut off from the rest of the island, though now an intercourse is opened to it from Milford-Haven. Soon after the former synod, another was assembled by St. David at a place called Victoria, in which the acts of the first were confirmed, and several canons added relating to discipline which were afterwards confirmed by the authority of the Roman church; and these two synods were, as it were, the rule and standard of the British churches. As for St. David, Giraldus adds, that he was the great ornament and pattern of his age. He spoke with great force and energy, but his example was more powerful than his eloquence; and he has in all

succeeding ages been the glory of the British church. He continued in his last see many years; and having founded several monasteries, and been the spiritual father of many saints, both British and Irish, died about the year 544, in a very advanced age. St. Kentigern saw his soul borne up by angels into heaven. He was buried in his church of St. Andrew, which hath since taken his name, with the town and the whole diocese. Near the church stand several chapels, formerly resorted to with great devotion: the principal is that of St. Nun, mother of St. David, near which is a beautiful well still frequented by pilgrims. Another chapel is sacred to St. Lily, surnamed Gwas-Dewy, that is, St. David's man; for he was his beloved disciple and companion in his retirement. He is honored there on the 3d, and St. Nun, who lived and died the spiritual mother of many religious women, on the 2d of March. The three first days of March were formerly holidays in South Wales in honor of these three saints; at present only the first is kept a festival throughout all Wales. John of Glastenbury[3] informs us, that in the reign of king Edgar, in the year of Christ 962, the relics of St. David were translated with great solemnity from the vale of Ross to Glastenbury, together with a portion of the relics of St. Stephen the Protomartyr.

* * * * *

By singing assiduously the divine praises with pure and holy hearts, dead to the world and all inordinate passions, monks are styled angels of the earth. The divine praise is the primary act of the love of God; for a soul enamored of his adorable goodness and perfections, summons up all her powers to express the complacency she takes in his infinite greatness and bliss, and sounds forth his praises with all her strength. In this entertainment she feels an insatiable delight and sweetness, and with longing desires aspires after that bliss in which she will love and praise without intermission or impediment. By each act of divine praise, the fervor of charity and its habit, and with it every spiritual good and every rich treasure, is increased in her: moreover, God in return heaps upon her the choicest blessings of his grace. Therefore, though the acts of divine praise seem directly to be no more than a tribute or homage of our affections, which we tender to God, the highest advantages accrue from these exercises to our souls. St. Stephen of Grandmont was once asked by a disciple, why we are so frequently exhorted in the scriptures to bless and praise God, who, being infinite, can receive no increase from our homages. {493} To which the saint replied: "A man who blesses and praises God receives from thence the highest advantage imaginable; for God, in return, bestows on him all his blessings, and for every word that he repeats in these acts, says: 'For the praises and blessings which you offer me, I bestow my blessings on you; what you present to me returns to yourself with an increase which becomes my

liberality and greatness.' It is the divine grace," goes on this holy doctor, "which first excites a man to praise God, and he only returns to God his own gift: yet by his continually blessing God, the Lord pours forth his divine blessings upon him, which are so many new increases of charity in his soul."

Footnotes:

1. This denomination was given to the valley from the territory where it was situated, which was called Ross. Frequent mention is made of this monastery in the acts of several Irish saints, under the name of Rosnat or Rosnant.
2. See Wilkins, Conc. t. 1.
3. Maximes de S. Etienne de Grandmort, ch. 105, p. 228. Item {} Sententiarum S. Stephani Grand. c. {}05, p. 103.

ST. SWIDBERT, OR SWIBERT, THE ANCIENT, B.C.

He was an English monk, educated near the borders of Scotland, and lived some time under the direction of the holy priest and monk, St. Egbert, whom he accompanied into Ireland. St. Egbert was hindered himself from passing into Lower Germany, according to his zealous desire, to preach the gospel to the infidels: and Wigbert, who first went into Friesland upon that errand, was thwarted in all his undertakings by Radbod, prince of that country, and returned home without success. St. Egbert, burning with an insatiable zeal for the conversion of those souls, which he ceased not with many tears to commend to God, stirred up others to undertake that mission. St. Swidbert was one of the twelve missionaries, who, having St. Willibrord at their head, sailed into Friesland, in 690, according to the direction of St. Egbert. They landed at the mouth of the Rhine, as Alcuin assures us, and travelled as high as Utrecht, where they began to announce to the people the great truths of eternal life. Pepin of Herstal, mayor of the French palace, had conquered part of Friesland, eighteen months before, and compelled Radbod, who remained sovereign in the northern part, to pay an annual tribute. The former was a great protector and benefactor to these missionaries, nor did the latter oppose their preaching. St. Swidbert labored chiefly in Hither Friesland, which comprised the southern part of Holland, the northern part of Brabant, and the countries of Gueldres and Cleves: for in the middle age, Friesland was extended from the mouths of the Meuse and the Rhine, as far as Denmark and ancient Saxony. An incredible number of souls was drawn out of the sink of idolatry, and the most shameful vices, by the zeal of St. Swidbert. St. Willibrord was ordained archbishop of Utrecht by pope Sergius I., at Rome, in 696. St. Swidbert was pressed by his numerous flock of converts, and by his fellow-laborers, to receive the episcopal consecration: for this purpose he returned to England soon after the year 697, where he was consecrated

regional bishop to preach the gospel to infidels, without being attached to any see, by Wilfrid, bishop of York, who happened to be then banished from his own see, and employed in preaching the faith in Mercia. Either the see of Canterbury was still vacant after the death of St. Theodorus, or Brithwald, his successor, was otherwise hindered from performing that ceremony, and St. Swibert had probably been formerly known personally to St. Wilfrid, being both from the same kingdom of Northumberland. Our saint invested with that sacred character, returned to his flock, and settled the churches which he had founded in good order: then leaving them to the care of St. Willibrord and his ten companions, he penetrated further into {494} the country, and converted to the faith a considerable part of the Boructuarians, who inhabited the countries now called the duchy of Berg, and the county of La Marck. His apostolic labors were obstructed by an invasion of the Saxons, who, after horrible devastations, made themselves masters of the whole country of the Boructuarians. St. Swibert, being at length desirous to prepare himself for his last hour, in retirement, by fervent works of penance, received of Pepin of Herstal the gift of a small island, formed by different channels of the Rhine, and another river, called Keiserswerdt, that is, island of the emperor; werdt, in the language of that country, signifying an island. Here the saint built a great monastery, which flourished for many ages, till it was converted into a collegiate church of secular canons. A town, which was formed round this monastery, bore long the name of St. Swibert's Isle, but is now called by the old name, Keiserswerdt, and is fortified: it is situated on the Rhine, six miles below Dusseldorp: a channel of the Rhine having changed its course, the place is no longer an island. St. Swibert here died in peace, on the 1st of March, in 713. His feast was kept with great solemnity in Holland and other parts where he had preached. Henschenius has given us a panegyric on him, preached on this day by Radbod, bishop of Utrecht, who died in 917. His relics were found in 1626 at Keiserswerdt, in a silver shrine, together with those of St. Willeic, likewise an Englishman, his successor in the government of this abbey; and are still venerated in the same place, except some small portions given to other churches by the archbishop of Cologne.[1] See Bede, Hist. l. 5, c. 10, 12, and the historical collection of Henschenius, l. Mart. p. 84; Fleury, l. 40; Batavia Sacra; and the Roman Martyrology, in which his name occurs on this day. His successor, St. Willeic, is commemorated on the 2d of March, by Wilson, in his English Martyrology, in the first edition, an. 1608, (though omitted in the second edition, an. 1628,) and is mentioned among the English saints, by F. Edward Maihew, *Trophaea Congregationis Anglicanae Bened. Rhemis*, 1625; and F. Jerom Porter, in his *Flores Sanctorum Angliæ, Scotiæ, et Hiberniæ. Duaci*, 1632.

Footnotes:

1. The acts of St. Swibert, under the name of Marcellinus, pretended

to be St. Marchelm, a disciple or colleague of the saint, extant in Surius, are a notorious piece of forgery of the fifteenth century. We must not, with these false acts and many others, confound St. Swibert of Keiserswerdt with a younger saint of the same name, also an Englishman, first bishop of Verden or Ferden, in Westphaly, in 807, in the reign of Charlemagne; whose body was taken up at Verden, together with those of seven bishops his successors, in 1630. St. Swibert the younger is mentioned in some Martyrologies on the 30th of April, though many moderns have confounded him with our saint. Another holy man, called Swibert, forty years younger than our saint, whom some have also mistaken for the same with him, is mentioned by Bede, (l. 4, c. 32) and was abbot of a monastery in Cumberland, upon the river Decors, which does not appear to have been standing since the Conquest. See Leland, Collect. t. 2, p. 152, and Camden's Britannia; by Gibson, col. 831. Tanner's Notitia Mon. p. 73.

ST. ALBINUS, BISHOP OF ANGERS, C.

HE was of an ancient and noble family in Brittany,[1] and from his childhood was fervent in every exercise of piety. He ardently sighed after the happiness which a devout soul finds in being perfectly disengaged from all earthly things. Having embraced the monastic state at Cincillac, called afterwards Tintillant, a place somewhere near Angers, he shone a perfect model of virtue, especially of prayer, watching, universal mortification of the senses, and obedience, living as if in all things he had been without any will of his own, and his soul seemed so perfectly governed by the Spirit of Christ as to live only for him. At the age of thirty-five years, he was chosen {495} abbot, in 504, and twenty-five years afterwards, bishop of Angers. He everywhere restored discipline, being inflamed with a holy zeal for the honor of God. His dignity seemed to make no alteration either in his mortifications, or in the constant recollection of his soul. Honored by all the world, even by kings, he was never affected with vanity. Powerful in works and miracles, he looked upon himself as the most unworthy and most unprofitable among the servants of God, and had no other ambition than to appear such in the eyes of others, as he was in those of his own humility. By his courage in maintaining the law of God and the canons of the church, he showed that true greatness of soul is founded in the most sincere humility. In the third council of Orleans, in 538, he procured the thirtieth canon of the council of Epaoue to be revived, by which those are declared excommunicated who presume to contract incestuous marriages in the first or second degree of consanguinity or affinity. He died on the 1st of March, in 549. His relics were taken up and enshrined by St. Germanus of Paris, and a council of bishops, with Eutropius, the saint's successor, at Angers, in

556; and the most considerable part still remains in the church of the famous abbey of St. Albinus at Angers, built upon the spot where he was buried, by king Childebert, a little before his relics were enshrined. Many churches in France, and several monasteries and villages, bear his name. He was honored by many miracles, both in his life-time and after his death. Several are related in his life written by Fortunatus, bishop of Poitiers, who came to Angers to celebrate his festival seven years after his decease; also by St. Gregory of Tours, (l. de Glor. Confess. c. 96.) See the Notes of Henschenius on his life.

Footnotes:

1. It is proved by Leland in his Itinerary, published by Hearne, (t. 3, p. 4,) that the ancestors of St. Albinus of Angers came from Great Britain, and that two branches of his family flourished long after, one in Cornwall, the other in Somersetshire.

ST. MONAN, IN SCOTLAND, M.

ST. ADRIAN, bishop of St. Andrews, trained up this holy man from his childhood, and when he had ordained him priest, and long employed him in the service of his own church, sent him to preach the gospel in the isle of May, lying to the bay of Forth. The saint exterminated superstition and many other crimes and abuses, and having settled the churches of that island in good order, passed into the county of Fife, and was there martyred; being slain with above 6000 other Christians, by an army of infidels who ravaged that country in 874. His relics were held in great veneration at Innerny, in Fifeshire, the place of his martyrdom, and were famous for miracles. King David II. having himself experienced the effect of his powerful intercession with God, rebuilt his church at Innerny of stone, to a stately manner, and founded a college of canons to serve it. See King's calendar, and the manuscript life of this martyr in the Scottish college at Paris and the Breviary of Aberdeen.

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MARCH II.

MARTYRS UNDER THE LOMBARDS.

From St. Gregory, Dial. l. 3, c. 26, 27. t. 2, p. 337.

SIXTH AGE.

THE Lombards, a barbarous idolatrous nation which swarmed out of Scandinavia and Pomerania, settled first in the counties now called

Austria and Bavaria; and a few years after, about the middle of the sixth century, broke into the north of Italy. In their ravages about the year 597, they attempted to compel forty husbandmen, whom they had made captives, to eat meats which had been offered to idols. The faithful servants of Christ constantly refusing to comply, were all massacred. Such meats might, in some circumstances, have been eaten without sin, but not when this was exacted out of a motive of superstition. The same barbarians endeavored to oblige another company of captives to adore the head of a goat, which was their favorite idol, and about which they walked, singing, and bending their knees before it; but the Christians chose rather to die than purchase their lives by offending God. They are said to have been about four hundred in number. St. Gregory the Great mentions, that these poor countrymen had prepared themselves for the glorious crown of martyrdom, by lives employed in the exercises of devotion and voluntary penance, and by patience in bearing afflictions; also, that they had the heroic courage to suffer joyfully the most cruel torments and death, rather than offend God by sin, because his love reigned in their hearts. "True love," says St. Peter Chrysologus,[1] "makes a soul courageous and undaunted; it even finds nothing hard, nothing bitter, nothing grievous; it braves dangers, smiles at death, conquers all things." If we ask our own hearts, if we examine our lives by this test, whether we have yet begun to love God, we shall have reason to be confounded, and to tremble at our remissness and sloth. We suffer much for the world, and we count labor light, that we may attain to the gratification of our avarice, ambition, or other passion in its service, yet we have not fervor to undertake any thing to save our souls, or to crucify our passions. Here penance, watchfulness over ourselves, or the least restraint, seems intolerable. Let us begin sincerely to study to die to ourselves, to disengage our hearts from all inordinate love of creatures, to raise ourselves above the slavery of the senses, above the appetites of the flesh and all temporal interest; and in order to excite ourselves to love God with fervor, let us seriously consider what God, infinite in goodness and in all perfections, and whose love for us is eternal and immense, deserves at our hands; what the joys of heaven are, how much we ought to do for such a bliss, and what Christ has done to purchase it for us, and to testify the excess of his love; also what the martyrs have suffered for his sake, and to attain to the happiness of reigning eternally with him. Let us animate ourselves with their fervor: "Let us love Christ as they did," said St. Jerom to the virgin Eustochium, "and every thing that now appears difficult, will become easy to us." To find this {497} hidden treasure of divine love we must seek it earnestly; we must sell all things, that is, renounce in spirit all earthly objects; we must dig a deep foundation of sincere humility in the very centre of our nothingness, and must without ceasing beg this most precious of all gifts, crying out to God in the vehement desire of our hearts. Lord,

when shall I love thee!

Footnotes:

1. St. Peter Chrysol. Serm. 4.

ST. CEADA OR CHAD, B.C.

HE was brother to St. Cedd, bishop of London, and the two holy priests Celin and Cymbel, and had his education in the monastery of Lindisfarne, under St. Aidan. For his greater improvement in sacred letters and divine contemplation he passed into Ireland, and spent a considerable time in the company of St. Egbert, till he was called back by his brother St. Cedd to assist him in settling the monastery of Lestingay, which he had founded in the mountains of the Deiri, that is, the Woulds of Yorkshire. St. Cedd being made bishop of London, or of the East Saxons, left to him the entire government of this house. Oswi having yielded up Bernicia, or the northern part of his kingdom, to his son Alcfrid, this prince sent St. Wilfrid into France, that he might be consecrated to the bishopric of the Northumbrian kingdom, or of York; but he stayed so long abroad that Oswi himself nominated St. Chad to that dignity, who was ordained by Wini, bishop of Winchester, assisted by two British prelates, in 666. Bede assures us that he zealously devoted himself to all the laborious functions of his charge, visiting his diocese on foot, preaching the gospel, and seeking out the poorest and most abandoned persons to instruct and comfort, in the meanest cottages, and in the fields. When St. Theodorus, archbishop of Canterbury, arrived in England, in his general visitation of all the English churches, he adjudged the see of York to St. Wilfrid. St. Chad made him this answer: "If you judge that I have not duly received the episcopal ordination, I willingly resign this charge, having never thought myself worthy of it: but which, however unworthy, I submitted to undertake in obedience." The archbishop was charmed with his candor and humility, would not admit his abdication, but supplied certain rites which he judged defective in his ordination: and St. Chad, leaving the see of York, retired to his monastery of Lestingay, but was not suffered to bury himself long in that solitude. Jaruman, bishop of the Mercians, dying, St. Chad was called upon to take upon him the charge of that most extensive diocese.[1] He was the fifth bishop of the Mercians, and first fixed that see at Litchfield, so called from a great number of martyrs slain and buried there under Maximianus Herculeus; the name signifying the field of carcasses. Hence this city bears for its arms a landscape, covered with the bodies of martyrs. St. Theodorus considering St. Chad's old age, and the great extent of his diocese, absolutely forbade him to make his visitations on foot, as he used to do at York. When the laborious duties of his charge allowed him to retire, he enjoyed God in solitude with seven or eight monks, whom he had settled in a place near

his cathedral. Here he gained new strength and fresh graces for the discharge of his functions; he was so strongly affected with the fear of the divine judgments, that as often as it thundered he went to the church and prayed prostrate all the time the storm continued, in remembrance of the dreadful day in which Christ will come to judge the world. By the bounty of king Wulfere, he founded a monastery at a place called Barrow, in the province {498} of Lindsay, (in the northern part of Lincolnshire,) where the footsteps of the regular life begun by him remained to the time of Bede. Carte conjectures that the foundation of the great monastery of Bardney, in the same province, was begun by him. St. Chad governed his diocese of Litchfield, two years and a half, and died in the great pestilence on the 2d of March, in 673. Bede gives the following relation of his passage. "Among the eight monks whom he kept with him at Litchfield, was one Owini, who came with queen Ethelred, commonly called St. Audry, from the province of the East Angles, and was her major-domo, and the first officer of her court, till quitting the world, clad in a mean garment, and carrying an axe and a hatchet in his hand, he went to the monastery of Lestingay, signifying that he came to work, and not to be idle; which he made good by his behavior in the monastic state. This monk declared, that he one day heard a joyful melody of some persons sweetly singing, which descended from heaven into the bishop's oratory, filled the same for about half an hour, then mounted again to heaven. After this, the bishop opening his window, and seeing him at his work, bade him call the other seven brethren. When the eight monks were entered his oratory, he exhorted them to preserve peace and religiously observe the rules of regular discipline; adding, that the amiable guest who was wont to visit their brethren, had vouchsafed to come to him that day, and to call him out of this world. Wherefore he earnestly recommended his passage to their prayers, and pressed them to prepare for their own, the hour of which is uncertain, by watching, prayer, and good works." The bishop fell presently into a languishing distemper, which daily increased, till, on the seventh day, having received the body and blood of our Lord, he departed to bliss, to which he was invited by the happy soul of his brother St. Cedd, and a company of angels with heavenly music. He was buried in the church of St. Mary, in Litchfield; but his body was soon after removed to that of St. Peter, in both places honored by miraculous cures, as Bede mentions. His relics were afterwards translated into the great church which was built in 1148, under the invocation of the B. Virgin and St. Chad, which is now the cathedral, and they remained there till the change of religion. See Bede, l. 3, c. 28, l. 4, c. 2 and 3.

Footnotes:

1. The first bishop of the Mercians was Diuma, a Scot; the second, Keollach, of the same nation: the third, Trumhere, who had been abbot of Gethling in the kingdom of the Northumbrians: the fourth

Jaruruan.

ST. SIMPLICIUS, POPE, C.

HE was the ornament of the Roman clergy under SS. Leo and Hilarius, and succeeded the latter in the pontificate in 497. He was raised by God to comfort and support his church amidst the greatest storms. All the provinces of the Western empire, out of Italy, were fallen into the hands of barbarians, infected for the greatest part with idolatry or Arianism. The ten last emperors, during twenty years, were rather shadows of power than sovereigns, and in the eighth year of the pontificate of Simplicius, Rome itself fell a prey to foreigners. Salvian, a learned priest of Marseilles in 440, wrote an elegant book On Divine Providence, in which he shows that these calamities were a just chastisement of the sins of the Christians; saying, that if the Goths were perfidious, and the Saxons cruel, they were however both remarkable for their chastity; as the Franks were for humanity, though addicted to lying: and that though these barbarians were impious, they had not so perfect a knowledge of sin, nor consequently were so criminal as those whom God chastised by them. The disorders of the Roman state paved the way for this revolution. Excessive taxes were levied in the most arbitrary ways. The governors oppressed the people at discretion, and many were obliged to take shelter among the barbarians: for the Bagaude, {499} Franks, Huns, Vandals, and Goths raised no taxes upon their subjects: on which account nations once conquered by them were afraid of falling again under the Roman yoke, preferring what was called slavery, to the empty name of liberty. Italy, by oppressions and the ravages of barbarians, was left almost a desert without inhabitants; and the imperial armies consisted chiefly of barbarians, hired under the name of auxiliaries, as the Suevi, Alans, Heruli, Goths, and others. Those soon saw their masters were in their power. The Heruli demanded one third of the lands of Italy, and, upon refusal, chose for their leader Odoacer, one of the lowest extraction, but a tall, resolute, and intrepid man, then an officer in the guards, and an Arian heretic, who was proclaimed king at Rome in 476. He put to death Orestes, who was regent of the empire for his son Augustulus, whom the senate had advanced to the imperial throne. The young prince had only reigned eight months, and his great beauty is the only thing mentioned of him. Odoacer spared his life, and appointed him a salary of six thousand pounds of gold, and permitted him to live at full liberty near Naples. Pope Simplicius was wholly taken up in comforting and relieving the afflicted, and in sowing the seeds of the Catholic faith among the barbarians. The East gave his zeal no less employment and concern. Zeno, son and successor to Leo the Thracian, favored the Eutychians. Basiliscus his admiral, who, on expelling him, usurped the imperial throne in 476, and held it two years, was a most furious stickler for that heresy. Zeno was no

Catholic, though not a staunch Eutychian: and having recovered the empire, published, in 482, his famous decree of union, called the Henoticon, which explained the faith ambiguously, neither admitting nor condemning the council of Chalcedon. Peter Cnapeus, (that is, the Dyer,) a violent Eutychian, was made by the heretics patriarch of Antioch; and Peter Mongus, one of the most profligate of men, that of Alexandria. This latter published the Henoticon, but expressly refused to anathematize the council of Chalcedon; on which account the rigid Eutychians separated themselves from his communion, and were called Acephali, or, without a head. Acacias, the patriarch of Constantinople, received the sentence of St. Simplicius against Cnapeus, but supported Mongus against him and the Catholic church, promoted the Henoticon, and was a notorious changeling, double-dealer, and artful hypocrite, who often made religion serve his own private ends. St. Simplicius at length discovered his artifices, and redoubled his zeal to maintain the holy faith which he saw betrayed on every side, while the patriarchal sees of Alexandria and Antioch were occupied by furious wolves, and there was not one Catholic king in the whole world. The emperor measured every thing by his passions and human views. St. Simplicius having sat fifteen years, eleven months, and six days, went to receive the reward of his labors, in 483. He was buried in St. Peter's on the 2d of March. See his letters: also the historians Evagrius, Theophanes, Liberatus, and amongst the moderns, Baronius, Henschenius, Ceillier, t. 15, p. 123.

ST. MARNAN, B.C.

To his holy prayers Aidan, king of the Scots, ascribed a wonderful victory which he gained over Ethelfrid, the pagan king of the Northumbrian English; and by his councils Eugenius IV., who succeeded his father Aidan in the kingdom soon after this battle, treated all the prisoners with the utmost humanity and generosity, by which they were gained to the Christian faith. The Northumbrian princes, Oswald and Oswi, were instructed in our holy religion, and grounded in its spirit by St. Marnan, {500} who died in Annandale in the year 620. His head was kept with singular devotion at Moravia, and was carried in processions attended by the whole clan of the Innis's, which from the earliest times was much devoted to this saint. See the Breviary of Aberdeen, Buchanan, l. 5, in Aidano et Eugenio Regibus, and MS. Memoirs in the Scottish college at Paris. St. Marnan is titular saint of the church of Aberkerdure upon the river Duvern, formerly much frequented out of devotion to his relics kept there.

ST. CHARLES THE GOOD, EARL OF FLANDERS, M.

HE was the son of St. Canutus, king of Denmark, and of Alice of Flanders, who, after the death of his father, carried him, then an

infant, into Flanders, in 1086. His cousin-german Baldwin the Seventh, earl of Flanders, dying without issue in 1119, left him his heir by will, on account of his extraordinary valor and merit. The young earl was a perfect model of all virtues, especially devotion, charity, and humility. Among his friends and courtiers, he loved those best who admonished him of his faults the most freely. He frequently exhausted his treasury on the poor, and often gave the clothes off his back to be sold for their relief. He served them with his own hands, and distributed clothes and bread to them in all places where he came. It was observed that in Ipres he gave away, in one day, no less than seven thousand eight hundred loaves. He took care for their sake to keep the price of corn and provisions always low, and he made wholesome laws to protect them from the oppressions of the great. This exasperated Bertulf, who had tyrannically usurped the provostship of St. Donatian's in Bruges, to which dignity was annexed the chancellorship of Flanders, and his wicked relations, the great oppressors of their country. In this horrible conspiracy they were joined by Erembald, castellan or chief magistrate of the territory of Bruges, with his five sons, provoked against their sovereign because he had repressed their unjust violences against the noble family De Straten. The holy earl went every morning barefoot to perform his devotions early before the altar of the Blessed Virgin in St. Donatian's church. Going thither one day, he was informed of a conspiracy, but answered; "We are always surrounded by dangers, but we belong to God. If it be his will, can we die in a better cause than that of justice and truth?" While he was reciting the penitential psalms before the altar, the conspirators rushing in, his head was cloven by Fromold Borchard, nephew to Bertulf, in 1124. He was buried in St. Christopher's church at Bruges, not in that of St. Donatian, as Pantoppidan proves. Borchard was broke alive on the wheel, and Bertulf was hung on a rack at Ipres, and exposed on it to be torn by furious dogs, and at length was stoned to death by beggars while he remained on that engine. St. Charles's shrine was placed by an order of Charles Philip Rodoan, fourth bishop of Bruges, in 1606, in the chapel of the blessed Virgin, and ever since the year 1610 a high mass in honor of the Trinity is sung on his festival. See the life of this good earl by Walter, archdeacon of Terouenne, and more fully by Gualbert, syndic of Bruges, and by Ælnoth a monk of Canterbury and Danish missionary at that time. See also Molanus and Miræus in their martyrologies; Henschenius, p. 158; Robertus de Monte a Append, ad. Chronicon Sigeberti ad an. 1127; Jac. Maierus, Annal. Flandriæ, l. 4, pp. 45, 46. Likewise Ericus Pantoppidanus in his Gesta Danorum extra Daniam. Hafniæ, 1740 t. 2, sec. 1, c. 5, sec. 32, p. 398.

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ST. JOAVAN, OR JOEVIN, B.C.

This saint was a fervent disciple of St. Paul of Leon, in Great Britain, his own country, accompanied him into Armorica, led an anchoretical life near him in the country of Ack, and afterwards in the isle of Baz. That great saint chose him coadjutor in his bishopric, when he retired a little before his death. St. Joavan survived him only one year. He is titular saint of two parish churches in the diocese of St. Paul of Leon, &c. See Lobineau, *Vies des Saints de la Bretagne*, p. 71, from the breviary and tradition of that church, though the life of St. Jovian, copied by Albert the Great. &c., deserves no regard.

MARCH III.

ST. CUNEGUNDES, EMPRESS.

From her life written by a canon of Bamberg, about the year 1152: also the Dissertation of Henschenius, p. 267.

A.D. 1040.

ST. CUNEGUNDES was the daughter of Sigefride, the first count of Luxemburgh, and Hadeswige his pious wife. They instilled into her from her cradle the most tender sentiments of piety, and married her to St. Henry, duke of Bavaria, who, upon the death of the emperor Otho III., was chosen king of the Romans, and crowned at Mentz on the 6th of June, 1002. She was crowned at Paderborn on St. Laurence's day, on which occasion she made great presents to the churches of that city. In the year 1014 she went with her husband to Rome, and received the imperial crown with him from the hands of Pope Benedict VIII. She had, by St. Henry's consent before her marriage, made a vow of virginity. Calumniators afterwards accused her to him of freedoms with other men. The holy empress, to remove the scandal of such a slander, trusting in God the protector of innocence, in proof of hers, walked over red-hot ploughshares without being hurt. The emperor condemned his too scrupulous fears and credulity, and made her ample amends. They lived from that time in the strictest union of hearts conspiring to promote in every thing God's honor, and the advancement of piety.

Going once to make a retreat in Hesse, she fell dangerously ill, and made a vow to found a monastery, if she recovered, in a place then called Capungen, now Kaffungen, near Cassel, in the diocese of Paderborn, which she executed in a stately manner, and gave it to nuns of the Order of St. Benedict. Before it was finished St. Henry died, in 1024. She earnestly recommended his soul to the prayers of others, especially to her dear nuns, and expressed her longing desire of joining them. She had already exhausted her treasures and her patrimony in

founding bishoprics and monasteries, and in relieving the poor. Whatever was rich or magnificent she thought better suited churches than her palace. She had therefore little now left to give. {502} But still thirsting to embrace perfect evangelical poverty, and to renounce all to serve God without obstacle, on the anniversary day of her husband's death, 1025, she assembled a great number of prelates to the dedication of her church of Kaffungen; and after the gospel was sung at mass, offered on the altar a piece of the true cross, and then put off her imperial robes, and clothed herself with a poor habit: her hair was cut off, and the bishop put on her a veil, and a ring as the pledge of her fidelity to her heavenly spouse. After she was consecrated to God in religion, she seemed entirely to forget that she had been empress, and behaved as the last in the house, being persuaded that she was so before God. She feared nothing more than what ever could bring to her mind the remembrance of her former dignity. She prayed and read much, worked with her hands, abhorred the least appearance of worldly nicety, and took a singular pleasure in visiting and comforting the sick. Thus she passed the fifteen last years of her life, never suffering the least preference to be given her above anyone in the community. Her mortifications at length reduced her to a very weak condition, and brought on her last sickness. Her monastery and the whole city of Cassel were grievously afflicted at the thought of their approaching loss; she alone appeared without concern, lying on a coarse hair-cloth, ready to give up the ghost, while the prayers of the agonizing were read by her side. Perceiving they were preparing a cloth fringed with gold to cover her corpse after her death, she changed color and ordered it to be taken away; nor could she be at rest till she was promised she should be buried as a poor religious in her habit. She died on the 3d of March, 1040. Her body was carried to Bamberg, and buried near that of her husband. The greatest part of her relics still remains in the same church. She was solemnly canonized by Innocent III. in 1200. The author of her life relates many miracles wrought at the tomb, or by the intercession of this holy virgin and widow.

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Few arrive at any degree of perfection amongst those who aspire after virtue, because many behave as if they placed it barely in multiplying exercises of piety and good works. This costs little to self-love, which it rather feeds by entertaining a secret vanity, or self-complacency, in those who are not very careful in watching over their hearts. It is a common thing to see persons who have passed forty or fifty years in the constant practice of penance and all religious exercises, and the use of the most holy sacraments, still subject to habitual imperfections, and venial disorders, incompatible with a state of sanctity or perfection. They give marks of sudden resentment, if they happen to be rebuked or

despised: are greedy of the esteem of others, take a secret satisfaction in applause, love too much their own ease and conveniences, and seek those things which flatter self-love. How much are these souls their own enemies by not giving themselves to God without reserve, and taking a firm resolution to labor diligently in watching over themselves, and cutting off all irregular attachments, and purifying their hearts! The neglect of this fosters many habitual little disorders and venial sins, which incredibly obstruct the work of our sanctification, and the advancement of the kingdom of divine grace in our souls. These little enemies wilfully caressed, weaken our good desires, defile even our spiritual actions with a thousand imperfections, and stop the abundant effusion with which the Holy Ghost is infinitely desirous to communicate himself to our souls, and to fill them with his light, grace, peace, and holy joy. The saints, by the victory over themselves, and by making it their principal study to live in the most perfect disengagement and purity of heart, offered to God, even in their smallest actions, pure and full sacrifices of love, praise, and obedience. If we desire to cultivate this purity of heart, we {503} must carefully endeavor to discover the imperfections and disorders of their souls, especially such as are habitual, and strenuously labor to root them out. Secondly, we must keep our senses under a strict guard, and accustom them to restraint by frequent denials. Thirdly, we must live as much as may be in a habit of recollection, and the practice of the divine presence, and, after any dissipating affairs, return eagerly to close retirement for some short time. Fourthly, we must, with perfect simplicity, lay open our whole interior to our spiritual director, and be most solicitous to do this, with particular candor and courage, in things in which we are tempted to use any kind of duplicity or dissimulation. Lastly, we must propose to ourselves, in all our thoughts and actions, the most perfect accomplishment of the will of God, and study to square our whole lives by this great rule, watching in all we do with particular care against motives of vanity, pride, sensuality, interest, and aversions, the great enemies to purity of intention.

SS. MARINUS AND ASTERIUS, OR ASTYRIUS, 1131.

ST. MARINUS was a person remarkable both for his wealth and family at Cæsarea in Palestine, about the year 272, and was in course to succeed to the place of a centurion, which was vacant, and about to obtain it; when another came up and said, that according to the laws Marinus could not have that post, on account of his being a Christian. Achæus, the governor of Palestine, asked Marinus if he was a Christian; who answered in the affirmative: whereupon the judge gave him three hours space to consider whether he would abide by his answer, or recall it. Theotecnus, the bishop of that city, being informed of the affair, came to him, when withdrawn from the tribunal, and taking him by the hand led him to the

church. Here, pointing to the sword which he wore, and then to a book of the gospels, asked him which of the two he made his option. Marinus, in answer to the query, without the least hesitation, stretched out his right hand, and laid hold of the sacred book. "Adhere steadfastly then to God," says the bishop, "and he will strengthen you, and you shall obtain what you have chosen. Depart in peace." Being summoned again before the judge, he professed his faith with greater resolution and alacrity than before, and was immediately led away just as he was, and beheaded. St. Asterius, or Astyrius, a Roman senator, in great favor with the emperor, and well known to all on account of his high birth and great estate, being present at the martyrdom of St. Marinus, though he was richly dressed, took away the dead body on his shoulders, and having sumptuously adorned it, gave it a decent burial. Thus far the acts in Ruinart. Rufinus adds, that he was beheaded for this action. See Eus. Hist. l. 7, c. 15, 16, 17.

SS. EMETERIUS, &c., MM.

COMMONLY CALLED MADIR, AND CHELIDONIUS

THEY were soldiers of distinguished merit in the Roman army in Spain, and suffered martyrdom at Calahorra, but it is not known in what persecution. Their courage and cheerfulness seemed to increase with their sharpest torments, and to them fires and swords seemed sweet and agreeable. Prudemius says, that the persecutors burned the acts of their martyrdom, envying us the history of so glorious a triumph. He adds, that their festival was kept in Spain with great devotion by all ranks of people; that strangers {504} came in devout pilgrimages to visit their relics, praying to these patrons of the world; and that none poured forth their pure prayers to them who were not heard and their tears dried up: "For," says he, "they immediately hear every petition, and carry it to the ear of the eternal king." See Prudentius, de Coro, hymn 1.

ST. WINWALOE, OF WINWALOC, ABBOT.

FRAGAN or Fracan, father of this saint, was nearly related to Cathoun, one of the kings or princes of Wales, and had by his wife Gwen three sons, Guethenoc, Jacut, and Winwaloe, whom they bound themselves by vow to consecrate to God from his birth, because he was their third son. The invasions of the Saxons, and the storms which soon after overwhelmed his own country, obliged him to seek a harbor in which he might serve God in peace. Riwal had retired a little before, with many others, from Wales into Armorica, and had been there kindly received; several Britons, who had followed the tyrant Maximus, having settled in that country long before. Fragan therefore transported his whole family, about the middle

of the fifth century, and fixed his habitation at a place called from him to this day, Ploufragan, situated on the river Gouct, which ancient British and Gaulish word signifies blood. All accounts of our saint agree that his two elder brothers were born in Great Britain, but some place the birth of St. Winwaloe, and of his sister Creirvie, much younger than him, in Armorica. The pious parents brought up their children in the fear of God, but out of fondness delayed to place Winwaloe in a monastery, till he was now grown up. At length, touched by God, the father conducted him to the monastery of St. Budoc, in the isle of Laurels,[1] now called Isleverte, or Green Island, not far from the isle of Brehat. St. Budoc was an abbot in Great Britain, eminent for piety and learning, and flying from the swords of the Saxons, took refuge among his countrymen in Armorica, and in this little island assembled several monks, and opened a famous school for youth. Under his discipline Winwaloe made such progress, that the holy abbot appointed him superior over eleven monks, whom he sent to lay the foundation of a new monastery. They travelled through Domnonea, or the northern coast of Brittany, and finding a desert island near the mouth of the river Aven, now called Chateaulin, they built themselves several little huts or cells. From these holy inhabitants the name of Tibidy, that is, House of Prayers, was given to that island, which it still retains. This place is exposed to so violent winds and storms, that after three years St. Winwaloe and his community abandoned it, and built themselves a monastery on the continent, in a valley sheltered from the winds, called Landevenech, three leagues from Brest, on the opposite side of the bay. Grallo, count of Cornouailles, in which province this abbey is situated, in the diocese of Quimper-Corentin, gave the lands, and was at the expense of the foundation of this famous monastery. St. Winwaloe, from the time he left his father's house, never wore any other garments but what were made of the skins of goats, and under these a hair shirt; day and night, winter and summer, his clothing was the same. In his monastery neither wheat-bread nor wine was used, but for the holy sacrifice of the mass. No other drink was allowed to the community but water, which was sometimes boiled with a small decoction of certain wild herbs. The monks ate only coarse barley-bread, boiled herbs and roots, or barley-meal and herbs mixed, except on Saturdays and Sundays, on which {505} they were allowed cheese and shellfish, but of these the saint never tasted himself. His coarse barley-bread he always mingled with ashes, and their quantity he doubled in Lent, though even then it must have been very small, only to serve for mortification, and an emblem of penance. In Lent he took his refreshment only twice a week; his bed was composed of the rough bark of trees or of sand, with a stone for his pillow. From the relaxation in the rule of abstinence on Saturdays, it is evident that this monastic rule, which was the same in substance with that received in other British, Scottish; and Irish monasteries, was chiefly borrowed from Oriental rules, Saturday being a

fast-day according to the discipline of the Roman church. This rule was observed at Landevenech, till Louis le Débonnaire, for the sake of uniformity, caused that of St. Benedict to be introduced there in 818. This house was adopted into the congregation of St. Maur, in 1636. St. Winwaloe was sensible that the spirit of prayer is the soul of a religious state, and the comfort and support of all those who are engaged in it: as to himself, his prayer, either mental or vocal, was almost continual, and so fervent, that he seemed to forget that he lived in a mortal body. From twenty years of age, till his death he never sat in the church, but always prayed either kneeling or standing unmoved, in the same posture, with his hands lifted up to heaven, and his whole exterior bespoke the profound veneration with which he was penetrated. He died on the 3d of March, about the year 529, in a very advanced age. His body was buried in his own church, which he had built of wood, on the spot upon which the abbatial house now stands. These relics were translated into the new church when it was built, but during the ravages of the Normans they were removed to several places in France, and at length into Flanders. At present the chief portions are preserved at Saint Peter's, at Blaudinberg, at Ghent, and at Montreuil in Lower Picardy, of which he is titular patron. In Picardy, he is commonly called St. Vignevalley, and more commonly Walovay; in Brittany, Guignole, or more frequently Vennole; in other parts of France, Guingalois; in England, Winwaloe or Winwaloc. His name occurs in the English litany of the seventh age, published by Mabillon.[2] He is titular saint of St. Guingualoe, a priory at Chateau du Loir, dependent on Marmoutier at Tours, and of several churches and parishes in France. His father, St. Fragan, is titular saint of a parish in the diocese of St. Brieuc, called Plou-Fragan, of which he is said to have been lord, and of another in the diocese of Leon, called St. Frogan; also, St. Gwen his mother, of one in the same diocese called Ploe-Gwen, and of another in that of Quimper. In France she is usually called St. Blanche, the British word Gwen signifying Blanche or White. His brothers are honored in Brittany, St. Guethenoc, on the 5th of November, and St. Jacut or James, on the 8th of February and the 3d of March; the latter is patron of the abbey of St. Jagu, in the diocese of Dol. St. Balay, or Valay, chief patron of the parish of Plou-balai, in the diocese of St. Malo, and a St. Martin, are styled disciples of St. Winwaloe, and before their monastic profession were lords of Rosmeur, and Ros-madeuc. Some other disciples of our saint are placed in the calendars of several churches in Brittany, as St. Guenhael his successor, St. Idunet or Yonnet, St. Dei, &c. See the ancient life of St. Winwaloe, the first of the three given by Bollandus and Henschenius; that in Surius and Cressy not being genuine. See also Baillet and Lobineau, Lives of the Saints of Brittany, pp. 43 and 48.

Footnotes:

1. Laureaca.
2. Mabil. in Analect.

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ST. LAMALISSE, C.

HE flourished in great sanctity in the isle of Aran, on the west of Scotland, in the seventh century, and from him a neighboring small island is called to this day St. Lamalisse's Isle. See MS. memoirs in the Scottish College at Paris.

MARCH IV.

ST. CASIMIR, PRINCE OF POLAND.

From his life compiled by Zachary Ferrier, legate of Leo X., in Poland, thirty-six years after his death; and an authentic relation of his miracles, with many circumstances of his life, by Gregory Swiecicki, canon of Vilna; also the commentary of Henschenius, p. 337.

A D. 1483

ST. CASIMIR was the third among the thirteen children of Casimir III., king of Poland, and of Elizabeth of Austria, daughter to the emperor Albert II., a most virtuous woman, who died in 1505. He was born in 1458, on the 5th of October. From his childhood he was remarkably pious and devout. His preceptor was John Dugloss, called Longinus, canon of Cracow, a man of extraordinary learning and piety, who constantly refused all bishoprics, and other dignities of the church and state, which were pressed upon him. Uladislav, the eldest son, was elected king of Bohemia, in 1471, and became king of Hungary in 1490. Our saint was the second son: John Albert, the third son, succeeded the father in the kingdom of Poland in 1492; and Alexander, the fourth son, was called to the same in 1501. Casimir and the other princes were so affectionately attached to the holy man who was their preceptor, that they could not bear to be separated from him. But Casimir profited most by his pious maxims and example. He consecrated the flower of his age to the exercises of devotion and penance, and had a horror of that softness and magnificence which reign in courts. His clothes were very plain, and under them he wore a hair shirt. His bed was frequently the ground, and he spent a considerable part of the night in prayer and meditation, chiefly on the passion of our Saviour. He often went out in the night to pray before the church-doors; and in the morning waited before them till they were opened to assist at matins. By living always under a sense of

the divine presence he remained perpetually united to, and absorbed in, his Creator, maintained an uninterrupted cheerfulness of temper, and was mild and affable to all. He respected the least ceremonies of the church: every thing that tended to promote piety was dear to him. He was particularly devout to the passion of our blessed Saviour, the very thought of which excited him to tears, and threw him into transports of love. He was no less piously affected towards the sacrifice of the altar, at which he always assisted with such reverence and attention that he seemed in raptures. And as a mark of his singular devotion to the Blessed Virgin, he composed, or at least frequently recited, the long hymn that bears his name, a copy of {507} which was, by his desire, buried with him. His love for Jesus Christ showed itself in his regard for the poor, who are his members, to whose relief he applied whatever he had, and employed his credit with his father, and his brother Uladislav, king of Bohemia, to procure them succor. His compassion made him feel in himself the afflictions of every one. The Palatines and other nobles of Hungary, dissatisfied with Matthias Corvin, their king, son of the great Huniades, begged the king of Poland to allow them to place his son Casimir on the throne. The saint, not then quite fifteen years of age, was very unwilling to consent; but in compliance with his father's will he went, at the head of an army of twenty thousand men, to the frontiers, in 1471. There, hearing that Matthias had formed an army of sixteen thousand men to defend him, and that all differences were accommodated between him and his people, and that pope Sixtus IV. had sent an embassy to divert his father from that expedition, he joyfully returned, having with difficulty obtained his father's consent so to do. However, as his dropping this project was disagreeable to the king his father, not to increase his affliction by appearing before him, he did not go directly to Cracow, but retired to the castle of Dobzki, three miles from that city, where he continued three months in the practice of penance. Having learned the injustice of the attempt against the king of Hungary, in which obedience to his father's command prevailed upon him to embark when he was very young, he could never be engaged to resume it by a fresh pressing invitation of the Hungarians, or the iterated orders and entreaties of his father. The twelve years he lived after this, he spent in sanctifying himself in the same manner as he had done before. He observed to the last an untainted chastity, notwithstanding the advice of physicians who excited him to marry, imagining, upon some false principle, this to be a means necessary to preserve his life. Being wasted with a lingering consumption, he foretold his last hour, and having prepared himself for it by redoubling his exercises of piety, and receiving the sacraments of the church, he made a happy end at Vilna, the capital of Lithuania, on the 4th of March, 1482, being twenty three years and five months old. He was buried in the church of St. Stanislas. So many were the miracles wrought by his intercession, that Swiecicki, a canon of Vilna, wrought a whole volume of them from good

memoirs, in 1604. He was canonized by pope Leo X., whose legate in Poland, Zachary Ferrier, wrote the saint's life. His body and all the rich stuffs it was wrapped in, were found quite entire, and exhaling a sweet smell one hundred and twenty years after his death, notwithstanding the excessive moisture of the vault. It is honored in a large rich chapel of marble, built on purpose in that church. St. Casimir is the patron of Poland, and several other places, and is proposed to youth as a particular pattern of purity. His original picture is to be seen in his chapel in St. Germain des Prez in Paris, built by John Casimir, king of Poland, the last of the family of Waza, who, renouncing his crown, retired to Paris, and died abbot of St. Germain's, in 1668.

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What is there on earth which can engage the affections of a Christian, or be the object of his ambition, in whose soul God desires to establish his kingdom? Whoever has conceived a just idea of this immense happiness and dignity, must look upon all the glittering bubbles of this world as empty and vain, and consider every thing in this life barely as it can advance or hinder the great object of all his desires. Few arrive at this happy and glorious state, because scarce any one seeks it with his whole heart, and has the courage sincerely to renounce all things and die to himself: and this precious jewel cannot be purchased upon any other terms. The kingdom {508} of God can only be planted in a soul upon the ruins of self-love: so long as this reigns, it raises insuperable obstacles to the perfect establishment of the empire of divine love. The amiable Jesus lives in all souls which he animates by his sanctifying grace, and the Holy Ghost dwells in all such. But in most of these how many worldly maxims and inclinations diametrically opposite to those of our most holy heavenly king, hold their full sway! how many secret disorders and irregular attachments are cherished! how much is found of self-love, with which sometimes their spiritual exercises themselves are infected! The sovereign king of men and their merciful Redeemer is properly said to reign only in those souls which study effectually, and without reserve, to destroy in their affections whatever is opposite to his divine will, to subdue all their passions, and to subject all their powers to his holy love. Such fall not into any venial sins with full deliberation, and wipe away those of frailty into which they are betrayed, by the compunction and penance in which they constantly live, and by the constant attention with which they watch daily over themselves. They pray with the utmost earnestness that God deliver them from all the power of the enemy, and establish in all their affections the perfect empire of his grace and love; and to fulfil his will in the most perfect manner in all their actions, is their most earnest desire and hearty endeavor. How bountifully does God reward, even in this life,

those who are thus liberal towards him! St. Casimir, who had tasted of this happiness, and learned truly to value the heavenly grace, loathed all earthly pomp and delights. With what joy ought not all Christians, both rich and poor, to be filled when they hear: The kingdom of God is within you! With what ardor ought they not to devote themselves to make God reign perfectly in their hearts! How justly did St. Casimir prefer this pursuit to earthly kingdoms!

ST. LUCIUS, POPE AND MARTYR.

From Eus. l. 7. c. 2 and St. Cyprian's letters. See Tillem. t. 4. p. 118. Pagi, Ceillier, t. 3, p. 118, and Pearson, Annal. Cyprian. pp. 31, 33.

A.D. 253.

ST. Lucius was a Roman by birth, and one of the clergy of that church under SS. Fabian and Cornelius. This latter being crowned with martyrdom, in 252, St. Lucius succeeded him in the pontificate. The emperor Gallus having renewed the persecution of his predecessor Decius, at least in Rome, this holy pope was no sooner placed in the chair of St. Peter, but he was banished with several others, though to what place is uncertain. "Thus," says St. Dionysius of Alexandria, "did Gallus deprive himself of the succor of heaven, by expelling those who every day prayed to God for his peace and prosperity." St. Cyprian wrote to St. Lucius to congratulate him both on his promotion, and for the grace of suffering banishment for Christ. Our saint had been but a short time in exile, when he was recalled, with his companions, to the incredible joy of his people, who went out of Rome in crowds to meet him. St. Cyprian wrote him a second letter of congratulation on this occasion.[1] He says, "He had not lost the dignity of martyrdom because he had the will, as the three children in the furnace, though preserved by God from death: this glory added a new dignity to his priesthood, that a bishop assisted at God's altar, who exhorted his flock to martyrdom by his own example as well as by his words. By giving such graces to his pastors, God showed where his true church was: for he denied {509} the like glory of suffering to the Novatian heretics. The enemy of Christ only attacks the soldiers of Christ: heretics he knows to be already his own, and passes them by. He seeks to throw down those who stand against him." He adds, in his own name and that of his colleagues: "We do not cease in our sacrifices and prayers (in sacrificiis et orationibus nostris) to God the Father, and to Christ his Son, our Lord, giving thanks and praying together, that he who perfects all may consummate in you the glorious crown of your confession, who perhaps has only recalled you that your glory might not be hidden; for the victim, which owes his brethren an example of virtue and faith, ought to be sacrificed in their

presence."[2]

St. Cyprian, in his letter to pope Stephen, avails himself of the authority of St. Lucius against the Novatian heretics, as having decreed against them, that those who were fallen were not to be denied reconciliation and communion, but to be absolved when they had done penance for their sin. Eusebius says, he did not sit in the pontifical chair above eight months; and he seems, from the chronology of St. Cyprian's letters, to have sat only five or six, and to have died on the 4th of March, in 253, under Gallus, though we know not in what manner. The most ancient calendars mention him on the 5th of March, others, with the Roman, on the 4th, which seems to have been the day of his death, as the 5th that of his burial. His body was found in the Catacombs, and laid in the church of St. Cecily in Rome, where it is now exposed to public veneration by the order of Clement VIII.

Footnotes:

1. Ep. 58 Pamelio.--61. Fello, p. 272.
2. Ep. 67 Pamelio.--68. Fello, in Ed. Oxo.

ST. ADRIAN, BISHOP OF ST. ANDREWS M.,

IN SCOTLAND.

WHEN the Danes, in the ninth century, made frequent descents upon the coast of Scotland, plundered several provinces, and massacred great part of the inhabitants, this holy pastor often softened their fury, and converted several among them to Christ. In a most cruel invasion of these pirates, he withdrew into the isle of May, in the bay of the river Forth; but the barbarians plundering also that island, discovered him there, and slew him with another bishop named Stalbrand, and a great number of others: the Aberdeen Breviary says six thousand six hundred. This massacre happened in the reign of Constantine II., in the year 874. A great monastery was built of polished stone in honor of St. Adrian, in the isle of May, the church of which, enriched with his relics, was a place of great devotion. See bishop Lesley, Hist. I. 5. Breviar. Aberdon. and Chronica Skonensia.

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SS. ADRIAN. AND EUBULUS, OF PALESTINE.

MARTYRS.

From Eusebius's History of the Martyrs of Palestine, c. 11, p. 341.

A.D. 309.

IN the seventh year of Dioclesian's persecution, continued by Galerius Maximianus, when Firmilian, the most bloody governor of Palestine, had stained Cæsarea with the blood of many illustrious martyrs, Adrian and Eubulus came out of the country called Magantia to Cæsarea, in order to visit the holy confessors there. At the gates of the city they were asked, as others were, whither they were going, and upon what errand. They ingenuously confessed the truth, and were brought before the president, who ordered them to be tortured, and their sides to be torn with iron hooks, and then condemned them to be exposed to wild beasts. Two days after, when the pagans at Cæsarea celebrated the festival of the public Genius, Adrian was exposed to a lion, and not being dispatched by that beast, but only mangled, was at length killed by the sword. Eubulus was treated in the same manner, two days later. The judge offered him his liberty if he would sacrifice to idols; but the saint preferred a glorious death, and was the last that suffered in this persecution at Cæsarea, which had now continued twelve years under three successive governors, Flavian, Urban, and Firmilian. Divine vengeance pursuing the cruel Firmilian, he was that same year beheaded for his crimes, by the emperor's order, as his predecessor Urban had been two years before.

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It is in vain that we take the name of Christians, or pretend to follow Christ, unless we carry our crosses after him. It is in vain that we hope to share in his glory, and in his kingdom, if we accept not the condition.[1] We cannot arrive at heaven by any other road but that which Christ held, who bequeathed his cross to all his elect as their portion and inheritance in this world. None can be exempted from this rule, without renouncing his title to heaven. Let us sound our own hearts, and see if our sentiments are conformable to these principles of the holy religion which we profess. Are our lives a constant exercise of patience under all trials, and a continual renunciation of our senses and corrupt inclinations, by the practice of self-denial and penance? Are we not impatient under pain or sickness, fretful under disappointments, disturbed and uneasy at the least accidents which are disagreeable to our nature, harsh and peevish in reproving the faults of others, and slothful and unmortified in endeavoring to correct our own? What a monstrous contradiction is it to call ourselves followers of Christ, yet to live irreconcilable enemies to his cross! We can never separate Christ from his cross, on which he sacrificed himself for us, that he might unite us on it eternally to himself. Let us courageously embrace it, and he will be our comfort and support, as he was of his martyrs.

Footnotes:

1. Matt. xvi. 24. Luke xxiv. 26.

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ST. KIARAN, OR KENERIN, B.C.

CALLED BY THE BRITONS, PIRAN.

AMONG the Irish saints who were somewhat older than St. Patrick, the first and most celebrated is St. Kiaran, whom the Irish style the first-born of their saints. According to some he was a native of the country of Ossory, according to others, of Cork. Usher places his birth about the year 352. Having received some imperfect information about the Christian faith, at thirty years of age he took a journey to Rome, that he might be instructed in its heavenly doctrine, and learn faithfully to practise its precepts. He was accompanied home by four holy clerks, who were all afterwards bishops; their names are, Lugacius, Columban, Lugad, and Cassan. The Irish writers suppose him to have been ordained bishop at Rome; but what John of Tinmouth affirms, seems far more probable, that he was one of the twelve whom St. Patrick consecrated bishops in Ireland to assist him in planting the gospel in that island. For his residence, he built himself a cell in a place encompassed with woods, near the water of Fuaran, which soon grew into a numerous monastery. A town was afterwards built there called Saigar, now from the saint Sier-keran. Here he converted to the faith his family, and whole clan, which was that of the Osraigs, with many others. Having given the religious veil to his mother, whose name was Liadan, he appointed her a cell or monastery near his own, called by the Irish Ceall Lidain. In his old age, being desirous to prepare himself for his passage to eternity in close retirement., he passed into Cornwall, where he led an eremitical life, near the Severn sea, fifteen miles from Padstow. Certain disciples joined him, and by his words and example formed themselves to a true spirit of Christian piety and humility. In this place he closed his mortal pilgrimage by a happy death: a town upon the spot is to this day called from him St. Piran's in the Sands, and a church is there dedicated to God in his memory, where was formerly a sanctuary near St. Mogun's church, upon St. Mogun's creek.[1] See John of Tinmouth, Usher, &c., collected by Henschenius: also Leland's Collections, published by Hearne, t. 3, pp. 10 and 174.

Footnotes:

1. A great number of other Irish saints retired to Cornwall, where many towns and churches still retain their names. Thus St. Burian's is so called from an Irish virgin called Buriana, to whose church and

college here king Athelstan, in 936, granted the privilege of sanctuary. See Leland. Collect t. 3, pp. 7, 8.

ST. IA,

WAS daughter to an Irish nobleman, and a disciple of St. Barricus; Iä and Erwine, and many others, came out of Ireland into Cornwall, and landed at Pendinas, a stony rock and peninsula. At her request Dinan, a lord of the country, built there a church, since called St. Iës, eighteen miles from St. Piran's in the Sands, on the Severn. St Carantoke's is two miles above St. Piran's. Iës stands two miles from Lannant; St. Erth is a parish church two miles above Lannant. St. Cua and St. Tedy's parishes are situated in the same part. St. Lide's island, where her tomb was formerly visited by the whole country, still retains her name. See the life of St. Ia quoted by Leland, Coll. t. 3, p. 11.

ST. BREACA, V.

SHE was born in Ireland on the borders of Leinster and Ulster, and consecrated herself to God in a religious state under the direction of St. Bridget, who built for her a separate oratory, and afterwards a monastery, in a place since called the field of Breaca. She afterwards passed into Cornwall in company with abbot Sinnin, a disciple of St. Patrick, Maruan, a monk, Germoch, or Gemoch, king Elwen, Crewenna, and Helen. St. Breaca landed at Revyer, otherwise called Theodore's castle, situated on the eastern bank of the river Hayle, long since, as it seems, swallowed up by the sands on the coast of the northern sea of Cornwall. Tewder, a Welshman, slew part of this holy company. St. Breaca proceeded to Pencair, a hill in Penibro parish, now commonly called St. Banka. She afterwards built two churches, one at Trene, with the other at Talmeneth, two mansion places in the parish of Pembro, as is related in the life of St. Elwin. See Leland's Itinerary, published by Hearne, p. 5.

ST. GERMOKE'S church is three miles from St. Michael's Mount, by east-south-east, a mile from the sea. His tomb is yet seen there, and his chair is shown in the churchyard, and his well a little without the Churchyard. Leland, ib. p. 6.

ST. MAWNOUN'S church stands at the point of the haven towards Falmouth, ib. p. 13.

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SAINT ROGER, C.

A DISCIPLE Of St. Francis of Assisio, who received him into his Order in 1216, and sent him into Spain, though Wading calls him a layman. The spirit of poverty which he professed, he inherited of his holy father in the most perfect degree, and St. Francis commended his charity above all his other disciples. The gifts of prophecy and miracles rendered him illustrious both living and after his death, which happened in 1236. His head is kept at Villa Franca, in the diocese of Asturia, and his body at Todi in Italy, where he is honored with a particular office ratified by Gregory IX. See Wading's Annals, published by Fonseca, at Rome, in 1732, t. 2, pp. 413, 414, also Henschenius, p. 418. Pope Benedict XIV. granted to the Franciscans for {his} festival the 5th of March.

ST. JOHN JOSEPH OF THE CROSS.

(SUPPLEMENT _to Butler's Lives of the Saints_--SADLIERS' EDITION.)

St. John Joseph of the Cross was canonized on Trinity Sunday, May 26th, 1839. His biography was written by the reverend postulator who conducted the process of his canonization, from authentic documents in his possession, and published at Rome in 1838, in a work entitled--_Compendio della Vita di Giangiuseppe della Croce_. The following account of the life of this eminent saint is compiled from the English translation of the above work, and thought worthy of being incorporated in this edition of the "Lives of the Saints."

A.D. 1654-1734.

HE was born on the Feast of the Assumption, in the year of our Lord 1654, at the town of Ischia, in the island of that name, belonging to the kingdom of Naples, of respectable parents, Joseph Calosirto and Laura Garguilo, and was upon the same day christened Charles Cajetan. He early discovered the seeds of those virtues that in a special manner enriched his soul, and sanctified his life in the religious state,--humility, sweetness, obedience, and an incomparable modesty; and at the same time manifested a marvellous inclination to silence, retirement, and prayer. Wherefore, even in childhood, he made choice of a room in the most secluded quarter of the house, and therein fitting up a little altar to Our blessed Lady, (on whose great festival he had the happiness to be born, and towards whom, through life, he cherished a tender and filial devotion,) he spent his whole time in study and pious exercises. Here, too, he early manifested his attachment to the cross, sleeping upon a narrow hard bed, and fasting on appointed days during the week; and as he mortified the flesh betimes, so also he checked all pride, by wearing constantly mean clothes, notwithstanding his birth and station, in despite of remonstrances and reproach. His horror of sin was equal to his love of virtue, so that his mind, from the first dawn of

reason, shrunk like a delicate plant from the very shadow of guilt, and was all-imbued with zeal for God's glory. Idleness, levity, vanity, and falsehood, even in trivial matters, were censured by him as faults severely reprehensible. And when his efforts to check sin drew upon him the hostility of others, he was so far from losing patience, that he therein only discovered a fresh opportunity of practising virtue. Towards the poor he overflowed with tenderness, reserving for them the choicest portion of his meals, and devoting to their use the pocket-money he received.

The sanctity of his boyhood merited for him the grace of a divine call to a state of holiness; and feeling an interior movement to quit the world, he {513} sedulously sought counsel from the Father of lights, as to the manner in which he should obey this inspiration. For this end he redoubled his ordinary devotions and mortifications; performed a novena to the Holy Ghost, and threw himself upon the tender patronage and powerful intercession of Our Lady. God hearkened to his fervent appeal; for his providence so disposed that at this period the renowned servant of God, Father John da San Bernardo, a Spanish Alcantarine, came into the country of our saint, with the view of establishing his order in the kingdom of Naples. The mean habit and devout demeanor of this holy man and his companions, touched and won the heart of Joseph; he desired to imitate what he beheld, and doubted not but the desire came from God. Wherefore he journeyed to Naples, that he might impart to the fathers of the order his inclination; and they, having prudently considered his vocation, admitted him to the novitiate. He manifested so much ardor, that the superiors deemed it fitting to clothe him with the habit before the usual time had expired. This happy consummation of his wishes took place before he had completed his sixteenth year. He adopted the name of John Joseph of the Cross, and on the feast of St. John the Baptist, in the year of our Lord 1671, he completed his edifying novitiate, and took the solemn vows of his order; whose holy founder, St. Francis of Asisi, and St. Peter of Alcantara, he proposed to himself as models.

In obedience to the express desire of his superior, our saint submitted to receive the dignity of the priesthood, and was appointed to hear confessions; in which task he displayed a profound theological learning, which he had acquired solely at the foot of the cross. But, carried onward by an ardent love of the cross, whose treasures he more and more discovered as he advanced in the dignity and functions of the sacred ministry, he resolved to establish in the wood adjoining his convent a kind of solitude, where, after the manner of the ancient Fathers of the Desert, he might devote himself entirely to prayer and penitential austerities, and give to the Church an illustrious and profitable example of the sacerdotal spirit exercised in a perfect degree. There was found in the wood a pleasant fountain, whose waters healed the sick;

and hard by he erected a little church, and round about it, at intervals, five small hermitages, wherein, with his companions, he renewed the austere and exalted life of the old anchorites, and advanced greatly in spirituality. And in order that no care or worldly thought might ruffle the sublime tranquillity of this contemplative life, the convent had charge of daily supplying the holy solitary with food.

But the superiors, who knew the rich treasure they possessed in our saint, when he had attained the age of twenty-four, chose him for master of the novices; in which new office, so far from allowing himself the smallest dispensation, he was foremost in setting the example of a scrupulous observance of every rule; assiduous in his attendance in choir, constant in silence, in prayer, and recollection. He was careful to instil into the hearts of those under his charge an ardent love of Our Lord Jesus, and a desire of imitating him; as also a special veneration for, and tender attachment to His blessed mother.

From Naples, where he was employed as master of the novices, our saint was transferred to Piedimonte, and invested with the office of guardian. The zeal which this new and more responsible charge called for, was surpassed only by the profound humility its exercise demanded. Ever a rigid enforcer of the rule, he was careful to make his enactments agreeable to others, by being the first to observe them himself. The beneficial result of such conduct was soon made manifest, for he thereby won the hearts of all the religious, who under him, advanced with rapid strides towards the most heroic {514} perfection. Still his humble and gentle spirit sighed to be disburdened of so heavy a charge; and having, after two years, obtained the desired release, turned its charitable energies to the direction of souls, the assistance and alleviation of the dying and distressed, and the conversion of sinners.

When he was released from his post of guardian, it was only to reassume that of master of the novices, which he held for four successive years, and exercised partly in Naples, and partly in Piedimonte. But now succeeded the accustomed visitation of crosses, to be afterwards followed by an increase of grace and supernatural favors; an alternation which checkered the whole course of his life. He was summoned to his native country, Ischia, to order to discharge the painful duty of filial affection, and receive the last sighs of his dying mother. Her death ensued, full of hope, and calm, in the presence of her beloved; and, stifling the swelling emotions of sensible grief, this incomparable son followed her remains to the church, and offered up for her soul the sacrifice of propitiation. Who shall adequately conceive his feelings during the celebration of that mass? Was his grief less filial, less poignant, because it was reasonable and Christian? and because, instead of breaking into wild laments and barren demonstrations, it remained

pent up in the recesses of his strong heart, and left free play and exercise to calm judgment and the salutary measures of Christian charity? Christian fortitude requires that we should bear up against the stroke of death not despondingly, because inevitable, but firmly and cheerfully, because it is the season of better hope, whereby we plant the ensign of salvation upon the grave. This will be no unnatural check to those emotions, which it is so great and yet so painful a consolation to indulge. They will flow no less freely, and far more profitably, when the calls of religion have first been satisfied. Was St. Bernard a violator of the sentiments of humanity, when he followed with tearless eyes and calm countenance the body of his brother to the grave, assisting at all the offices of religion, and officiating thereat himself? Was that great heart insensible, when its uncontrollable grief burst out in the midst of a discourse on other topics, into an impassioned address to his departed brother, and a magnificent tribute to the virtues of this partner of his soul and affections? Or does not such an instance of Christian fortitude and magnanimity favorably contrast with the pusillanimous and almost heathen despondency and desolation which overwhelm many at the sight or news of death, even as the Catholic faith--warm, generous, and confident--cheers beyond that cold and gloomy creed, that bids farewell to hope at the brink of the grave?

In the provincial chapter of 1690, he was appointed to the office of definitor, in addition to that which he already held. The difficulties of these two functions, requiring a union of the virtues of the active and contemplative life, our saint marvellously and happily surmounted. But now an event happened which well-nigh extinguished the institute to which he belonged, in Italy, and which gave occasion to an illustrious evidence of his exceeding utility to the order. The Spanish Alcantarines, having some differences with the Italian, procured from the apostolic see their dismemberment from the latter, who, being thus abandoned, recurred to our saint for succor. Suffering himself to be overcome by their entreaties, he undertook the advocacy of their cause with the pontiff, and succeeded, in a congregation held in 1702, in changing the sentiments of the cardinals and bishops, previously disposed to their suppression; so that on the day after the feast of St. Thomas the Apostle, a decree was issued by which the order was established in Italy under the form of a province. A chapter was convoked, in which the arduous task of government was, by the unanimous voice of {515} all, forced upon the humility of our saint, who, surmounting incredible hardships and obstacles, had at length the satisfaction of seeing the necessary means provided, and the order firmly established. Before the chapter-general of the order met, he was named definitor by the provincial chapter; but on his remonstrances at being thus so often compelled to assume offices, in spite of his

repugnance, he at length obtained a papal brief, exempting him from all charges, and annulling even his active and passive vote in the chapter. During the course of the year 1722, another brief made over to the Alcantarines the convent of St. Lucy, in Naples, and thither our saint retired, never afterwards to be brought out into the public light, which he so much shunned, but left to edify his brethren during the remainder of his life, and to build up the fabric of those extraordinary virtues, of which we shall now proceed to give a sketch.

Faith, like the keystone of the arch, is that which gives the fabric of Christian virtue solidity and stability. Of the attachment of our saint to this necessary virtue, it would be superfluous to say any thing, as his whole life was a speaking evidence of that attachment, as well as of the eminent degree in which it pleased God to enable him to appreciate its consoling mysteries. But he was content to thank God for having admitted him to the truth, without rashly or profanely lifting the veil of the sanctuary, and scrutinizing that which is within. He was persuaded that the attempt to fathom the secrets of God, or to measure his designs, would prove as hopeless as it would be impious, and therefore he bowed to the truths of faith with implicit submission. From this attachment of our saint to the virtue of faith, proceeded his zeal to instruct the ignorant in the mysteries of religion, as well as the force, fervor, and clearness, with which he expounded the sublime dogmas of the Trinity and Incarnation, and even of predestination and grace; the gift he possessed of quieting doubts respecting faith; and finally, that constant exercise of the presence of God which he practised uninterruptedly, and constantly recommended, saying: "Whoever walks always in God's presence, will never commit sin, but will preserve his innocence and become a great saint."

Hope in God rendered our saint of even temper in the midst of the various contradictions he experienced in establishing his order in Italy. He used to say to his companions, when they were dismayed by the persecutions they suffered, "Let us hope in God, and doubtless we shall be comforted:" and to the distressed who flocked to him, "God is a tender father, who loves and succors all;" or, "Doubt not; trust in God, He will provide." Hence his heart enjoyed a peace which no sufferings could molest, and which did not desert him even when he lay under the stroke of apoplexy that terminated in his death. For his hope was based upon the Catholic principle, that God, who destined him for an eternal kingdom, would not refuse the succors necessary to attain it. Still, though his hopes, through the merits of our Lord's blessed passion, knew no bounds, yet was he tremblingly sensible of the guilt of sin, and the awful character of God's judgments; whence were derived that intense grief with which sin inspired him, and that astonishing humility which led him to bewail unceasingly his want of correspondence to divine

grace, to proclaim himself everywhere a sinner, and implore the prayers of others.

To complete the crown of theological virtues, charity in both its branches pre-eminently characterized our saint. This divine virtue burned so warmly in his heart, as to be transfused through his features, over which it spread a superhuman and celestial glow, and gave to his discourse a melting tenderness. "Were there neither heaven nor hell," he would say, "still would I ever wish to love God, who is a father so deserving of our love." Or: {516} "Let us love our Lord, love him verily and indeed, for the love of God is a great treasure. Blessed is he that loveth God."

Our saint, who so ardently loved God, whom he saw not, was not without bowels of tenderness for his neighbor, whom he beheld. It was the constant practice of his life to feed the poor; and when he was superior, he ordered that no beggar should be dismissed from the convent gate without relief: in time of scarcity he devoted to their necessities his own portion, and even that of the community, relying upon Providence to supply their wants; and when he was only a private monk, he earnestly recommended this charity to the superiors.

But it was towards the sick that his charity displayed itself. He used to attend the infirm in his convent with unwearied assiduity; nor was he less anxious to serve those who were without, but generously sought them out, and visited them, even during the most inclement seasons. And as God maketh his sun to shine upon the wicked as well as the good, so our saint would not exclude even his enemies from the boundless range of his charity. For one who had insulted him he once labored strenuously to procure some advantageous post; and being warned that the man was his enemy, he replied, "that therefore he was under the greater obligation of serving him." Besides these general virtues, he possessed in the highest degree those which belonged to his religious state, especially a prompt and implicit obedience to all commands, however painful or difficult. That obedience which he practised himself, he was careful to enforce upon others, which his office of superior made it his duty, for he justly regarded this virtue as essential to a religious. Nor was his love of poverty less remarkable. A rough seat and a table, a bed, consisting of two narrow planks, with two sheep-skins and a wretched woollen coverlet, a stool to rest his wounded legs upon, these, with his breviary, formed the whole furniture of his cell. And although the order allowed each one to possess two habits, yet during the forty-six years that he was a member of it, he never had any other than that which he put on in the novitiate. But it was in his vigilant guard over chastity, that our saint was most remarkable. His unremitting mortifications, his extreme modesty, and perpetual watchfulness over all his senses,

preserved him from the slightest breath of contamination. Never during the sixty years of his life was he known to look any one not of his own sex in the face. His every word and action bespoke purity, and inspired the love thereof. Our saint, so solidly grounded in this virtue, was not without its only sure foundation,--humility. He delighted in performing menial offices in the convent, and when the task allotted to him was finished, he was anxious to fulfil that of others. Hence he also avoided all posts and honor, as much as was consistent with his vow of obedience. When he journeyed through Italy as provincial, he would not make himself known at the inns, where he lodged, lest any distinction should be paid him. To the same cause may be ascribed his unwillingness to revisit his native country, his aversion to being in company with the great, when their spiritual affairs did not require it, his not accepting the invitations of the viceroy and his consort to the palace; his calling himself, as he was wont, the greatest sinner in the whole world, ungrateful to God for his benefits, a worm on the face of the earth; his custom of frequently kissing the hands of priests; his unwillingness to declare his opinion in council; his care to break off every discourse touching upon his birth or connections; his gratitude to God for enlightening those who disparaged him; his never being scandalized at the sins of others, how great soever; and finally, his never evincing the smallest resentment at any insult or injury. He was studious to conceal and dissemble the great gifts of miracles and prophecy with which God favored {517} him; ascribing the miracles he performed to the faith of those in whose behalf they were wrought, or to the intercession of the saints. Not unfrequently he desired those whom he restored to health, to take some certain medicine, that the cure might be attributed to a mere natural remedy; and with regard to his prophecies, which were numerous, he affected to judge from analogy and experience. To the numerous penitential austerities enjoined by his order, he added as many more as an ingenious self-denial could devise. Silent as long as possible, when he spoke, it was in a low voice. Bareheaded in all seasons, he wore under his rough and heavy habit divers hair-shirts and chains, which he was careful to vary to keep the sense of torment ever fresh. Besides, he used the discipline to a severe degree; and when, at the age of forty, his superior obliged him to wear sandals, he placed between them and his feet a quantity of small nails; but the most tremendous instrument of torture, which he devised against himself, was a cross about a foot in length, set with rows of sharp nails, which he fastened tight over his shoulders, so as to open there a wound which never afterwards closed. In sooth, these things would appear incredible, did we not remember that St. John Joseph of the Cross had taken up the instrument of our Lord Jesus's blessed passion, and was miraculously supported under its weight. If we are not blessed with equal strength, still we are all capable of enduring much more than is demanded of us for gaining heaven. Is not the life of a worldling more

irksome and more painful than that of a mortified religious man? How many heart-burnings, and aching heads, and palled appetites, and disordered faculties, and diseased frames, could bear out this assertion,--that the way to heaven would be easy on the score of mortification, if men could consent to sacrifice to virtue but one half what they sacrifice to feed their passions?

It was usual for our saint to be absorbed and rapt in heavenly ecstasies and visions. In this state he was lost to all that passed around him; seeing, hearing, and feeling nothing, he stood like a statue of marble, and when he was awakened, his countenance glowed like a burning coal. In a condition so closely resembling that of the blessed, he was, from time to time, made a partaker of their glories. Thus, during prayer a halo of light often encircled his head; and, during mass, a supernatural brightness overspread his countenance. In the practice of every virtue, and in the enjoyment of sublime graces, our saint passed the days of his pilgrimage, glorifying God and giving alms and doing good, until it pleased the Lord to close his career on earth, not without a previous forewarning as to the time and circumstances of his death. In the year when it occurred, his nephew writing to him from Vienna, that he would return home in May, he sent back answer that he would not then find him living. And only a week before his departure, discoursing with his brother. Francis, he said, "I have never asked a boon of you till now; do me the charity to pray to Almighty God for me, next Friday, do you hear? mind, do not forget." It was the very day he died. Two days before his last mortal attack, accosting Vincent of Laines, "We shall never," said he, "meet on earth again." Now, upon the last day of February, after hearing mass, and receiving communion with extraordinary fervor, he betook himself to his room, to deliver to the crowds that resorted to him his last paternal admonitions. He continued without interruption till mid-day, and at that hour precisely, turning to the lay-brother that assisted him, said, "Shortly a thunderclap will lay me prostrate on the ground, you will have to raise me thence, but this is the last I shall experience." Accordingly, at two hours and a half after sunset, an apoplectic stroke threw him on the ground. At first the nature of his disease was mistaken. It was thought that over-fatigue had brought on giddiness but the next day {518} the symptoms manifested themselves alarmingly, and spread in defiance of remedies. Yet though he was thus, to all appearances, senseless during the five days that he survived, doubtless his soul was occupied in interior ecstasies and profound contemplation; as indeed his countenance, his lips, and gestures, expressive of the tenderest devotion, indicated. His eyes, generally shut, opened frequently to rest upon the mild image of Our Lady, whose picture was opposite him. Sometimes, too, he turned them towards his confessor, as if demanding absolution, according to what had been previously concerted between them. A pressure of the eyes and an

inclination of the head were also perceptible, and he was seen to strike his breast when he received, for the last time, the sacramental absolution from the hands of the superior. At length the morning dawned, which was to witness the passage of our saint from this vale of tears and land of sorrow to a better life. It was Friday, the 5th of March, a day yet unoccupied in the calendar, as if purposely left for him. He had spent the previous night in unceasing fervent acts of contrition, resignation, love, and gratitude, as his frequent beating of his breast, lifting his hands towards heaven, and blessing himself, testified. Before the morning was far advanced, turning to the lay-brother that attended him, as if awoke out of an ecstasy, he said, "I have but a few moments to live." Hereupon the lay-brother ran in all speed to give notice to the superior, who, with the whole community, at that moment in choir, hastened to the cell of the dying man. The recommendation of a departing soul was recited with an abundance of tears. The father-guardian perceiving he was in his agony, imparted to him the last sacramental absolution; which he, bowing his head to receive, instantly raised it again; opened, for the last time, his eyes, now swimming in joy, and inebriated with heavenly delight; fixed them, just as they were closing, with a look of ineffable tenderness, upon the image of Our blessed Lady, and composing his lips to a sweet smile, without farther movement or demonstration, ceased to breathe.

Thus expired, without a struggle, John Joseph of the Cross, the mirror of religious life, the father of the poor, the comforter of the distressed, and the unconquerable Christian hero: but when death came to pluck him from the tree he dropped like a ripe fruit, smiling, into his hands: or, even as a gentle stream steals unperceived into the ocean, so calmly that its surface is not fretted with a ripple, his soul glided into eternity. To die upon the field of battle, amidst the shouts of victory, in presence of an admiring throng, surrounded by the badges of honor and respect, bequeathing to history a celebrated name, may merit the ambition of the world; or to perish in some noble cause, buoyed up by enthusiasm, conscious worth, and the certainty of having the sympathy and applause of all from whom meed is valuable, may make even selfishness generous, and cowardice heroic, but to suffer during life the lingering martyrdom of the cross; and then to expire, not suddenly, but like a taper, burnt out; to fall like a flower, not in its prime and beauty but gradually shedding its leaves and perfume, and bearing its fibres to the last, till it droops and lies exhaled and prostrate in the dust; is a death too pure, too self-devoted, too sublime, for any but the annals of Christian heroism to supply. And assuredly a day will come when the conqueror's crown shall not be brighter than the Christian's halo, nor the patriot's laurel-branch bear richer foliage than the palms of Paradise, which the humblest denizen of heaven shall carry. A day will come that will give to all their proper measure and dimensions; yet

even before that day shall God glorify those who have died the peaceful death of the just, by embalming their memory and rendering their tombs and relics illustrious, so that, for the one who shall have heard of the hero, thousands shall bless and invoke the Saint.

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He alone is a perfect Christian who is crucified to the world, and to whom the world is crucified, and who glorieth in nothing save the cross of our Lord Jesus. Nor without embracing the cross at least in heart and affection, can any one belong to the religion of Christ. Upon entering life we are marked with the cross; through the various vicissitudes thereof our every step is encountered by it--go whithersoever thou wilt and thou shalt find it impossible to escape the cross--and it accompanies us even unto death and the grave. For a Christian dieth pressing the cross to his lips; and the cross is engraven upon his tomb that it may bear witness of his faith and hope. But if Our Lord has said, in general terms, "Whosoever will be my disciple, let him take up his cross and follow me;" and if it be true that through many tribulations it is necessary to enter into the kingdom of heaven, then are all without exception called upon to assume this burden. It is not strange, then, that saints should have delighted to blend their names with the cross wherewith their hearts were so closely entwined; or that men, after their departure to glory, should have designated them by the title of that whereof they were so deeply enamored.

MARCH VI.

ST. CHRODEGANG, BISHOP OF METZ, CONFESSOR.

From Paul the Deacon, l. 2 de Gest. Longob. c. 16. Henschenius, p. 453. Mabill. Annal. Ben. l. 22, t. 2, & Act. SS. Ord. Ben. t. 4, p. 184. Ceillier, t. 18, p. 176. His life, published by George Von Eckart, Hist. Francie Orient. t. 1, p. 912. Also Meurisse, Hist. des Evêques de Metz, l. 2.

A.D. 766.

THIS saint, nobly born in Brabant, then called Hasbain, was educated in the abbey of St. Tron, and for his great learning and virtue was made referendary, chancellor of France, and prime minister, by Charles Martel, mayor of the French palace, in 737. He was always meanly clad from his youth; he macerated his body by fasting, watching, and

hair-cloths, and allowed his senses no superfluous gratifications of any kind. His charity to all in distress seemed to know no bounds; he supported an incredible number of poor, and was the protector and father of orphans and widows. Soon after the death of Charles Martel, he was chosen bishop of Metz, in 742. Prince Pepin, the son and successor of Charles, uncle to our saint by his mother, Landrada, would not consent to his being ordained, but on the condition that he should still continue at the helm of the state. Chrodegang always retained the same sweetness, humility, recollection, and simplicity in his behavior and dress. He constantly wore a rough hair-shirt under his clothes, spent good part of the night in watching, and usually at his devotions watered his cheeks with tears. Pope Stephen III. being oppressed by the Lombards, took refuge in France. Chrodegang went to conduct him over the Alps, and king Pepin was no sooner informed that he had passed these mountains in his way to France, but he sent Charles, his eldest son, to accompany him to Pont-yon, in Champagne, where the king was to receive him. The pope being three miles distant from that city, the king came to meet him, and having joined him, alighted from his horse, and prostrated himself, as did the queen, his children, and the lords of his court; and the king walked some time by the side of his horse to do him honor. The pope {520} retired to the monastery of St. Deny's; and king Pepin, in the year 754, sent St. Chrodegang on an embassy to Astulph, king of the Lombards, praying him out of respect to the holy apostles not to commit any hostilities against Rome, nor to oblige the Romans to superstitions contrary to their laws, and to restore the towns which he had taken from the holy see; but this embassy was without effect. The saint, in 755, converted the chapter of secular canons of his cathedral into a regular community, in which he was imitated by many other churches. He composed for his regular canons a rule, consisting of thirty-four articles. In the first he lays down humility for the foundation of all the rest.[1] He obliged the canons to confess at least twice a year to the bishop, before the beginning of Advent and Lent.[2] But these churches, even that of Metz, have again secularized themselves. The saint built and endowed the monasteries of St. Peter, that of Gorze, and a third in the diocese of Worms, called Lorsh or Laurisham. He died on the 6th of March. in 766, and was buried at Gorze, to which by his will, which is still extant, he demised several estates. He is named in the French, German, and Belgic Martyrologies.

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The zeal of St. Chrodegang in restoring the primitive and apostolic spirit in the clergy, particularly their fervor and devotion in the ministry of the altar, is the best proof of his ardor to advance the divine honor. To pay to Almighty God the public homage of praise and love, in the name of the whole church, is a function truly angelical.

Those, who by the divine appointment are honored with this sublime charge, resemble those glorious heavenly spirits who always assist before the throne of God. What ought to be the sanctity of their lives! how pure their affections, how perfectly disengaged from all inordinate attachments to creatures, particularly how free from the least filth of avarice, and every other vice! All Christians have a part in this heavenly function.

Footnotes:

1. Ch. 14.
2. See the other regulations abridged in Fleury, &c., the entire rule published genuine in {Le Cointe Amaise} t. 5, and in the later editions of the councils{}

B. COLETTE, VIRGIN AND ABBESS.

From her life, written by her confessor, Peter de Vaux. See Helyot, Hist. des Ord. Relig. t. 7, p. 96. Miraeus and Barbaza, Vies des Saints du Tiers Ordre de St. François, t. 2, p. 51.

A.D. 1447.

COLETTE BOILET, a carpenter's daughter, was born at Corbie, in Picardy, in 1380. Her parents, out of devotion to St. Nicholas, gave her the name of Colette, the diminutive of Nicholas. She was brought up in the love of humiliations and austerities. Her desire to preserve her purity without the least blemish made her avoid as much as possible all company, even of persons of her own sex, unless it was sometimes to draw them from the love of the world by her moving discourses, which were attended with a singular blessing from almighty God. Humility was her darling virtue; and her greatest delight seemed to be in seeing herself contemned. She was so full of confusion at her own miseries and baseness, and was so contemptible in her own eyes, that she was ashamed to appear before any one, placed herself far below the greatest sinners, and studied by all sorts of humiliations to prevent the least motion of secret pride or self-conceit in her heart. She served the poor and the sick with an affection that charmed and comforted them. She lived in strict solitude in a small, poor, abandoned apartment in {521} her father's house, and spent her time there in manual labor and prayer. Being very beautiful, she begged of God to change her complexion, and her face became so pale and thin, that she could scarce be known for the same person. Yet a certain majesty of virtue, shining in her countenance, gave her charms conducive to the edification of others by the sweetness, modesty, and air of piety and divine love discernible in her looks. Her parents, who, though poor, were virtuous, and exceeding charitable, according to their abilities, and great peacemakers among

their neighbors, seeing her directed by the Spirit of God, allowed her full liberty in her devotions. After their death she distributed the little they left her among the poor, and retired among the Beguines, devout societies of women, established in several parts of Flanders, Picardy, and Lorrain, who maintain themselves by the work of their hands, leading a middle kind of life between the secular and religious, but make no solemn vows. Not finding this way of life austere enough, she, by her confessor's advice, took the habit of the third order of St. Francis, called the Penitents; and, three years after, that of the mitigated Clares or Urbanists, with the view of reforming that order, and reducing it to its primitive austerity. Having obtained of the abbot of Corbie a small hermitage, she spent in it three years in extraordinary austerity, near that abbey. After this, in order to execute the project she had long formed of re-establishing the primitive spirit and practice of her order, she went to the convent at Amiens, and from thence to several others. To succeed in her undertaking, it was necessary that she should be vested with proper authority: to procure which she made a journey to Nice in Provence, to wait on Peter de Luna, who, in the great schism, was acknowledged pope by the French under the name of Benedict XIII., and happened then to be in that city. He constituted her superioress-general of the whole order of St. Clare, with full power to establish in it whatever regulations she thought conducive to God's honor and the salvation of others. She attempted to revive the primitive rule and spirit of St. Francis in the convents of the diocese of Paris, Beauvais, Noyon, and Amiens; but met with the most violent opposition, and was treated as a fanatic. She received all injuries with joy, and was not discouraged by human difficulties. Some time after she met with a more favorable reception in Savoy, and her reformation began to take root there, and passed thence into Burgundy, France, Flanders, and Spain. Many ancient houses received it, that of Besanzon being the first, and she lived to erect seventeen new ones. Several houses of Franciscan friars received the same. But Leo X., in 1517, by a special bull, united all the different reformations of the Franciscans under the name of Observantines: and thus the distinction of Colettines is extinct. So great was her love for poverty, in imitation of that of Christ, that she never put on so much as sandals, going always barefoot, and would have no churches or convents but what were small and mean. Her habit was not only of most coarse stuff, but made of above a hundred patches sewed together. She continually inculcated to her nuns the denial of their own wills in all things, as Christ, from his first to his last breath, did the will of his heavenly Father: saying, that all self-will was the broad way to hell. The sacred passion of Christ was the subject of her constant meditation. On Fridays, from six in the morning till six at night, she continued in this meditation, without eating or doing any other thing, but referring all her thoughts and affections to it with a flood of tears; also during the Holy-Week,

and whenever she assisted at mass: she often fell into ecstasies when she considered it. She showed a particular respect to the holy cross; but, above all, to Christ present in the blessed eucharist, when she appeared in raptures of adoration and love. She often purified her conscience by sacramental confession before she heard mass, to {522} assist thereat with the greater purity of soul. Her zeal made her daily to pour forth many fervent prayers for the conversion of sinners, and also for the souls in purgatory, often with many tears. Being seized with her last sickness in her convent at Ghent, she received the sacraments of the church, foretold her death, and happily expired in her sixty-seventh year, on the 6th of March, in 1447. Her body is exposed to veneration in the church of that convent called Bethlehem, in Ghent. She was never canonized, nor is she named in the Roman Martyrology: but Clement VIII., Paul V., Gregory XIII., and Urban VIII., have approved of an office in her honor for the whole Franciscan order, and certain cities. Her body was taken up at Ghent, in 1747, and several miracles wrought on the occasion were examined by the ordinary of the place, who sent the process and relation of them to Rome.

ST. FRIDOLIN, A.

HE was an Irish or Scotch abbot, who, leaving his own country, founded several monasteries in Austria, Burgundy, and Switzerland: the last was that of Sekingen, in an isle in the Rhine, now one of the four forest towns belonging to the house of Austria. In this monastery he died, in 538. He is the tutelar patron of the Swiss canton of Glaris, who carry in their coat of arms his picture in the Benedictin habit, though he was not of that order. See Molanus, *Addit. ad Usuard*; Pantaleon, *Prosopographiæ Vir. Illustr. German. ad an. 502*; King in *Calend Wion*, *Lignum Vitæ*, l. 3.

ST. BALDREDE, BISHOP OF GLASGOW, C.

HE was immediate successor of St. Mungo, in that see, established many nunneries in Scotland, and died in the province of Laudon, about the year 608. His relics were very famous in many churches in Scotland. See Adam King, in *Calend.*, and the historians Boetius, Major, Leslie, &c.

SS. KYNEBURGE, KYNESWIDE, AND TIBBA.

THE two first were daughters of Penda, the cruel pagan king of Mercia, and sisters to three successive Christian kings, Peada, Wulfere, and Ethelred, and to the pious prince Merowald. Kyneburge, as Bede informs us,[1] was married to Alefrid, eldest sort of Oswi, and in his father's life-time king of Bernicia. They are said to have lived in perpetual continency. By his death she was left a widow in the bloom of life, and,

renouncing the world, governed a nunnery which she built; or, according to others, found built by her brother Wulfere, in a moist fenny place, on the confines of the counties of Huntingdon and Northampton, then called Dormundcaster, afterwards, from her, Kyneburgecaster, now Caster. The author of her life in Capgrave says, that she lived here a mirror of all sanctity, and that no words can express the bowels of charity with which she cherished the souls which served God under her care; and how watchful she was over their comportment, and how zealous in instructing and exhorting them; and with what floods of tears she implored for them the divine grace and mercy. She had a wonderful compassion for the poor, and strongly exhorted her royal brothers {523} to alms-giving and works of mercy. Kyneswide and Kynedride (though many confounded the latter with St. Kyneburge) were also daughters of Penda, left very young at his death. By an early consecration of their virginity to God, they devoted themselves to his service, and both embraced a religious state. Kyneswide took the holy veil in the monastery of Dormundcaster.

The bodies of these saints were translated to Peterborough, where their festival was kept on the 6th of March, together with that of Saint Tibba, a holy virgin, their kinswoman, who, having spent many years in solitude and devotion, passed to glory on the 13th of December. Camden informs us, that she was honored with particular devotion at Rihal, a town near the river Wash, in Rutlandshire. See Ingulphus, Hist. p. 850; Will. of Malmesbury l. 4, de Pontif. p. 29; Capgrave and Harpsfield, sæc. 7, c. 23.

Footnotes:

1. Bede Hist. l. 3, c. 21.
2. Camdem in Rutlandshire.

ST. CADROE, C.

HE was a noble Scotsman, son of count (or rather laird) Fokerstrach, and travelling into France, he took the monastic habit at Saint Bennet's on the Loire. He afterwards reformed the monastery of St. Clement, at Metz, in 960, and died in a visit which he made to Adelaide, mother of the emperor Otho I., at Neristein, about the year 975. His relics are kept at St. Clement's, at Metz, and he is honored on the 6th of March. See Mabillon, sec. 5, Ben. p. 480, and sec. 6, p. 28; Henschenius; and Calmet, Hist. de Lor. l. 19, n. 67, p. 1011.

MARCH VII.

ST. THOMAS OF AQUINO,

DOCTOR OF THE CHURCH AND CONFESSOR.

From his life written by Bartholomew of Lucca, some time the saint's confessor: also another life compiled for his canonization by William of Tocco, prior of Benevento, who had been personally acquainted with the saint, &c. See F. Touron, in his life of St. Thomas, in quarto, Paris, 1737.

A.D. 1274.

THE counts of Aquino, who have flourished in the kingdom of Naples these last ten centuries, derive their pedigree from a certain Lombard prince. They were allied to the kings of Sicily and Aragon, to St. Lewis of France, and many other sovereign houses of Europe. Our saint's grandfather having married the sister of the emperor Frederick I., he was himself grand nephew to that prince, and second cousin to the emperor Henry VI., and in the third degree to Frederick II.[1] His father, Landolph, was count of Aquino, and lord of Loretto and Belcastro: his mother Theodora was daughter to the count of Theate. The saint was born towards the end of the year 1226. St. Austin observes,[2] that the most tender age is subject to various passions, {524} as of impatience, choler, jealousy, spite, and the like, which appear to children: no such thing was seen in Thomas. The serenity of his countenance, the constant evenness of his temper, his modesty and sweetness, were sensible marks that God prevented him with his early graces. The count of Aquino conducted him to the abbey of Mount Cassino, when he was but five years old, to be instructed by those good monks in the first principles of religion and learning; and his tutors soon saw with joy the rapidity of his progress, his great talents, and his happy dispositions to virtue. He was but ten years of age when the abbot told his father that it was time to send him to some university. The count, before he sent him to Naples, took him for some months to see his mother at his seat at Loretto, the place which, about the end of that century, grew famous for devotion to our Lady. Thomas was the admiration of the whole family. Amidst so much company, and so many servants, he appeared always as much recollected, and occupied on God, as he had been in the monastery; he spoke little, and always to the purpose: and he employed all his time in prayer, or serious and profitable exercises. His great delight seemed to be to intercede for, and to distribute, his parents' plentiful alms among the poor at the gate, whom he studied by a hundred ingenious contrivances to relieve. He robbed himself of his own victuals for that purpose; which his father having discovered, he gave him leave to distribute things at discretion, which liberty he made good use of for the little time he stayed. The countess, apprehensive of the dangers her son's innocence might be exposed to in an academy, desired that he should perform his studies with a private preceptor under her own eyes;

but the father, knowing the great advantages of emulation and mutual communication in studies, was determined to send him to Naples, where the emperor Frederick II., being exasperated against Bologna, had lately, in 1224, erected a university, forbidding students to resort to any other in Italy. This immediately drew thither great numbers of students, and with them disorder and licentiousness, like that described by St. Austin in the great schools of Carthage.[3] Thomas soon perceived the dangers, and regretted the sanctuary of Mount Cassino: but by his extraordinary watchfulness, he lived here like the young Daniel in the midst of Babylon; or Toby in the infidel Ninive. He guarded his eyes with an extreme caution, shunned entirely all conversation with any woman whatever, and with any young men whose steady virtue did not render him perfectly secure as to their behavior. While others went to profane diversions, he retired into some church or into his closet, making prayer and study his only pleasure. He learned rhetoric under Peter Martin and philosophy under Peter of Hibernia, one of the most learned men of his age, and with such wonderful progress, that he repeated the lessons more clearly than the master had explained them yet his greater care was to advance daily in the science of the saints, by holy prayer, and all good works. His humility concealed them; but his charity and fervor sometimes betrayed his modesty, and discovered them, especially in his great alms, for which he deprived himself of almost all things, and in which he was careful to hide from his left-hand what his right did.

The Order of St. Dominick, who had been dead twenty-two years, then abounded with men full of the spirit of God. The frequent conversations Thomas had with one of that body, a very interior holy man, filled his heart with heavenly devotion and comfort, and inflamed him daily with a more ardent love of God, which so burned in his breast that at his prayers his countenance seemed one day, as it were, to dart rays of light, and he conceived {525} a vehement desire to consecrate himself wholly to God in that Order. His tutor perceived his inclinations and informed the count of the matter who omitted neither threats nor promises to defeat such a design. But the saint, not listening to flesh and blood in the call of heaven, demanded with earnestness to be admitted into the Order, and accordingly received the habit in the convent of Naples, in 1243, being then seventeen years old. The countess Theodora his mother, being informed of it, set out for Naples to disengage him, if possible, from that state of life. Her son, on the first news of her journey, begged his superiors to remove him, as they did first to the convent of St. Sabina in Rome, and soon after to Paris, out of the reach of his relations. Two of his brothers, Landulph and Reynold, commanders in the emperor's army in Tuscany, by her direction so well guarded all the roads that he fell into their hands, near Acqua-pendente{?}. They endeavored to pull off his habit, but he

resisted them so violently that they conducted him in it to the seat of his parents, called Rocca-Secca. The mother, overjoyed at their success, made no doubt of overcoming her son's resolution. She endeavored to persuade him that to embrace such an Order, against his parents' advice, could not be the call of heaven; adding all manner of reasons, fond caresses, entreaties, and tears. Nature made her eloquent and pathetic. He appeared sensible of her affliction, but his constancy was not to be shaken. His answers were modest and respectful, but firm, in showing his resolution to be the call of God, and ought consequently to take place of all other views whatsoever, even for his service any other way. At last, offended at his unexpected resistance, she expressed her displeasure in very choleric words, and ordered him to be more closely confined and guarded, and that no one should see him but his two sisters. The reiterated solicitations of the young ladies were a long and violent assault. They omitted nothing that flesh and blood could inspire on such an occasion, and represented to him the danger of causing the death of his mother by grief. He on the contrary spoke to them in so moving a manner, on the contempt of the world, and the love of virtue, that they both yielded to the force of his reasons for his quitting the world, and, by his persuasion, devoted themselves to a sincere practice of piety.

This solitude furnished him with the most happy opportunity for holy contemplation and assiduous prayer. Some time after, his sisters conveyed to him some books, viz., a Bible, Aristotle's logics, and the works of the Master of the Sentences. During this interval his two brothers, Landulph and Reynold, returning home from the army, found their mother in the greatest affliction, and the young novice triumphant in his resolution. They would needs undertake to overcome him, and began their assault by shutting him up in a tower of the castle. They tore in pieces his habit on his back, and after bitter reproaches and dreadful threats they left him, hoping his confinement, and the mortifications every one strove to give him, would shake his resolution. This not succeeding, the devil suggested to these two young officers a new artifice for diverting him from pursuing his vocation. They secretly introduced one of the most beautiful and most insinuating young strumpets of the country into his chamber, promising her a considerable reward in case she could draw him into sin. She employed all the arms of Satan to succeed in so detestable a design. The saint, alarmed and affrighted at the danger, profoundly humbled himself, and cried out to God most earnestly for his protection; then snatching up a firebrand struck her with it, and drove her out of his chamber. After this victory, not moved with pride, but blushing with confusion for having been so basely assaulted, he fell on his knees and thanked God for his merciful preservation, consecrated to him anew his chastity, and redoubled his prayers, and the earnest cry of his {526} heart with sighs

and tears, to obtain the grace of being always faithful to his promises. Then falling into a slumber, as the most ancient historians of his life relate,[4] he was visited by two angels, who seemed to gird him round the waist with a cord so tight that it awaked him, and made him to cry out. His guards ran in, but he kept his secret to himself. It was only a little before his death that he disclosed this incident to F. Reynold, his confessor, adding that he had received this favor about thirty years before, from which time he had never been annoyed with temptations of the flesh; yet he constantly used the utmost caution and watchfulness against that enemy, and he would otherwise have deserved to forfeit that grace. One heroic victory sometimes obtains of God a recompense and triumph of this kind. Our saint having suffered in silence this imprisonment and persecution upwards of a twelvemonth, some say two years, at length, on the remonstrances of Pope Innocent IV. and the emperor Frederick, on account of so many acts of violence in his regard, both the countess and his brothers began to relent. The Dominicans of Naples being informed of this, and that his mother was disposed to connive at measures that might be taken to procure his escape, they hastened in disguise to Rocca-Secca, where his sister, knowing that the countess no longer opposed his escape, contrived his being let down out of his tower in a basket. He was received by his brethren in their arms, and carried with joy to Naples. The year following he there made his profession, looking on that day as the happiest of his whole life in which he made a sacrifice of his liberty that he might belong to God alone. But his mother and brothers renewed their complaints to Pope Innocent IV., who sent for Thomas to Rome, and examined him on the subject of his vocation to the state of religion, in their presence; and having received entire satisfaction on this head, the pope admired his virtue, and approved of his choice of that state of life, which from that time he was suffered to pursue in peace. Albertus Magnus teaching then at Cologne, the general, John the Teutonic, took the saint with him from Rome to Paris, and thence to Cologne. Thomas gave all his time, which was not employed in devotion and other duties, to his studies, retrenching part of that which was allowed for his meals and sleep, not out of a vain passion, or the desire of applause, but for the advancement of God's honor and the interests of religion, according to what he himself teaches.[5] His humility made him conceal his progress and deep penetration, insomuch that his schoolfellows thought he learned nothing, and on account of his silence, called him The dumb Ox, and the Great Sicilian Ox. One of them even offered to explain his lessons to him, whom he thankfully listened to without speaking, though he was then capable of teaching him. They who know how much scholars and masters usually seek to distinguish themselves, and display their science, will give to so uncommon an humility its due praise. But the brightness of his genius, his quick and deep penetration and learning were at last discovered, in spite of all his endeavors to conceal them: for his

master Albertus, having propounded to him several questions on the most knotty and obscure points, his answers, which the duty of obedience extorted, astonished the audience; and Albertus, not able to contain his joy and admiration, said, "We call him the dumb ox, but he will give such a bellow in learning as will be heard all over the world." This applause made no impression on the humble saint. He continued the same in simplicity, modesty, silence, and recollection, because his heart was the same; equally insensible to praises and humiliations, full of nothing but of God and his own insufficiency, never reflecting on his own qualifications, or on what was the opinion of others concerning him. In his first year, {527} under Albertus Magnus, he wrote comments on Aristotle's Ethics. The general chapter of the Dominicans, held at Cologne in 1245, deputed Albertus to teach at Paris, in their college of St. James, which the university had given them; and it is from that college they are called in France Jacobins. St. Thomas was sent with him to continue his studies there. His school exercises did not interrupt his prayer. By an habitual sense of the divine presence, and devout aspirations, he kept his heart continually raised to God; and in difficult points redoubled with more earnestness his fervor in his prayers than his application to study. This he found attended with such success, that he often said that he had learned less by books than before his crucifix, or at the foot of the altar. His constant attention to God always filled his soul with joy, which appeared in his very countenance, and made his conversation altogether heavenly. His humility and obedience were most remarkable in all things. One day while he read at table, the corrector, by mistake, bid him read a word with a false quantity, and he readily obeyed, though he knew the error. When others told him he ought notwithstanding to have given it the right pronunciation, his answer was, "It matters not how a word is pronounced, but to practise on all occasions humility and obedience is of the greatest importance." He was so perfectly mortified, and dead to his senses, that he ate without reflecting either on the kind or quality of his food, so that after meals he often knew not what he had been eating.

In the year 1248, being twenty-two years of age, he was appointed by the general chapter to teach at Cologne, together with his old master Albertus, whose high reputation he equalled in his very first lessons. He then also began to publish his first works, which consist of comments on the Ethics, and other philosophical works of Aristotle. No one was more courteous and affable, but it was his principle to shun all unnecessary visits. To prepare himself for holy orders he redoubled his watchings, prayer, and other spiritual exercises. His devotion to the blessed Sacrament was extraordinary. He spent several hours of the day and part of the night before the altar, humbling himself in acts of profound adoration, and melting with love in contemplation of the immense charity of that Man-God, whom he there adored. In saying mass he

seemed to be in raptures, and often quite dissolved in tears; a glowing frequently appeared in his eyes and countenance which showed the ardor with which his heart burned within him. His devotion was most frequent during the precious moments after he had received the divine mysteries; and after saying mass he usually served at another, or at least heard one. This fire and zeal appeared also in his sermons at Cologne, Paris, Rome, and in other cities of Italy. He was everywhere heard as an angel; even the Jews ran of their own accord to hear him, and many of them were converted. His zeal made him solicitous, in the first place, for the salvation of his relations. His example and exhortations induced them to an heroic practice of piety. His eldest sister consecrated herself to God in St. Mary's, at Capua, and died abbess of that monastery: the younger, Theodora, married the count of Marsico, and lived and died in great virtue; as did his mother. His two brothers, Landulph and Reynold, became sincere penitents; and having some time after left the emperor's service, he, in revenge, burnt Aquino, their seat, in 1250, and put Reynold to death; the rest were obliged to save themselves by a voluntary banishment, but were restored in 1268. St. Thomas, after teaching four years at Cologne, was sent, in 1252, to Paris. His reputation for perspicuity and solidity drew immediately to his school a great number of auditors.[6] St. Thomas, with great reluctancy, compelled by holy obedience {528} consented to be admitted doctor, on the 23d of October, in 1257, being then thirty-one years old. The professors of the university of Paris being divided about the question of the accidents remaining really, or only in appearance, in the blessed sacrament of the altar, they agreed, in 1258, to consult our saint. The young doctor, not puffed up by such an honor, applied himself first to God by prayer, then he wrote upon that question the treatise still extant, and, carrying it to the church, laid it on the altar. The most ancient author of his life assures us, that while the saint remained in prayer on that occasion, some of the brethren who were present, saw him raised a little above the ground.[7]

The holy king, St. Louis, had so great an esteem for St. Thomas, that he consulted him in affairs of state, and ordinarily informed him, the evening before, of any affair of importance that was to be treated of in council, that he might be the more ready to give advice on the point. The saint avoided the honor of dining with the king as often as he could excuse himself: and, when obliged to assist at court, appeared there as recollected as in his convent. One day at the king's table, the saint cried out: "The argument is conclusive against the Manichees." [8] His prior, being with him, bade him remember where he was. The saint would have asked the king's pardon, but that good prince, fearing he should forget the argument that had occurred to his mind, caused his secretary to write it down for him. In the year 1259 St. Thomas assisted at the thirty-sixth general chapter of his order, held at Valenciennes, which

deputed him, in conjunction with Albertus Magnus and three others, to draw up rules for studies, which are still extant in the acts of that chapter. Returning to Paris, he there continued his lectures. Nothing was more remarkable than his meekness on all occasions. His temper was never ruffled in the heat of any dispute, nor by any insult. It was owing to this sweetness, more than to his invincible force of reasoning, that he brought a young doctor to retract on the spot a dangerous opinion, which he was maintaining a second time in his thesis. In 1261, Urban IV. called St. Thomas to Rome, and, by his order, the general appointed him to teach here. His holiness pressed him with great importunity to accept of some ecclesiastical dignity,{529} but he knew how much safer it is to refuse than to accept a bishopric. The pope, however, obliged him always to attend his person. Thus it happened that the saint taught and preached in all the towns where that pope ever resided, as in Rome, Viterbo, Orvieto, Fondi, and Perugia. He also taught at Bologna, Naples, &c.[9]

The fruits of his preaching were no less wonderful than those of his pen. While he was preaching, on Good Friday, on the love of God for man, and our ingratitude to him, his whole auditory melted into tears to such a degree that he was obliged to stop several times, that they might recover themselves. His discourse on the following Sunday, concerning the glory of Christ, and the happiness of those who rise with him by grace, was no less pathetic and affecting. William of Tocco adds, that as the saint was coming out of St. Peter's church the same day, a woman was cured of the bloody flux by touching the hem of his garment. The conversion of two considerable Rabbins seemed still a greater miracle. St. Thomas had held a long conference with them at a casual meeting in cardinal Richard's villa, and they agreed to resume it the next day. The saint spent the foregoing night in prayer, at the foot of the altar. The next morning these two most obstinate Jews came to him of their own accord, not to dispute, but to embrace the faith, and were followed by many others. In the year 1263, the Dominicans held their fortieth general chapter in London; St. Thomas assisted at it, and obtained soon after to be dismissed from teaching. He rejoiced to see himself reduced to the state of a private religious man. Pope Clement IV. had {530} such a regard for him, that, in 1265, among other ecclesiastical preferments, he made him an offer of the archbishopric of Naples, but could not prevail with him to accept of that or any other. The first part of his theological Summ St. Thomas composed at Bologna: he was called thence to Naples. Here it was that, according to Tocco and others, Dominick Caserte beheld him, while in fervent prayer, raised from the ground, and heard a voice from the crucifix directed to him in these words: "Thou hast written well of me, Thomas: what recompense dost thou desire?" He answered: "No other than thyself, O Lord." [10]

From the 6th of December, in 1273, to the 7th of March following, the day of his death, he neither dictated nor wrote any thing on theological matters. He from that time laid aside his studies, to fix his thoughts and heart entirely on eternity, and to aspire with the greatest ardor and most languishing desires to the enjoyment of God in perfect love. Pope Gregory X. had called a general council, the second of Lyons, with the view of extinguishing the Greek schism, and raising succors to defend the holy land against the Saracens. The ambassadors of the emperor Michael Palaeologus, together with the Greek prelates, were to assist at it. The council was to meet on the 1st of May, in 1274. His holiness, by brief directed to our saint, ordered him to repair thither, and to prepare himself to defend the Catholic cause against the Greek schismatics. Though indisposed, he set out from Naples about the end of January. His dear friend, F. Reynold of Piperno, was appointed his companion, and ordered to take care that he did not neglect himself, which the saint was apt to do. St. Thomas on the road called at the castle of Magenza, the seat of his niece, Francisca of Aquino, married to the count of Cekan. Here his distemper increased, which was attended with a loss of appetite. One day he said, to be rid of their importunities, that he thought he could eat a little of a certain fish which he had formerly eaten in France, but which was not easily to be found in Italy. Search however was made, and the fish procured; but the saint refused to touch it, in imitation of David on the like occasion. Soon after his appetite returned a little, and his strength with it; yet he was assured that his last hour was at hand. This however did not hinder him from proceeding on his journey, till, his fever increasing, he was forced to stop at Fossa-Nuova, a famous abbey of the Cistercians, in the diocese of Terracina, where formerly stood the city called Forum Appii. Entering the monastery, he went first to pray before the Blessed Sacrament, according to his custom. He poured forth his soul with extraordinary fervor, in the presence of Him who noto called him to his kingdom. Passing thence into the cloister, which he never lived to go out of, he repeated these words:[11] _This is my rest for ages without end_. He was lodged in the abbot's apartment, where he lay ill for near a month. The good monks treated him with uncommon veneration and esteem, and as if he had been an angel from heaven. They would not employ any of their servants about him, but chose to serve him themselves in the meanest offices, as in cutting or carrying wood for him to burn, &c. His patience, humility, constant recollection, and prayer, were equally their astonishment and edification.

The nearer he saw himself to the term of all his desires, the entering into the joy of his Lord, the more tender and inflamed were his longings after death. He had continually in his mouth these words of St. Austin,[12] "Then shall I truly live, when I shall be quite filled with you alone, and your love; {531} now I am a burden to myself, because I

am not entirely full of you." In such pious transports of heavenly love, he never ceased sighing after the glorious day of eternity. The monks begged he would dictate an exposition of the book of Canticles, in imitation of St. Bernard. He answered: "Give me St. Bernard's spirit, and I will obey." But at last, to renounce perfectly his own will, he dictated the exposition of that most mysterious of all the divine books. It begins: Solomon inspiratus: It is not what his erudition might have suggested, but what love inspired him with in his last moments, when his pure soul was hastening to break the chains of mortality, and drown itself in the ocean of God's immensity, and in the delights of eternity.[13] The holy doctor at last finding himself too weak to dictate any more, begged the religious to withdraw, recommending himself to their prayers, and desiring their leave to employ the few precious moments he had to live with God alone. He accordingly spent them in fervent acts of adoration, praise, thanksgiving, humility, and repentance. He made a general confession of his whole life to F. Reynold, with abundance of tears for his imperfections and sins of frailty; for in the judgment of those to whom he had manifested his interior, he had never offended God by any mortal sin. And he said to F. Reynold, before his death, that he thanked God with his whole heart for having prevented him with his grace, and always conducted him as it were by the hand, and preserved him from any known sin that destroys charity in the soul; adding, that this was purely God's mercy to which he was indebted for his preservation from every sin which he had not committed.[14] Having received absolution in the sentiments of the most perfect penitent, he desired the Viaticum. While the abbot and community were preparing to bring it, he begged to be taken off his bed, and laid upon ashes spread upon the floor. Thus lying on the ground, weak in body but vigorous in mind, he waited for the priest with tears of the most tender devotion. When he saw the host in the priest's hand, he said: "I firmly believe that Jesus Christ, true God and true Man, is present in this august sacrament. I adore you, my God and my Redeemer: I receive You, the price of my redemption, the Viaticum of my pilgrimage; for whose honor I have studied, labored, preached, and taught. I hope I never advanced any tenet as your word, which I had not learned from you. If through ignorance I have done otherwise, I revoke every thing of that kind, and submit all my writing, to the judgment of the holy Roman church." Then recollecting himself, after other acts of faith, adoration, and love, he received the holy Viaticum; but remained on the ashes till he had finished his thanksgiving. Growing still weaker, amid his transports of love, he desired extreme unction, which he received, answering himself to all the prayers. After this he lay in peace and joy, as appeared by the serenity of his countenance; and he was heard to pronounce these aspirations: "Soon, soon will the God of all comfort complete his mercies on me, and fill all my desires. I shall shortly be satiated in him, and drink of the torrent of his delights: be inebriated

from the abundance of his house, and in him who is the source of life, I shall behold the true light." Seeing all in tears about him, he comforted them, saying: Death was his gain and his joy. F. Reynold said he had hoped to see him triumph over the adversaries of the church in the council of Lyons, and placed in a rank in which he might do it some signal service. The saint answered: "I have begged of God, as the greatest favor, to die a simple religious man, and I now thank him for it. It is a {532} greater benefit than he has granted to many of his holy servants, that he is pleased to call me out of this world so early, to enter into his joy; wherefore grieve not for me, who am overwhelmed with joy." He returned thanks to the abbot and monks of Fossa-Nuova for their charity to him. One of the community asked him by what means we might live always faithful to God's grace. He answered: "Be assured that he who shall always walk faithfully in his presence, always ready to give him an account of all his actions, shall never be separated from him by consenting to sin." These were his last words to men, after which he only spoke to God in prayer, and gave up the ghost, on the 7th of March, in 1274, a little after midnight: some say in the fiftieth year of his age. But Ptolemy of Lucca, and other contemporary authors, say expressly in his forty-eighth, which also agrees with his whole history. He was very tall, and every way proportioned.

The concourse of people at the saint's funeral was extraordinary: several monks of that house, and many other persons, were cured by his relics and intercession, of which many instances, juridically proved, are mentioned by William of Tocco, in the bull of his canonization, and other authors. The Bollandists give us other long authentic relations of the like miracles continued afterwards, especially in the translation of those holy relics. The University of Paris sent to the general and provincial of the Dominicans a letter of condolence upon his death, giving the highest commendations to the saint's learning and sanctity, and begging the treasure of his holy body. Naples, Rome, and many other universities, princes, and Orders, contended no less for it. One of his hands, uncorrupt, was cut off in 1288, and given to his sister, the countess Theodora, who kept it in her domestic chapel of San Severino. After her death it was given to the Dominicans' convent of Salerno. After several contestations, pope Urban V., many years after his death, granted his body to the Dominicans to carry to Paris or Toulouse, as Italy already possessed the body of St. Dominick at Bologna. The sacred treasure was carried privately into France, and received at Thoulouse in the most honorable manner: one hundred and fifty thousand people came to meet and conduct it into the city, having at their head Louis duke of Anjou, brother to king Charles V., the archbishops of Thoulouse and Narbonne, and many bishops, abbots, and noblemen. It rests now in the Dominican's church at Thoulouse, in a rich shrine, with a stately mausoleum over it, which reaches almost up to the roof of the church,

and hath four faces. An arm of the saint was at the same time sent to the great convent of the Dominicans at Paris, and placed in St. Thomas's chapel in their church, which the king declared a royal chapel. The faculty of theology meets to assist at a high mass there on the anniversary festival of the saint. The kingdom of Naples, after many pressing solicitations, obtained, in 1372, from the general chapter held at Thoulouse, a bone of the other arm of St. Thomas. It was kept in the church of the Dominicans at Naples till 1603, when the city being delivered from a public calamity by his intercession, it was placed in the metropolitan church among the relics of the other patrons of the country. That kingdom, by the briefs of Pius V. in 1567, and of Clement VIII. in 1603, confirmed by Paul V., honors him as a principal patron. He was solemnly canonized by pope John XXII. in 1323. Pope Pius V., in 1567, commanded his festival and office to be kept equal with those of the four doctors of the western church.

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Many in their studies, as in other occupations, take great pains to little purpose, often to draw from them the poison of vanity or error; or at least to drain their affections, and rather to nourish pride and other vices in the heart than to promote true virtue. Sincere humility and simplicity of heart {533} are essential conditions for the sanctification of studies, and for the improvement of virtue by them. Prayer must also both go before and accompany them. St. Thomas spoke much to God by prayer, that God might speak to him by enlightening his understanding in his reading and studies; and he received in this what he asked in the other exercise. This prodigy of human wit, this unparalleled genius, which penetrated the most knotty difficulties in all the sciences, whether sacred or profane, to which he applied himself, was accustomed to say that he learned more at the foot of the crucifix than in books. We ought never to set ourselves to read or study any thing without having first made our morning meditation, and without imploring in particular the divine light in every thing we read; and seasoning our studies by frequent aspirations to God in them, and by keeping our souls in an humble attention to his presence. In intricate difficulties, we ought more earnestly, prostrate at the foot of a crucifix, to ask of Christ the resolution of our doubts. We should thus receive, in the school of so good a master, that science which makes saints, by giving, with other sciences, the true knowledge of God and ourselves, and purifying and kindling in the will the fire of divine love with the sentiments of humility and other virtues. By a little use, fervent aspirations to God will arise from all subjects in the driest studies, and it will become easy, and as it were natural in them, to raise our heart earnestly to God, either despising the vain pursuits, or detesting the vanity, and deploring the blindness of the world, or

aspiring after heavenly gifts, or begging light, grace, or the divine love. This is a maxim of the utmost importance in an interior or spiritual life, which otherwise, instead of being assisted, is entirely overwhelmed and extinguished by studies, whether profane or sacred, and in its place a spirit of self-sufficiency, vanity, and jealousy is contracted, and the seeds of all other spiritual vices secretly sown. Against this danger St. Bonaventure warns all students strongly to be upon their guard, saying, "If a person repeats often in his heart, Lord, when shall I love thee? he will feel a heavenly fire kindled in his soul much more than by a thousand bright thoughts or fine speculations on divine secrets, on the eternal generation of the Word, or the procession of the Holy Ghost." [15] Prayer and true virtue even naturally conduce to the perfection of learning, in every branch; for purity of the heart, and the disengagement of the affections from all irregular passions, render the understanding clear, qualify the mind to judge impartially of truth in its researches, divest it of many prejudices, the fatal sources of errors, and inspire a modest distrust to a person's own abilities and lights. Thus virtue and learning mutually assist and improve each other.

Footnotes:

1. St. Thomas was born at Belcastro: on his ancient illustrious pedigree and its branches, which still flourish in Calabria, see Barrius, de Antiquitate et Situ Calabriae, with the notes of Thomas Aceti, l. 4, c. 2, p. 288, &c, where he refutes the Bollandists, who place his birth at Aquino in Campania, on the border of that province.
2. L. 1, Conf. c. 7.
3. Conf. l. 5, c. 3.
4. Gul. Tocco. Bern. Guid. Antonin. Malvend.
5. Footnote: 2. 2dæ, q. 188, a. 5.
6. The manner of teaching then was not, as it is generally at present, by dictating lessons, which the scholars write, but it was according to the practice that still obtains in some public schools, as in Padua, &c. The master delivered his explanation like an harangue; the scholars retained what they could, and often privately took down short notes to help their memory. Academical degrees were then also very different from what they now are; being conferred on none but those who taught. To be Master of Arts, a man must have studied six years at least, and be twenty-one years old. And to be qualified for teaching divinity, he must have studied eight years more, and be at least thirty-five years old. Nevertheless, St. Thomas, by a dispensation of the university, on account of his distinguished merit, was allowed to teach at twenty-five. The usual way was for one named bachelor to explain the Master of the Sentences for a year in the school of some doctor, upon whose testimony, after certain rigorous public examinations, and other formalities, the bachelor

was admitted in the degree of licentiate; which gave him the license of a doctor, to teach or hold a school himself. Another year, which was likewise employed in expounding the Master of the Sentences, completed the degree of doctor, which the candidate received from the chancel for of the university, and then opened a school in form, with a bachelor to teach under him. In 1253, St. Thomas began to teach as licentiate; but a stop was put to his degrees for some time, by a violent disagreement between the regulars, principally Dominicans and Franciscans, and the university which had at first admitted them into their body, and even given the Dominicans a college. In these disputes St. Thomas was not spared, but he for a long time had recourse to no other vindication of himself than that of modesty and silence. On Palm Sunday he was preaching in the Dominican's church of St. James, when a beadle coming in commanded silence, and read a long written invective against him and his colleagues. When he had done, the saint, without speaking one word to justify himself or his Order, continued his sermon with the greatest tranquillity and unconcern of mind. William de Saint-Amour, the most violent among the secular doctors, published a book, On the dangers of the latter Times, a bitter invective against the mendicant Orders, which St. Louis sent to pope Alexander IV. SS. Thomas and Bonaventure were sent into Italy to defend their Orders. And to confute that book, St. Thomas published his nineteenth Opusculum, with an Apology for the mendicant Orders, showing they lay under no precept that all should apply themselves to manual labor, and that spiritual occupations were even preferable. The pope, upon this apology, condemned the book, and also another, called the Eternal Gospel, in defence of the error of the abbot Joachim. who had advanced that the church was to have an end, and be succeeded by a new church which should be formed perfectly according to the Spirit: this heresy, and the errors of certain other fanatics, were refuted by our saint at Rome. In his return to Paris, a violent storm terrified all the mariners and passengers; only Thomas appeared without the least fear, and continued in quiet prayer till the tempest had ceased. William de Saint-Amour being banished Paris, peace was restored in the university.

7. Gul. Tocco.
8. Conclusum est contra Manichæos.
9. The works of St. Thomas are partly philosophical, partly theological; with some comments on the holy scriptures, and several treatises of piety. The elegance of Plato gave his philosophy the greater vogue among the Gentiles; and the most learned of the Christian fathers were educated in the maxims of his school. His noble sentiments on the attributes of the Deity, particularly his providence, and his doctrine on the rewards and punishments in a future state, seemed favorable to religion. Nor can it be doubted

but he had learned, in his travels in Egypt and Phoenicia, many traditional truths delivered down from the patriarchal ages, before the corruptions of idolatry. On the other hand, the philosophy of Aristotle was much less in request among the heathens, was silent as to all traditional truths, and contained some glaring errors, which several heretics of the first ages adopted against the gospel. On which account he is called by Tertullian the patriarch of heretics, and his works were procribed by a council of Paris, about the year 1209. Nevertheless it must be acknowledged, by all impartial judges, that Aristotle was the greatest and most comprehensive genius of antiquity, and perhaps of any age: and he was the only one that had laid down complete rules, and explained the laws of reasoning, and had given a thorough system of philosophy. Boetius had penetrated the depth of his genius, and the usefulness of his logic; yet did not redress his mistakes. Human reasoning is too weak without the light of revelation; and Aristotle, by relying too much on it fell into the same gross errors. Not only many ancient heretics, but also several in the twelfth and thirteenth ages, as Peter Aballard, the Albigenes, and other heretics, made a bad use of his philosophy. But above all, the Saracens of Arabaia and Spain wrote with incredible subtilty on his principles. St. Thomas opposed the enemies of truth with their own weapons, and employed the philosophy of Aristotle in defence of the faith, in which he succeeded to a miracle. He discerned and confuted his errors, and set in a clear and new light the great truths of reason which that philosopher had often wrapt up in obscurity. Thus Aristotle, who had been called the terror of Christians, in the hands of Thomas became orthodox, and furnished faith with new arms against idolatry and atheism. For this admirable doctor, though he had only a bad Latin translation of the works of that philosopher, has corrected his errors, and shown that his whole system of philosophy, as far as it is grounded in truth, is subservient to divine revelation. This he has executed through the nicest metaphysical speculations, in the five first volumes of his works. He everywhere strikes out a new track for himself; and enters into the most secret recesses of this shadowy region; so as to appear new even on known and beaten subjects. For his writings are original efforts of genius and reflection, and every point he handles in a manner that makes it appear new. If his speculations are sometimes spun fine, and his divisions run to niceties, this was the fault of the age in which he lived, and of the speculative refining geniuses of the Arabians, whom he had undertaken to pursue and confute throughout their whole system. His comments on the four books of the Master of the Sentences contain a methodical course of theology, and make the sixth and seventh volumes of his works; the tenth, eleventh, and twelfth give us his Summ, Or incomparable abridged body of divinity, though this work he never lived to

finish. Among the fathers, St. Austin is principally his guide; so that the learned cardinals, Norris and Aguirre, call St. Thomas his most faithful Interpreter. He draws the rules of practical duties and virtues principally from the morals of St. Gregory on Job. He compassed his Summ against the Gentiles, at the request of St. Raymund of Pennafort, to serve the preachers in Spain in converting the Jews and Saracens to the faith. He wrote comments on most parts of the holy scriptures, especially on the epistles of St. Paul, in which latter he seemed to outdo himself. By the order of pope Urban IV., he compiled the office of the blessed sacrament, which the church uses to this day, on the feast and during the Octave of Corpus-Christi. His Opuscula, or lesser treatises, have in view the confutation of the Greek schismatics and several heresies; or discuss various points of philosophy and theology; or are comments on the creed, sacraments, decalogue, Lord's prayer, and Hail Mary. In his treatises on piety he reduces the rules of an interior life to these two gospel maxims: first. That we must strenuously labor by self-denial and mortification to extinguish in our hearts all the sparks of pride, and the inordinate love of creatures; secondly, That by assiduous prayer, meditation, and doing the will of God in all things, we must kindle his perfect love in our souls. (Opusc. 17 & 18; His works are printed in nineteen volumes folio.)

10. Bene scripsisti de me, Thoma: quam mercedem addipies? Non aliam, nisi te Domine.
11. Psalm cxxxi. 14.
12. Conf. l. 10, c. 28.
13. There is another commentary on the same book which sometimes bears his name, and begins: Sonet vox tua in auribus meis: which was not the work of this saint, but of Hayme {}, bishop of Halberstadt. See Echard, t. 1, p. 323. Tournon, p. 714. Le Long. Bibl. Sacra. n. 766.
14. Tibi debo et quod non feci. St. Au {}.
15. St. Bonav. l. de Mystica Theol. a. ult.

SS. PERPETUA, AND FELICITAS, MM.

WITH THEIR COMPANIONS.

From their most valuable genuine acts, quoted by Tertullian, l. de anima, c. 55, and by St. Austin, serm. {}, 283, 294. The first part of these acts, which reaches to the eve of her martyrdom, was written by St. Perpetua. The vision of St. Saturus was added by him. The rest was subjoined by an eye-witness of their death. See Tillemont, t. 3, p. 139. Ceillier, t. 2, p. 213. These acts have been often republished; but are extant, most ample and correct, in Ruinart. They were publicly read in the churches of Africa, as appears from St. Austin, Serm. 180. See them vindicated from the suspicion of Montanism, by O {}, Vindicæ Act. SS.

Perpetuæ et Felicitatis.

A. D 203.

A VIOLENT persecution being set on foot by the emperor Severus, in 202, reached Africa the following year; when, by order of Minutius Timinianus, {534} (or Firminianus,) five catechumens were apprehended at Carthage for the faith: namely, Rovocatus, and his fellow-slave Felicitas, Saturninus, and Secundulus, and Vibia Perpetua. Felicitas was seven months gone with child; and Perpetua had an infant at her breast, was of a good family, twenty-two years of age, and married to a person of quality in the city. She had a father, a mother, and two brothers; the third, Dinocrates, died about seven years old. These five martyrs were joined by Satorius, probably brother to Saturninus, and who seems to have been their instructor: he underwent a voluntary imprisonment, because he would not abandon them. The father of St. Perpetua, who was a pagan, and advanced in years, loved her more than all his other children. Her mother was probably a Christian, as was one of her brothers, the other a catechumen. The martyrs were for some days before their commitment kept under a strong guard in a private house: and the account Perpetua gives of their sufferings to the eve of their death, is as follows: "We were in the hands of our persecutors, when my father, out of the affection he bore me, made new efforts to shake my resolution. I said to him: 'Can that vessel, which you see, change its name?' He said: 'No.' I replied: 'Nor can I call myself any other than I am, that is to say, a Christian.' At that word my father in a rage fell upon me, as if he would have pulled my eyes out, and beat me: but went away in confusion, seeing me invincible: after this we enjoyed a little repose, and in that interval received baptism. The Holy Ghost, on our coming out of the water, inspired me to pray for nothing but patience under corporal pains. A few days after this we were put into prison: I was shocked at the horror and darkness of the place;[1] for till then I knew not what such sort of places were. We suffered much that day, chiefly on account of the great heat caused by the crowd, and the ill-treatment we met with from the soldiers. I was moreover tortured with concern, for that I had not my infant. But the deacons, Tertius and Pomponius, who assisted us, obtained, by money, that we might pass some hours in a more commodious part of the prison to refresh ourselves. My infant being brought to me almost famished, I gave it the breast. I recommended him afterwards carefully to my mother, and encouraged my brother; but was much afflicted to see their concern for me. After a few days my sorrow was changed into comfort, and my prison itself seemed agreeable. One day my brother said to me: 'Sister, I am persuaded that you are a peculiar favorite of Heaven: pray to God to reveal to you whether this imprisonment will end in martyrdom or not, and acquaint me of it.' I, knowing God gave me daily tokens of his goodness, answered,

full of confidence, 'I will inform you to-morrow.' I therefore asked that favor of God, and had this vision. I saw a golden ladder which reached from earth to the heavens; but so narrow, that only one could mount it at a time. To the two sides were fastened all sorts of iron instruments, as swords, lances, hooks, and knives; so that if any one went up carelessly he was in great danger of having his flesh torn by those weapons. At the foot of the ladder lay a dragon of an enormous size, who kept guard to turn back and terrify those that endeavored to mount it. The first that went up was Saturus, who was not apprehended with us, but voluntarily surrendered himself afterwards on our account: when he was got to the top of the ladder, he turned towards me and said: 'Perpetua, I wait for you; but take care lest the dragon bite you.' I answered: 'In the name of our Lord Jesus Christ, he shall not hurt me.' Then the dragon, as if afraid of me, gently lifted his head from under the ladder, and I, having got upon the first step, set my foot upon his head. Thus I mounted to the top, and there {535} I saw a garden of an immense space, and in the middle of it a tall man sitting down dressed like a shepherd, having white hair. He was milking his sheep, surrounded with many thousands of persons clad in white. He called me by my name, bid me welcome, and gave me some curds made of the milk which he had drawn: I put my hands together and took and ate them; and all that were present said aloud, Amen. The noise awaked me, chewing something very sweet. As soon as I had related to my brother this vision, we both concluded that we should suffer death.

"After some days, a rumor being spread that we were to be examined, my father came from the city to the prison overwhelmed with grief: 'Daughter,' said he, 'have pity on my gray hairs, have compassion on your father, if I yet deserve to be called your father; if I myself have brought you up to this age: if you consider that my extreme love of you, made me always prefer you to all your brothers, make me not a reproach to mankind. Have respect for your mother and your aunt; have compassion on your child that cannot survive you; lay aside this resolution, this obstinacy, lest you ruin us all: for not one of us will dare open his lips any more if any misfortune befall you.' He took me by the hands at the same time and kissed them; he threw himself at my feet in tears, and called me no longer daughter, but, my lady. I confess, I was pierced with sharp sorrow when I considered that my father was the only person of our family that would not rejoice at my martyrdom. I endeavored to comfort him, saying: 'Father, grieve not; nothing will happen but what pleases God; for we are not at our own disposal.' He then departed very much concerned. The next day, while we were at dinner, a person came all on a sudden to summon us to examination. The report of this was soon spread, and brought together a vast crowd of people into the audience-chamber. We were placed on a sort of scaffold before the judge, who was Hilarian, procurator of the province, the proconsul being lately

dead. All who were interrogated before me confessed boldly Jesus Christ. When it came to my turn, my father instantly appeared with my infant. He drew me a little aside, conjuring me in the most tender manner not to be insensible to the misery I should bring on that innocent creature to which I had given life. The president Hilarian joined with my father and said: 'What! will neither the gray hairs of a father you are going to make miserable, nor the tender innocence of a child, which your death will leave an orphan, move you? Sacrifice for the prosperity of the emperor.' I replied, 'I will not do it.' 'Are you then a Christian?' said Hilarian. I answered: 'Yes, I am.' As my father attempted to draw me from the scaffold, Hilarian commanded him to be beaten off, and he had a blow given him with a stick, which I felt as much as if I had been struck myself, so much was I grieved to see my father thus treated in his old age. Then the judge pronounced our sentence, by which we were all condemned to be exposed to wild beasts. We then joyfully returned to our prison; and as my infant had been used to the breast, I immediately sent Pomponius, the deacon, to demand him of my father, who refused to send him. And God so ordered it that the child no longer required to suck, nor did my milk incommode me." Secundulus, being no more mentioned, seems to have died in prison before this interrogatory. Before Hilarian pronounced sentence, he had caused Saturus, Saturninus, and Revocatus, to be scourged; and Perpetua and Felicitas to be beaten on the face. They were reserved for the shows which were to be exhibited for the soldiers in the camp, on the festival of Geta, who had been made Cæsar four years before by his father Severus, when his brother Caracalla was created Augustus.

St. Perpetua relates another vision with which she was favored, as follows: "A few days after receiving sentence, when we were all together in {536} prayer, I happened to name Dinocrates, at which I was astonished, because I had not before had him in my thoughts; and I that moment knew that I ought to pray for him. This I began to do with great fervor and sighing before God; and the same night I had the following vision: I saw Dinocrates coming out of a dark place, where there were many others, exceeding hot and thirsty; his face was dirty, his complexion pale, with the ulcer in his face of which he died at seven years of age, and it was for him that I had prayed. There seemed a great distance between him and me, so that it was impossible for us to come to each other. Near him stood a vessel full of water, whose brim was higher than the statue of an infant: he attempted to drink, but though he had water he could not reach it. This mightily grieved me, and I awoke. By this I knew my brother was in pain, but I trusted I could by prayer relieve him: so I began to pray for him, beseeching God with tears, day and night, that he would grant me my request; as I continued to do till we were removed to the damp prison: being destined for a public show on the festival of Cæsar Geta. The day we were in the stocks[2] I had this

vision: I saw the place, which I had beheld dark before, now luminous; and Dinocrates, with his body very clean and well clad, refreshing himself, and instead of his wound a scar only. I awoke, and I knew he was relieved from his pain.[3]

"Some days after, Pudens, the officer who commanded the guards of the prison, seeing that God favored us with many gifts, had a great esteem of us, and admitted many people to visit us for our mutual comfort. On the day of the public shows my father came to find me out, overwhelmed with sorrow. He tore his beard, he threw himself prostrate on the ground, cursed his years, and said enough to move any creature; and I was ready to die with sorrow to see my father in so deplorable a condition. On the eve of the shows I was favored with the following vision. The deacon Pomponius methought, knocked very hard at the prison-door, which I opened to him. He was clothed with a white robe, embroidered with innumerable pomegranates of gold. He said to me: 'Perpetua, we wait for you, come along.' He then took me by the hand and, led me through very rough places into the middle of the amphitheatre, and said: 'Fear not.' And, leaving me, said again: 'I will be with you in a moment, and bear a part with you in your pains.' I was wondering the beasts were not let out against us, when there appeared a very ill-favored Egyptian, who came to encounter me with others. But another beautiful troop of young men declared for me, and anointed me with oil for the combat. Then appeared a man of prodigious stature, in rich apparel, having a wand in his hand like the masters of the gladiators, and a green bough on which hung golden apples. Having ordered silence, he said that the bough should be my prize, if I vanquished {537} the Egyptian--but that if he conquered me, he should kill me with a sword. After a long and obstinate engagement, I threw him on his face, and trod upon his head. The people applauded my victory with loud acclamations. I then approached the master of the amphitheatre, who gave me the bough with a kiss, and said: 'Peace be with you, my daughter.' After this I awoke, and found that I was not so much to combat with wild beasts as with the devils." Here ends the relation of St. Perpetua.

St. Saturus had also a vision which he wrote himself. He and his companions were conducted by a bright angel into a most delightful garden, in which they met some holy martyrs lately dead, namely, Jocundus, Saturninus, and Artaxius, who had been burned alive for the faith, and Quintus, who died in prison. They inquired after other martyrs of their acquaintance, say the acts, and were conducted into a most stately place, shining like the sun: and in it saw the king of this most glorious place surrounded by his happy subjects, and heard a voice composed of many, which continually cried: "Holy, holy, holy." Saturus, turning to Perpetua, said: "You have here what you desired." She

replied: "God be praised. I have more joy here than ever I had in the flesh." He adds, Going out of the garden they found before the gate, on the right hand, their bishop of Carthage, Optatus, and on the left, Aspasius, priest of the same church, both of them alone and sorrowful. They fell at the martyr's feet, and begged they would reconcile them together, for a dissension had happened between them. The martyrs embraced them, saying: "Are not you our bishop, and you a priest of our Lord? It is our duty to prostrate ourselves before you." Perpetua was discoursing with them; but certain angels came and drove hence Optatus and Aspasius; and bade them not to disturb the martyrs, but be reconciled to each other. The bishop Optatus was also charged to heal the divisions that reigned among several of his church. The angels, after these reprimands, seemed ready to shut the gates of the garden. "Here," says he, "we saw many of our brethren and martyrs likewise. We were fed with an ineffable odor, which delighted and satisfied us." Such was the vision of Saturus. The rest of the acts were added by an eye-witness. God had called to himself Secundulus in prison. Felicitas was eight months gone with child, and as the day of the shows approached, she was inconsolable lest she should not be brought to bed before it came; fearing that her martyrdom would be deferred on that account, because women with child were not allowed to be executed before they were delivered: the rest also were sensibly afflicted on their part to leave her alone in the road to their common hope. Wherefore they unanimously joined in prayer to obtain of God that she might be delivered against the shows. Scarce had they finished their prayer, when Felicitas found herself in labor. She cried out under the violence of her pain: one of the guards asked her, if she could not bear the throes of childbirth without crying out, what she would do when exposed to the wild beasts. She answered: "It is I that suffer what I now suffer; but then there will be another in me that will suffer for me, because I shall suffer for him." She was then delivered of a daughter, which a certain Christian woman took care of, and brought up as her own child. The tribune, who had the holy martyrs in custody, being informed by some persons of little credit, that the Christians would free themselves out of prison by some magic enchantments, used them the more cruelly on that account, and forbade any to see them. Thereupon Perpetua said to him: "Why do you not afford us some relief, since we are condemned by Cæsar, and destined to combat at his festival? Will it not be to your honor that we appear well fed?" At this the tribune trembled and blushed, and ordered them to be used with more humanity, and their friends to be admitted to see them. Pudens, {538} the keeper of the prison, being already converted, secretly did them all the good offices in his power. The day before they suffered they gave them, according to custom, their last meal, which was called a free supper, and they ate in public. But the martyrs did their utmost to change it into an Agape, or Love-feast. Their chamber was full of people, whom they talked to with their usual

resolution, threatening them with the judgments of God, and extolling the happiness of their own sufferings. Satorus, smiling at the curiosity of those that came to see them, said to them, "Will not to-morrow suffice to satisfy your inhuman curiosity in our regard? However you may seem now to pity us, to-morrow you will clap your hands at our death, and applaud our murderers. But observe well our faces, that you may know them again at that terrible day when all men shall be judged." They spoke with such courage and intrepidity, as astonished the infidels, and occasioned the conversion of several among them.

The day of their triumph being come, they went out of the prison to go to the amphitheatre. Joy sparkled in their eyes, and appeared in all their gestures and words. Perpetua walked with a composed countenance and easy pace, as a woman cherished by Jesus Christ, with her eyes modestly cast down: Felicitas went with her, following the men, not able to contain her joy. When they came to the gate of the amphitheatre the guards would have given them, according to custom, the superstitious habits with which they adorned such as appeared at these sights. For the men, a red mantle, which was the habit of the priests of Saturn: for the women, a little fillet round the head, by which the priestesses of Ceres were known. The martyrs rejected those idolatrous ceremonies; and, by the mouth of Perpetua, said, they came thither of their own accord on the promise made them that they should not be forced to any thing contrary to their religion. The tribune then consented that they might appear in the amphitheatre habited as they were. Perpetua sung, as being already victorious; Revocatus, Saturninus, and Satorus threatened the people that beheld them with the judgments of God: and as they passed over against the balcony of Hilarian, they said to him: "You judge us in this world, but God will judge you to the next." The people, enraged at their boldness, begged they might be scourged, which was granted. They accordingly passed before the Venatores,[4] or hunters, each of whom gave them a lash. They rejoiced exceedingly in being thought worthy to resemble our Saviour in his sufferings. God granted to each of them the death they desired; for when they were discoursing together about what kind of martyrdom would be agreeable to each, Saturninus declared that he would choose to be exposed to beasts of several sorts in order to the aggravation of his sufferings. Accordingly he and Revocatus, after having been attacked by a leopard, were also assaulted by a bear. Satorus dreaded nothing so much as a bear, and therefore hoped a leopard would dispatch him at once with his teeth. He was then exposed to a wild boar, but the beast turned upon his keeper, who received such a wound from him that he died in a few days after, and Satorus was only dragged along by him. Then they tied the martyr to the bridge near a bear, but that beast came not out of his lodge, so that Satorus, being sound and not hurt, was called upon for a second encounter. This gave him an opportunity of speaking to Pudens, the jailer that had been converted.

The martyr encouraged him to constancy in the faith, and said to him: "You see I have not yet been hurt by any beast, as I desired and foretold; believe then steadfastly in Christ; I am going where you will {539} see a leopard with one bite take away my life." It happened so, for a leopard being let out upon him, covered him all over with blood, whereupon the people jeering, cried out, "He is well baptized." The martyr said to Pudens, "Go, remember my faith, and let our sufferings rather strengthen than trouble you. Give me the ring you have on your finger." Satorus, having dipped it in his wound, gave it him back to keep as a pledge to animate him to a constancy in his faith, and fell down dead soon after. Thus he went first to glory to wait for Perpetua, according to her vision. Some with Mabillon,[5] think this Pudens is the martyr honored in Africa, on the 29th of April.

In the mean time, Perpetua and Felicitas had been exposed to a wild cow; Perpetua was first attacked, and the cow having tossed her up, she fell on her back. Then putting herself in a sitting posture, and perceiving her clothes were torn, she gathered them about her in the best manner she could, to cover herself, thinking more of decency than her sufferings. Getting up, not to seem disconsolate, she tied up her hair, which was fallen loose, and perceiving Felicitas on the ground much hurt by a toss of the cow, she helped her to rise. They stood together, expecting another assault from the beasts, but the people crying out that it was enough, they were led to the gate Sanevivaria, where those that were not killed by the beasts were dispatched at the end of the shows by the confectores. Perpetua was here received by Rusticus, a catechumen, who attended her. This admirable woman seemed just returning to herself out of a long ecstasy, and asked when she was to fight the wild cow. Being told what had passed, she could not believe it till she saw on her body and clothes the marks of what she had suffered, and knew the catechumen. With regard to this circumstance of her acts, St. Austin cries out, "Where was she when assaulted and torn by so furious a wild beast, without feeling her wounds, and when, after that furious combat, she asked when it would begin? What did she, not to see what all the world saw? What did she enjoy who did not feel such pain. By what love, by what vision, by what potion was she so transported out of herself, and as it were divinely inebriated, to seem without feeling in a mortal body?" She called for her brother, and said to him and Rusticus, "Continue firm in the faith, love one another, and be not scandalized at our sufferings." All the martyrs were now brought to the place of their butchery. But the people, not yet satisfied with beholding blood, cried out to have them brought into the middle of the amphitheatre, that they might have the pleasure of seeing them receive the last blow. Upon this, some of the martyrs rose up, and having given one another the kiss of peace, went of their own accord into the middle of the arena; others were dispatched without speaking, or stirring out of the place they were

in. St. Perpetua fell into the hands of a very timorous and unskilful apprentice of the gladiators, who, with a trembling hand, gave her many slight wounds, which made her languish a long time. Thus, says St. Austin, did two women, amidst fierce beasts and the swords of gladiators, vanquish the devil and all his fury. The day of their martyrdom was the 7th of March, as it is marked in the most ancient martyrologies, and in the Roman calendar as old as the year 354, published by Bucherins. St. Prosper says they suffered at Carthage, which agrees with all the circumstances. Their bodies were in the great church of Carthage, in the fifth age, as St. Victor[6] informs us. Saint Austin says, their festival drew yearly more to honor their memory in their church, than curiosity had done to their martyrdom. They are mentioned in the canon of the Mass.

Footnotes:

1. The prisons of the ancient Romans, still to be seen in many old amphitheatres, &c., are dismal holes: having at most one very small aperture for light, just enough to show day.
2. These stocks, called Nervus, were a wooden machine with many holes, in which the prisoners' feet were fastened and stretched to great distances, as to the fourth or fifth holes, for the increase of their torment. St. Perpetua remarks, they were chained, and also set in this engine during their stay in the camp prison, which seems to have been several days, in expectation of the day of the public show.
3. By the conclusions which St. Perpetua was led to make from her two visions, it evidently appears, that the church, in that early age, believed the doctrine of the expiation of certain sins after death, and prayed for the faithful departed. This must be allowed, even though it should be pretended that her visions were not from God. But neither St. Austin, nor any other ancient father, ever entertained the least suspicion on that head. Nor can we presume that the goodness of God would permit one full of such ardent love at him to be imposed upon in a point of this nature. The Oxonian editor of these acts knew not what other answer to make to this ancient testimony, than that St. Perpetua seems to have been Montanist (p. 14.) But this unjust censure Oodwell (Diss. Cypr. A. n. 8, p. 15) and others have confuted. And could St. Austin, with the whole Catholic church, have ranked a Montanist among the most illustrious martyrs? That father himself, in many places of his works, clearly explains the same doctrine of the Catholic faith, concerning a state of temporary sufferings in the other world, and conformably to it speaks of these visions. (L. de Orig. Animæ, l. 1, c. 10, p. 343, and l. 4, c. 18, p. 401, t. 10, &c.) He says, that Dinocrates must have received baptism, but afterwards sinned, perhaps by having been seduced by his pagan father into some act of

superstition, or by lying, or by some other faults of which children in that tender age may be guilty. *Illus ætatis pueri at mentiri et verum iniqui, at confiteri et negare jam possum.* Lib. 1. c. 10. See Orsi Diss. de Actis SS. Perpetuæ et Felicitatis. Florentiæ 1738, {}.

4. Pro ordine venatorum. Venatores, is the name given to those that were armed to encounter the beast; who put themselves in ranks, with whips in their hands, and each of them gave a last to the Bestiarii, or those condemned to the beasts, whom they obliged to pass naked before them in the middle of the pit of arena.
5. Analect. t. 3, p. 403.
6. Victor, l. 1, p. 4.

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ST. PAUL. ANCHORET.

FROM his ignorance of secular learning, and his extraordinary humility, he was surnamed the Simple. He served God in the world to the age of sixty, in the toils of a poor and laborious country life. The incontinency of his wife contributed to wean his soul from all earthly ties. Checks and crosses which men meet with in this life are great graces. God's sweet providence sows our roads with thorns, that we may learn to despise the vanity, and hate the treachery of the world. "When mothers would wean their children," says St. Austin, "they anoint their breasts with aloes, that the babe, being offended at the bitterness, may no more seek the nipple." Thus has God in his mercy filled the world with sorrow and vexation; but woe to those who still continue to love it! Even in this life miseries will be the wages of their sin and folly, and their eternal portion will be the second death. Paul found true happiness because he converted his heart perfectly from the world to God. Desiring to devote himself totally to his love, he determined to betake himself to the great St. Antony. He went eight days' journey into the desert, to the holy patriarch, and begged that he would admit him among his disciples, and teach him the way of salvation. Antony harshly rejected him, telling him he was too old to bear the austerities of that state. He therefore bade him return home, and follow the business of his calling, and sanctify it by the spirit of recollection and assiduous prayer. Having said this he shut his door: but Paul continued fasting and praying before his door, till Antony, seeing his fervor, on the fourth day opened it again, and going out to him, after several trials of his obedience, admitted him to the monastic state, and prescribed him a rule of life; teaching him, by the most perfect obedience, to crucify in himself all attachment to his own will, the source of pride; by the denial of his senses and assiduous hard labor, to subdue his flesh; and by continual prayer at his work, and at other times, to purify his heart, and inflame it with heavenly affections.[1] He instructed him how

to pray, and ordered him never to eat before sunset, nor so much at a meal as entirely to satisfy hunger. Paul, by obedience and humility, laid the foundation of an eminent sanctity in his soul, which being dead to all self-will and to creatures, soared towards God with great fervor and purity of affections.

Among the examples of his ready obedience, it is recorded, that when he had wrought with great diligence in making mats and hurdles, praying at the same time without intermission, St. Antony disliked his work, and bade him undo it and make it over again. Paul did so, without any dejection in his countenance, or making the least reply, or even asking to eat a morsel of bread, though he had already passed seven days without taking any refreshment. After this, Antony ordered him to moisten in water four loaves of six ounces each; for their bread in the deserts was exceeding hard and dry. When their refectation was prepared, instead of eating, he bade Paul sing psalms with him, then to sit down by the loaves, and at night, after praying together, to take his rest. He called him up at midnight to pray with him: this exercise the old man continued with great cheerfulness till three o'clock in the afternoon the following day. After sunset, each ate one loaf, and Antony asked Paul if he would eat another. "Yes, if you do," said Paul; "I am a monk," said Antony; "And I desire to be one," replied the disciple; whereupon they arose, sung twelve psalms, and recited twelve other {541} prayers. After a short repose, they both arose again to prayer at midnight. The experienced director exercised his obedience by frequent trials, bidding him one day, when many monks were come to visit him to receive his spiritual advice, to spill a vessel of honey, and then to gather it up without any dust. At other times he ordered him to draw water a whole day and pour it out again; to make baskets and pull them to pieces; to sew and unsew his garments, and the like.[2] What victories over themselves and their passions might youth and others, &c., gain! what a treasure of virtue might they procure, by a ready and voluntary obedience and conformity of their will to that of those whom Providence bath placed over them! This they would find the effectual means to crush pride, and subdue their passions. But obedience is of little advantage, unless it bend the will itself, and repress all wilful interior murmuring and repugnance. When Paul had been sufficiently exercised and instructed in the duties of a monastic life, St. Antony placed him in a cell three miles from his own, where he visited him from time to time. He usually preferred his virtue to that of all his other disciples, and proposed him to them as a model. He frequently sent to Paul sick persons, or those possessed by the devil, whom he was not able to cure; as not having received the gift; and by the disciple's prayers they never failed of a cure. St. Paul died some time after the year 330. He is commemorated both by the Greeks and Latins, on the 7th of March. See Palladius, Rufinus, and Sozomen, abridged by Tillemont, t. 7, p.

144. Also by Henschenius, p. 645.

Footnotes:

1. Pallad. Lausiac. c. 28, p. 942. Rufin. Vit. Patr. c. 31. Sozom. l. 1, c. 13.
2. Rufin. & Pallad. loc. cit.

MARCH VIII.

ST. JOHN OF GOD, C.

FOUNDER OF THE ORDER OF CHARITY.

From his life, written by Francis de Castro, twenty-five years after his death, abridged by Vaillet, p. 98, and F. Helyot, Hist. des Ordres Relig. t. 4. p. 131.

A.D. 1550

ST. JOHN, surnamed of God, was born in Portugal, in 1495. His parents were of the lowest rank in the country, but devout and charitable. John spent a considerable part of his youth in service, under the mayoral or chief shepherd of the count of Oropeusa in Castile, and in great innocence and virtue. In 1522, he listed himself in a company of foot raised by the count, and served in the wars between the French and Spaniards; as he did afterwards in Hungary, against the Turks, while the emperor Charles V. was king of Spain. By the licentiousness of his companions, he by degrees lost his fear of offending God, and laid aside the greatest part of his practices of devotion. The troop which he belonged to being disbanded, he went into Andalusia in 1536, where he entered the service of a rich lady near Seville, in quality of shepherd. Being now about forty years of age, stung with remorse for his past misconduct, he began to entertain very serious thoughts of a change of life, and doing penance for his sins. He accordingly employed the greatest part of his time, both by day and night, in the exercises {542} of prayer and mortification, bewailing almost continually his ingratitude towards God, and deliberating how he could dedicate himself in the most perfect manner to his service. His compassion for the distressed moved him to take a resolution of leaving his place, and passing into Africa, that he might comfort and succor the poor slaves there, not without hopes of meeting with the crown of martyrdom. At Gibraltar he met with a Portuguese gentleman condemned to banishment, and whose estate had also been confiscated by king John III. He was then in the hands of the king's officers, together with his wife and children, and on his way to Ceuta, in Barbary, the place of his exile.

John, out of charity and compassion, served him without any wages. At Ceuta, the gentleman falling sick with grief and the change of air, was soon reduced to such straits as to be obliged to dispose of the small remains of his shattered fortune for the family's support. John, not content to sell what little stock he was master of to relieve them, went to day-labor at the public works, to earn all he could for their subsistence. The apostacy of one of his companions alarmed him; and his confessor telling him that his going in quest of martyrdom was an illusion, he determined to return to Spain. Coming back to Gibraltar, his piety suggested to him to turn pedler, and sell little pictures and books of devotion, which might furnish him with opportunities of exhorting his customers to virtue. His stock increasing considerably, he settled in Granada, where he opened a shop, in 1538, being then forty-three years of age.

The great preacher and servant of God, John D'Avila, {543} Apostle of Andalusia, preached that year at Granada, on St. Sebastian's day, which is there kept as a great festival. John, having heard his sermon, was so affected with it, that, melting into tears, he filled the whole church with his cries and lamentations; detesting his past life, beating his breast, {544} and calling aloud for mercy. Not content with this, he ran about the streets like a distracted person, tearing his hair, and behaving in such a manner that he was followed everywhere by the rabble with sticks and stones, and came home all besmeared with dirt and blood. He then gave away all he had in the world, and having thus reduced himself to absolute poverty, that he might die to himself, and crucify all the sentiments of the old man, he began again to counterfeit the madman, running about the streets as before, till some had the charity to take him to the venerable John D'Avila, covered with dirt and blood. The holy man, full of the Spirit of God, soon discovered in John the motions of extraordinary graces, spoke to him in private, heard his general confession, and gave him proper advice, and promised his assistance ever after. John, out of a desire of the greatest humiliations, returned soon after to his apparent madness and extravagances. He was, thereupon, taken up and put into a madhouse, on supposition of his being disordered in his senses, where the severest methods were used to bring him to himself, all which he underwent in the spirit of penance, and by way of atonement for the sins of his past life. D'Avila, being informed of his conduct, came to visit him, and found him reduced almost to the grave by weakness, and his body covered with wounds and sores; but his soul was still vigorous, and thirsting with the greatest ardor after new sufferings and humiliations. D'Avila however told him, that having now been sufficiently exercised in that so singular a method of penance and humiliation, he advised him to employ himself for the time to come in something more conducive to his own and the public good. His exhortation had its desired effect; and he grew

instantly calm and sedate, to the great astonishment of his keepers. He continued, however, some time longer in the hospital, serving the sick, but left it entirely on St. Ursula's day, in 1539. This his extraordinary conduct is an object of our admiration, not of our imitation: in this saint it was the effect of the fervor of his conversion, his desire of humiliation, and a holy hatred of himself and his past criminal life. By it he learned in a short time perfectly to die to himself and the world; which prepared his soul for the graces which God afterwards bestowed on him. He then thought of executing his design of doing something for the relief of the poor; and, after a pilgrimage to our Lady's in Guadaloupa, to recommend himself and his undertaking to her intercession, in a place celebrated for devotion to her, he began by selling wood in the market-place, to feed some poor by the means of his labor. Soon after he hired a house to harbor poor sick persons in, whom he served and provided for with an ardor, prudence, economy, and vigilance, that surprised the whole city. This was the foundation of the order of charity, in 1540, which, by the benediction of heaven, has since been spread all over Christendom. John was occupied all day in serving his patients: in the night he went out to carry in new objects of charity, rather than to seek out provisions for them; for people, of their own accord, brought him in all necessaries for his little hospital. The archbishop of Granada, taking notice of so excellent an establishment, and admiring the incomparable order observed in it, both for the spiritual and temporal care of the poor, furnished considerable sums to increase it, and favored it with his protection. This excited all persons to vie with each other in contributing to it. Indeed the charity, patience, and modesty of St. John, and his wonderful care and foresight, engaged every one to admire and favor the institute. The bishop of Tuy, president of the royal court of judicature in Granada, having invited the holy man to dinner, put {545} several questions to him, to all which he answered in such a manner, as gave the bishop the highest esteem of his person. It was this prelate that gave him the name of John of God, and prescribed him a kind of habit, though St. John never thought of founding a religious order: for the rules which bear his name were only drawn up in 1556, six years after his death; and religious vows were not introduced among his brethren before the year 1570.

To make trial of the saint's disinterestedness, the marquis of Tarisa came to him in disguise to beg an alms, on pretence of a necessary lawsuit, and he received from his hands twenty-five ducats, which was all he had. The marquis was so much edified by his charity, that, besides returning the sum, he bestowed on him one hundred and fifty crowns of gold, and sent to his hospital every day, during his stay at Granada, one hundred and fifty loaves, four sheep, and six pullets. But the holy man gave a still more illustrious proof of his charity when the

hospital was on fire; for he carried out most of the sick on his own back: and though he passed and repassed through the flames, and stayed in the midst of them a considerable time, he received no hurt. But his charity was not confined to his own hospital: he looked upon it as his own misfortune if the necessities of any distressed person in the whole country had remained unrelieved. He therefore made strict inquiry into the wants of the poor over the whole province, relieved many in their own houses, employed in a proper manner those that were able to work, and with wonderful sagacity laid himself out every way to comfort and assist all the afflicted members of Christ. He was particularly active and vigilant in settling and providing for young maidens in distress to prevent the danger to which they are often exposed, of taking bad courses. He also reclaimed many who were already engaged in vice: for which purpose he sought out public sinners, and holding a crucifix in his hand, with many tears exhorted them to repentance. Though his life seemed to be taken up in continual action, he accompanied it with perpetual prayer and incredible corporal austerities. And his tears of devotion, his frequent raptures, and his eminent spirit of contemplation, gave a lustre to his other virtues. But his sincere humility appeared most admirable in all his actions, even amid the honors which he received at the court of Valladolid, whither business called him. The king and princes seemed to vie with each other who should show him the greatest courtesy, or put the largest alms in his hands; whose charitable contributions he employed with great prudence in Valladolid itself, and the adjacent country. Only perfect virtue could stand the test of honors, amid which he appeared the most humble. Humiliations seemed to be his delight: these he courted and sought, and always underwent them with great alacrity. One day, when a woman called him hypocrite, and loaded him with invectives, he gave her privately a piece of money, and desired her to repeat all she had said in the market-place.

Worn out at last by ten years' hard service in his hospital, he fell sick. The immediate occasion of his distemper seemed to be excess of fatigue in saving wood and other such things for the poor in a great flood, in which, seeing a person in danger of being drowned, he swam in his long clothes to endeavor to rescue him, not without imminent hazard of his own life: but he could not see his Christian brother perish without endeavoring at all hazards to succor him. He at first concealed his sickness, that he might not be obliged to diminish his labors and extraordinary austerities; but in the mean time he carefully revised the inventories of all things belonging to his hospital, and inspected all the accounts. He also reviewed all the excellent regulations which he had made for its administration, the distribution of {546} time, and the exercises of piety to be observed in it. Upon a complaint that he harbored idle strollers and bad women, the archbishop sent for him, and

laid open the charge against him. The man of God threw himself prostrate at his feet, and said: "The Son of God came for sinners, and we are obliged to promote their conversion, to exhort them, and to sigh and pray for them. I am unfaithful to my vocation because I neglect this; and I confess that I know no other bad person in my hospital but myself; who, as I am obliged to own with extreme confusion, am a most base sinner, altogether unworthy to eat the bread of the poor." This he spoke with so much feeling and humility that all present were much moved, and the archbishop dismissed him with respect, leaving all things to his discretion. His illness increasing, the news of it was spread abroad. The lady Anne Ossorio was no sooner informed of his condition, but she came in her coach to the hospital to see him. The servant of God lay in his habit in his little cell, covered with a piece of an old coat instead of a blanket, and having under his head, not indeed a stone, as was his custom, but a basket, in which he used to beg alms in the city for his hospital. The poor and sick stood weeping round him. The lady, moved with compassion, dispatched secretly a message to the archbishop, who sent immediately an order to St. John to obey her as he would do himself, during his illness. By virtue of this authority she obliged him to leave his hospital. He named Anthony Martin superior in his place, and gave moving instructions to his brethren, recommending to them, in particular, obedience and charity. In going out he visited the blessed sacrament, and poured forth his heart before it with extraordinary fervor; remaining there absorbed in his devotions so long, that the lady Anne Ossorio caused him to be taken up and carried into her coach, in which she conveyed him to her own house. She herself prepared with the help of her maids, and gave him with her own hands, his broths and other things, and often read to him the history of the passion of our Redeemer. He complained that while our Saviour, in his agony, drank gall, they gave him, a miserable sinner, broths. The whole city was in tears; all the nobility visited him; the magistrates came to beg he would give his benediction to their city. He answered, that his sins rendered him the scandal and reproach of their country; but recommended to them his brethren, the poor, and his religious that served them. At last, by order of the archbishop, he gave the city his dying benediction. His exhortations to all were most pathetic. His prayer consisted of most humble sentiments of compunction and inflamed aspirations of divine love. The archbishop said mass in his chamber, heard his confession, gave him the viaticum and extreme unction, and promised to pay all his debts, and to provide for all his poor. The saint expired on his knees, before the altar, on the 8th of March, in 1550, being exactly fifty-five years old. He was buried by the archbishop at the head of all the clergy, both secular and regular, accompanied by all the court, noblesse, and city, with the utmost pomp. He was honored by many miracles, beatified by Urban VIII. in 1630, and canonized by Alexander VIII. in 1690. His relics were translated into

the church of his brethren in 1664. His order of charity to serve the sick was approved of by pope Pius V. The Spaniards have their own general: but the religious in France and Italy obey a general who resides at Rome. They follow the rule of St. Austin.

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One sermon perfectly converted one who had been long enslaved to the world and his passions, and made him a saint. How comes it that so many sermons and pious books produce so little fruit in our souls? It is altogether owing to our sloth and wilful hardness of heart, that we receive God's {547} omnipotent word in vain, and to our most grievous condemnation. The heavenly seed can take no root in hearts which receive it with indifference and insensibility, or it is trodden upon and destroyed by the dissipation and tumult of our disorderly affections, or it is choked by the briers and thorns of earthly concerns. To profit by it, we must listen to it with awe and respect, in the silence of all creatures, in interior solitude and peace, and must carefully nourish it in our hearts. The holy law of God is comprised in the precept of divine love; a precept so sweet, a virtue so glorious and so happy, as to carry along with it its present incomparable reward. St. John, from the moment of his conversion, by the penitential austerities which he performed, was his own greatest persecutor; but it was chiefly by heroic works of charity that he endeavored to offer to God the most acceptable sacrifice of compunction, gratitude, and love. What encouragement has Christ given us in every practice of this virtue, by declaring, that whatever we do to others he esteems as done to himself! To animate ourselves to fervor, we may often call to mind what St. John frequently repeated to his disciples, "Labor without intermission to do all the good works in your power, while time is allowed you." His spirit of penance, love, and fervor he inflamed by meditating assiduously on the sufferings of Christ, of which he often used to say: "Lord, thy thorns are my roses, and thy sufferings my paradise."

Footnotes:

1. The venerable John of Avila, or Avilla, who may be called the father of the most eminent saints that flourished in Spain in the sixteenth century, was a native of the diocese of Toledo. At fourteen years of age he was sent to Salamanca, and trained up to the law. From his infancy he applied himself with great earnestness to prayer, and all the exercises of piety and religion; and he was yet very young when he found his inclinations strongly bent towards an ecclesiastical state in order to endeavor by his tears and labors to kindle the fire of divine love in the hearts of men. From the university his parents called him home, but were surprised and edified to see the ardor with which he pursued the most heroic practices of Christian

perfection; which, as they both feared God, they were afraid in the least to check, or damp his fervor. His diet was sparing, and as coarse as he could choose, without an appearance of singularity or affectation; he contrived to sleep on twigs, which he secretly laid on his bed, wore a hair shirt, and used severe disciplines. What was most admirable in his conduct, was the universal denial of his will, by which he labored to die to himself, added to his perfect humility, patience, obedience, and meekness, by which he subjected his spirit to the holy law of Christ. All his spare time was devoted to prayer, and he approached very frequently the holy sacraments. In that of the blessed Eucharist he began to find a wonderful relish and devotion, and he spent some hours in preparing himself to receive it with the utmost purity of heart and fervor of love he was able to bring to that divine banquet. In the commerce of the world he appeared so much out of his element, that he was sent to the university of Alcala, where he finished his studies in the same manner he had began them, and bore the first prize in philosophy and his other classes. F. Dominic Soto, the learned Dominican professor, who was his master, conceived for him the warmest affection and the highest esteem, and often declared how great a man he doubted not this scholar would one day become. Peter Guerrera, who was afterwards archbishop of Toledo, was also from that time his great admirer, and constant friend. Both his parents dying about that time, John entered into holy orders. On the same day on which he said his first mass, instead of giving an entertainment according to the custom, he provided a dinner for twelve poor persons, on whom he waited at table, and whom he clothed at his own expense, and with his own hands. When he returned into his own country, he sold his whole estate, for he was the only child and heir of his parents: the entire price he gave to the poor, reserving nothing for himself besides an old suit of mean apparel, desiring to imitate the apostles, whom Christ forbade to carry either purse or scrip. Taking St. Paul for his patron and model, he entered upon the ministry of preaching, in which sublime function his preparation consisted not merely in the study and exercise of oratory, and in a consummate knowledge of faith, and of the rules of Christian virtue, but much more in a perfect victory over himself and his passions, the entire disengagement of his heart and affections from the world and all earthly things, an eminent spirit of humility, tender charity, and inflamed zeal for the glory of God, and the sanctification of souls. He once said to a young clergyman, who consulted him by what method he could learn the art of preaching with fruit, that it was no other than that of the most ardent love of God. Of this he was himself a most illustrious example. Prayer, and an indefatigable application to the duties of his ministry, divided his whole time; and such was his thirst of the salvation of souls, that the greatest labors and

dangers were equally his greatest gain and pleasure; he seemed even to gather strength from the former, and confidence and courage from the latter. His inflamed sermons, supported by the admirable example of his heroic virtue, and the most pure maxims of the gospel, delivered with an eloquence and an unction altogether divine, from the overflowings of a heart burning with the most ardent love of God, and penetrated with the deepest sentiments of humility and compunction, had a force which the most hardened hearts seemed not able to withstand. Many sacred orators preach themselves rather than the word of God, and speak with so much art and care, that their hearers consider more how they speak than what they say. This true minister of the gospel never preached or instructed others without having first, for a considerable time, begged of God with great earnestness to move both his tongue and the hearts of his hearers: he mounted the pulpit full of the most sincere distrust in his own abilities and endeavors, and contempt of himself; and with the most ardent thirst of the salvation of the souls of all his hearers. He cast his nets, or rather sowed the seed, of eternal life. The Holy Ghost, who inspired and animated his soul, seemed to speak by the organ of his voice; and gave so fruitful a blessing to his words, that wonderful were the conversions he everywhere wrought. Whole assemblies came from his sermons quite changed, and their change appeared immediately in their countenances and behavior. He never ceased to exhort those that were with him by his inflamed discourses, and the absent by his letters. A collection of these, extant in several languages, is a proof of his eloquence, experimental science of virtue, and tender and affecting charity. The ease with which he wrote them without study, shows how richly his mind was stored with an inexhausted fund of excellent motives and reflections on every subject matter of piety, with what readiness he disposed those motives in an agreeable methodical manner, and with what unction he expressed them, insomuch that his style appears to be no other than the pure language of his heart, always bleeding for his own sins and those of the world. So various are the instructions contained in these letters, that any one may find such as are excellently suited to his particular circumstances, whatever virtue he desires to obtain, or vice to shun, and under whatever affliction he seeks for holy advice and comfort. It was from the school of an interior experienced virtue that he was qualified to be so excellent a master. This spirit of all virtues he cultivated in his soul by their continual exercise. Under the greatest importunity of business, besides his office and mass, with a long preparation and thanksgiving, he never failed to give to private holy meditation two hours, when he first rose in the morning, from three till five o'clock, and again two hours in the evening before he took his rest, for which he never allowed himself

more than four hours of the night, from eleven till three o'clock. During the time of his sickness, towards the latter end of his life, almost his whole time was devoted to prayer, he being no longer able to sustain the fatigue of his functions. His clothes were always very mean, and usually old; his food was such as he bought in the streets, which wanted no dressing, as herbs, fruit, or milk; for he would never have a servant. At the tables of others he ate sparingly of whatever was given him, or what was next at hand. He exceedingly extolled, and was a true lover of holy poverty, not only as it is an exercise of penance, and cuts off the root of many passions, but also as a state dear to those who love our divine Redeemer, who was born, lived, and died, in extreme poverty. Few persons ever appeared to be more perfectly dead to the world than this holy man. A certain nobleman, who was showing him his curious gardens, canals, and buildings, expressed his surprise to see that no beauties and wonders of art and nature could fix his attention or raise his curiosity. The holy man replied, "I trust confess that nothing of this kind gives me any satisfaction because my heart takes no pleasure in them." This holy man was so entirely possessed with God, and filled with the love of invisible things, as to loathe all earthly things, which seemed not to have a direct and immediate tendency to them. He preached at Seville, Cordova, Granada, Baeza, and over the whole country of Andalusia. By his discourses and instructions, St. John of God, St. Francis of Borgia, St. Teresa, Lewis of Granada, and many others, were moved, and assisted to lay the deep foundation of perfect virtue to which the divine grace raised them. Many noblemen and ladies were directed by him in the paths of Christian perfection, particularly the Countess of Feria and the Marchioness of Pliego, whose conduct, first in a married state, and afterwards in holy widowhood, affords most edifying instances of heroic practices and sentiments of all virtues. This great servant of God taught souls to renounce and cast away that false liberty by which they are the worst of slaves under the tyranny of their passions, and to take up the sweet chains of the divine love which gives men a true sovereignty, not only over all other created things, but also over themselves. He lays down in his works the rules by which he conducted so many to perfect virtue, teaching us that we must learn to know both God and ourselves, not by the lying glass of self-love, but by the clear beam of truth: ourselves, that we may see the depth of our miseries, and fly with all our might from the cause thereof, which is our pride, and other sins: God, that we may always tremble before his infinite majesty, may believe his unerring truth, may hope for a share in his inexhausted mercy, and may vehemently love that incomprehensible abyss of goodness and charity. These lessons he lays down with particular advice how to subside our passions. In his treatise on

the Audi filia, or on those words of the Holy Ghost, Psa. xlv, _Hear me, daughter, bend thine ear, forget thy house,_ &c. The occasion upon which he composed this book was as follows: Donna Soncha Carilla, daughter of Don Lewis Fernandez of Cordoba, lord of Guadalcazar, a young lady of great beauty and accomplishments, was called to court to serve in quality of lady of honor to the queen. Her father furnished her with an equipage, and every thing suitable; but before her journey, she went to cast herself at the feet of Avila, and make her confession. She afterwards said he reproved her sharply for coming to the sacred tribunal of penance too richly attired, and in a manner not becoming a penitent whose heart was broken with compunction. What else passed in their conference is unknown; but coming from the church, she begged to be excused from going to court, laid aside all sumptuous attire, and gave herself up entirely to recollection and penance. Thus she led a retired most holy life in her father's house till she died, most happily, about ten years after. Her pious director wrote this book for her instruction in the practice of an interior life, teaching her how she ought to subdue her passions, and vanquish temptations, especially that of pride; also by what means she was to labor to obtain the love of God, and all virtues. He dwells at length on assiduous meditation, on the passion of Christ, especially on the excess of love with which he suffered so much for us. His other works, and all the writers who speak of this holy man, bear testimony to his extraordinary devotion towards the passion of Christ. From this divine book he learned the perfect spirit of all virtues, especially a desire of suffering with him and for him. Upon this motive he exhorts us to give God many thanks when he sends us an opportunity of enduring some little, that by our good use of this little trial, our Lord may be moved to give us strength to suffer more, and may send us more to undergo. Envy raising him enemies, he was accused of shutting heaven to the rich, and upon that senseless slander thrown into the prison of the inquisition at Seville. This sensible disgrace and persecution he bore with incredible sweetness and patience, and after he was acquitted, returned only kindnesses to his calumniators. In the fiftieth year of his age he began to be afflicted with the stone, frequent fevers, and a complication of other painful disorders: under the sharpest pains he used often to repeat this prayer, "Lord. increase my sufferings, but give me also patience." Once, in a fit of exquisite pain, he begged our Redeemer to assuage it: and that instant he found it totally removed, and he fell into a gentle slumber. He afterwards reproached himself as guilty of pusillanimity. It is not to be expressed how much he suffered from sickness during the seventeen last years of his life. He died with great tranquillity and devotion, on the 10th of May, 1569. The venerable John of Avila was a man powerful in words and

works, a prodigy of penance, the glory of the priesthood, the edification of the church by his virtues, its support by his zeal, its oracle by his doctrine. A profound and universal genius, a prudent and upright director, a celebrated preacher, the apostle of Andalusia, a man revered by all Spain, known to the whole Christian world. A man of such sanctity and authority, that princes adopted his decisions, the learned were improved by his enlightened knowledge, and St. Teresa regarded him as her patron and protector, consulted him as her master, and followed him as her guide and model. See the edifying life of the venerable John of Avila, written by F. Lewis of Granada; also by Lewis Munnoz: and the abstract prefixed by Arnould d' Andilly to the French edition of his works in folio, at Paris, in 1673.

ST. FELIX, B.C.

HE was a holy Burgundian priest, who converted and baptized Sigebert, prince of the East-Angles, during his exile in France, whither he was forced to retire, to secure himself from the insidious practices of his relations. Sigebert being called home to the crown of his ancestors, invited out of France his spiritual father St. Felix, to assist him in bringing over his idolatrous subjects to the Christian faith: these were the inhabitants of Norfolk, Suffolk, and Cambridgeshire. Our saint being ordained bishop by Honorius, archbishop of Canterbury, and deputed by him to preach to the East-Angles, was surprisingly successful in his undertaking, and made almost a thorough conversion of that country. The most learned and most Christian king, Sigebert, as he is styled by Bede, concurred with him in all things, and founded churches, monasteries, and schools. From those words of Bede, that "he set up a school for youth, in which Felix furnished him with masters," some have called him the founder of the university of Cambridge. St. Felix established schools at Felixstow; Cressy adds at Flixton or Felixton. King Sigebert, after two years, resigned his crown to Egric, his cousin, and became a monk at Cnobersburgh, now Burgh-castle, in Suffolk, which monastery he had founded for St. Fursey. Four years after this, the people dragged him out of his retirement by main force, and conveyed him into the army, to defend them against the cruel king Penda, who had made war upon the East-Angles. He refused to bear arms, as inconsistent with the monastic profession; and would have nothing but a wand in his hand. Being slain with Egric in 642, he was honored as a martyr in the English calendars, on the 27th of September, and in the Gallican on the 7th of August. Egric was succeeded by the good king Annas, the father of many saints; as, SS. Erconwald, bishop; Ethelrede, Sexburge, Ethelburge, and Edilburge, abbesses; and Withburge. He was slain fighting against the pagans, after a reign of nineteen years, and buried at Blietheburg: his remains were afterwards removed to St. Edmond's-bury. St. Felix

established his see at Dumraoc, now Dunwich, in Suffolk, and governed it seventeen years, dying in {548} 646. He was buried at Dunwich; but his relics were translated to the abbey of Ramsey, under king Canutus. See Bede, l. 2, Malmesbury; Wharton, t. 1, p. 403.[1]

Footnotes:

1. Dunwich was formerly a large city, with fifty-two religious houses in it, but was gradually swallowed up by the sea. The remains of the steeples are still discoverable, under water, about five miles from the shore. See Mr. Gardiner's History and Antiquities of Dunwich. 4to. in 1754.

SS. APOLLONIUS, PHILEMON, &c., MARTYRS.

APOLLONIUS was a zealous holy anchoret, and was apprehended by the persecutors at Antinous in Egypt. Many heathens came to insult and affront him while in chains; and among others one Philemon, a musician, very famous, and much admired by the people. He treated the martyr as an impious person and a seducer, and one that deserved the public hatred. To his injuries the saint only answered, "My son, may God have mercy on thee, and not lay these reproaches to thy charge." This his meekness wrought so powerfully on Philemon, that he forthwith confessed himself a Christian. Both were brought before the judge whom Metaphrastes and Usuard call Arian, and who had already put to death SS. Asclas, Timothy, Paphnutius, and several other martyrs: after making them suffer all manner of tortures, he condemned them to be burnt alive. When the fire was kindled about them, Apollonius prayed: "Lord, deliver not to beasts the souls who confess thee; but manifest thy power." At that instant a cloud of dew encompassed the martyrs, and put out the fire. The judge and people cried out at this miracle: "The God of the Christians is the great and only God." The prefect of Egypt being informed of it, caused the judge and the two confessors to be brought, loaded with irons, to Alexandria. During the journey, Apollonius, by his instructions, prevailed so far upon those who conducted him, that they presented themselves also to the judge with their prisoners, and confessed themselves likewise to be Christians. The prefect, finding their constancy invincible, caused them all to be thrown into the sea, about the year 311. Their bodies were afterwards found on the shore, and were all put into one sepulchre. "By whom," says Rufinus, "many miracles are wrought to the present time, and the vows and prayers of all are received, and are accomplished. Hither the Lord was pleased to bring me, and to fulfil my requests." See Rufinus, Vit. Patr l. 2, c. 19, p. 477. Palladius Lausiaca. c. 65, 66.

ST. JULIAN, ARCHBISHOP OF TOLEDO, C.

HE presided in the fourteenth and fifteenth councils of Toledo. King Wemba, falling sick, received penance and the monastic habit from his hands, and recovering, lived afterwards a monk. St. Julian has left us a History of the Wars of king Wemba, a book against the Jews, and three books On Prognostics, or on death, and the state of souls after death. He teaches that love, and a desire of being united to God, ought to extinguish in us the natural fear of death: that the saints in heaven pray for us, earnestly desire our happiness, and know our actions, either in God whom they behold, and in whom they discover all truth which it concerns them to know; or by the angels, the messengers of God on earth: but that the damned do not ordinarily know what passes on earth, because they neither see God nor converse with our angels. He says that prayers for the dead are thanksgivings for the good, a propitiation for the souls in purgatory, but {549} no relief to the damned. He was raised to the see of Toledo in 680, and died in 690. See Ildefonse of Toledo, Append. Hom. Illustr.

ST. DUTHAK, BISHOP OF ROSS, IN SCOTLAND, C

HIS zeal and labors in preaching the word of God, his contempt of himself, his compassion for the poor and for sinners, his extreme love of poverty, never reserving any thing for himself, and the extraordinary austerity of his life, to which he had inured himself from his childhood, are much extolled by the author of his life. The same writer assures us, that he was famous for several miracles and predictions, and that he foretold an invasion of the Danes, which happened ten years after his death, in 1263, in the reign of Alexander III., when, with their king Achol, they were defeated by Alexander Stuart, great-grandfather to Robert, the first king of that family. This victory was ascribed to the intercession of St. Andrew and St. Duthak. Our saint, after longing desires of being united to God, passed joyfully to bliss, in 1253. His relics, kept in the collegiate church of Thane, in the county of Ross, were resorted to by pilgrims from all parts of Scotland. Lesley, the pious bishop of Ross, (who, after remaining four years in prison with queen Mary, passed into France, was chosen suffragan of Rouen, by cardinal Bourbon, and died at Brussels, in 1591,) had an extraordinary devotion to this saint, the chief patron of his diocese. See Lesley, Descript. Scot. p. 27, and the MS. life of St. Duthak, compiled by a Scottish Jesuit, nephew by the mother to bishop Lesley, and native of that diocese. See also King in Calend.

ST. ROSA, OF VITERBO, VIRGIN.

FROM her childhood she addicted herself entirely to the practice of mortification and assiduous prayer; she was favored with the gift of miracles, and an extraordinary talent of converting the most hardened

sinners. She professed the third rule of St. Francis, living always in the house of her father in Viterbo, where she died in 1261. See Wading's Annals, and Barbaza, Vies des SS. du Tiers Ordre, t. 2, p. 77.

ST. SENAN, B.C.

HE was born in the country of Hy-Conalls, in Ireland, in the latter part of the fifth century, was a disciple of the abbots Cassidus and Natal, or Naal: then travelled for spiritual improvement to Rome, and thence into Britain. In this kingdom he contracted a close friendship with St. David. After his return he founded many churches in Ireland, and a great monastery in Inis-Cathaig, an island lying at the mouth of the river Shannon, which he governed, and in which he continued to reside after he was advanced to the episcopal dignity. The abbots, his successors for several centuries, were all bishops, till this great diocese was divided into three, namely, of Limerick, Killaloe, and Ardfert. St. Senan died on the same day and year with St. David; but was honored in the Irish church on the 8th of March. A town in Cornwall bears the name of St. Senan. See his acts in Colgan, p. 602.

{550}

ST. PSALMOD, OR SAUMAY, ANCRET.

HE was born in Ireland, and, retiring into France, led an eremitical life at Limousin, where he acquired great reputation for his sanctity and miracles. He died about 589. See the Martyrology of Evreux.

MARCH IX.

ST. FRANCES, WIDOW, FOUNDESS OF THE COLLATINES.

Abridged from her life by her confessor Canon. Mattiotti; and that by Magdalen Dell'A{}ara, superioress of the Oblates, or Coliatines. Helyot, Hist. des Ordr. Mon. t. 6, p. 208.

A.D. 1440.

ST. FRANCES was born at Rome in 1384. Her parents, Paul de Buxo and Jacobella Rofredeschi, were both of illustrious families. She imbibed early sentiments of piety, and such was her love of purity from her tender age, that she would not suffer her own father to touch even her hands, unless covered. She had always an aversion to the amusements of children, and loved solitude and prayer. At eleven years of age she desired to enter a monastery, but, in obedience to her parents, was

married to a rich young Roman nobleman, named Laurence Ponzani, in 1396. A grievous sickness showed how disagreeable this kind of life was to her inclinations. She joined with it her former spirit; kept herself as retired as she could, shunning feasting and public meetings. All her delight was in prayer, meditation, and visiting churches. Above all, her obedience and condescension to her husband was inimitable, which engaged such a return of affection, that for forty years which they lived together, there never happened the least disagreement; and their whole life was a constant strife and emulation to prevent each other in mutual complaisance and respect. While she was at her prayers or other exercises, if called away by her husband, or the meanest person of her family, she laid all aside to obey without delay, saying: "A married woman must, when called upon, quit her devotions to God at the altar, to find him in her household affairs." God was pleased to show her the merit of this her obedience; for the authors of her life relate, that being called away four times in beginning the same verse of a psalm in our Lady's office, returning the fifth time, she found that verse written in golden letters. She treated her domestics not as servants, but as brothers and sisters, and future co-heirs in heaven; and studied by all means in her power to induce them seriously to labor for their salvation. Her mortifications were extraordinary, especially when, some years before her husband's death, she was permitted by him to inflict on her body what hardships she pleased. She from that time abstained from wine, fish, and dainty meats, with a total abstinence from flesh, unless in her greatest sicknesses. Her ordinary diet was hard and mouldy bread. She would procure secretly, out of the pouches of the beggars, their dry crusts in exchange for better bread. When she {551} fared the best, she only added to bread a few unsavory herbs without oil, and drank nothing but water, making use of a human skull for her cup. She ate but once a day, and by long abstinence had lost all relish of what she took. Her garments were of coarse serge, and she never wore linen, not even in sickness. Her discipline was armed with rowels and sharp points. She wore continually a hair shirt, and a girdle of horse-hair. An iron girdle had so galled her flesh, that her confessor obliged her to lay it aside. If she inadvertently chanced to offend God in the least, she severely that instant punished the part that had offended; as the tongue, by sharply biting it, &c. Her example was of such edification, that many Roman ladies having renounced a life of idleness, pomp, and softness, joined her in pious exercises, and put themselves under the direction of the Benedictin monks of the congregation of Monte-Olivet, without leaving the world, making vows, or wearing any particular habit. St. Frances prayed only for children that they might be citizens of heaven, and when she was blessed with them, it was her whole care to make them saints.

It pleased God, for her sanctification, to make trial of her virtue by

many afflictions. During the troubles which ensued upon the invasion of Rome by Ladislas, king of Naples, and the great schism under pope John XXIII. at the time of opening the council of Constance, in 1413, her husband, with his brother-in-law Paulucci, was banished Rome, his estate confiscated, his house pulled down, and his eldest son, John Baptist, detained a hostage. Her soul remained calm amidst all those storms: she said with Job: "_God hath given, and God hath taken away._ I rejoice in these losses, because they are God's will. Whatever he sends I shall continually bless and praise his name for." The schism being extinguished by the council of Constance, and tranquillity restored at Rome, her husband recovered his dignity and estate. Some time after, moved by the great favors St. Frances received from heaven, and by her eminent virtue, he gave her full leave to live as she pleased; and he himself chose to serve God in a state of continency. He permitted her in his own life-time to found a monastery of nuns, called Oblates, for the reception of such of her own sex as were disposed to embrace a religious life. The foundation of this house was in 1425. She gave them the rule of St. Benedict, adding some particular constitutions of her own, and put them under the direction of the congregation of the Olivetans. The house being too small for the numbers that fled to this sanctuary from the corruption of the world, she would gladly have removed her community to a larger house; but not finding one suitable, she enlarged it, in 1433, from which year the founding of the Order is dated. It was approved by pope Eugenius IV. in 1437. They are called Collatines, perhaps from the quarter of Rome in which they are situated; and Oblates, because they call their profession an oblation, and use in it the word offero, not profiteer. St. Frances could not yet join her new family; but as soon as she had settled her domestic affairs, after the death of her husband, she went barefoot, with a cord about her neck, to the monastery which she had founded, and there, prostrate on the ground, before the religious, her spiritual children, begged to be admitted. She accordingly took the habit on St. Benedict's day, in 1437. She always sought the meanest employments in the house, being fully persuaded she was of all the most contemptible before God; and she labored to appear as mean in the eyes of the world as she was in her own. She continued the same humiliations, and the same universal poverty, though soon after chosen superioress of her congregation. Almighty God bestowed on her humility, extraordinary graces, and supernatural favors, as frequent visions, raptures, and the gift of prophecy. She enjoyed the familiar conversation of her angel-guardian, as her life and the process of her canonization {552} attest. She was extremely affected by meditating on our Saviour's passion, which she had always present to her mind. At mass she was so absorbed in God as to seem immoveable, especially after holy communion: she often fell into ecstasies of love and devotion. She was particularly devout to St. John the Evangelist, and above all to our Lady, under whose singular protection she put her Order. Going out to

see her son John Baptist, who was dangerously sick, she fell so ill herself that she could not return to her monastery at night. After having foretold her death, and received the sacraments, she expired on the 9th of March, in the year 1440, and of her age the fifty-sixth. God attested her sanctity by miracles: she was honored among the saints immediately after her death, and solemnly canonized by Paul V. in 1608. Her shrine in Rome is most magnificent and rich: and her festival is kept as a holyday in the city, with great solemnity. The Oblates make no solemn vows, only a promise of obedience to the mother-president, enjoy pensions, inherit estates, and go abroad with leave. Their abbey in Rome is filled with ladies of the first rank.

In a religious life, in which a regular distribution of holy employments and duties takes up the whole day, and leaves no interstices of time for idleness, sloth, or the world, hours pass in these exercises with the rapidity of moments, and moments by fervor of the desires bear the value of years. There is not an instant in which a soul is not employed for God, and studies not with her whole heart to please him. Every step, every thought and desire, is a sacrifice of fidelity, obedience, and love offered to him. Even meals, recreation, and rest, are sanctified by this intention; and from the religious vows and habitual purpose of the soul of consecrating herself entirely to God in time and eternity, every action, as St. Thomas teaches, renews and contains the fervor and merit of this entire consecration, of which it is a part. In a secular life, a person by regularity in the employment of his time, and fervor in devoting himself to God in all his actions and designs, may in some degree enjoy the same happiness and advantage. This St. Frances perfectly practised, even before she renounced the world. She lived forty years with her husband without ever giving him the least occasion of offence; and by the fervor with which she conversed of heaven, she seemed already to have quitted the earth, and to have made paradise her ordinary dwelling.

ST. GREGORY OF NYSSA, B.C.

HE was younger brother to St. Basil the Great; was educated in polite and sacred studies, and married to a virtuous lady. He afterwards renounced the world, and was ordained lector; but was overcome by his violent passion for eloquence to teach rhetoric. St. Gregory Nazianzen wrote to him in the strongest terms, exhorting him to renounce that paltry or ignoble glory, as he elegantly calls it.[1] This letter produced its desired effect. St. Gregory returned to the sacred ministry in the lower functions of the altar: after some time he was called by his brother Basil to assist him in his pastoral duties, and in 372 was chosen bishop of Nyssa, a city of Cappadocia, near the Lesser Armenia. The Arians, who trembled at his name, prevailed with Demosthenes, vicar

or deputy-governor of the province, to banish him. Upon the death of the Arian emperor, Valens, in 378, St. Gregory was restored to his see by the emperor Gratian. Our holy prelate was chosen by his colleagues to redress the abuses and dissensions which heresy had introduced {553} in Arabia and Palestine. He assisted at the council of Constantinople in 381, and was always regarded as the centre of the Catholic communion in the East. Those prelates only who joined themselves to him, were looked upon as orthodox. He died about the year 400, probably on the 10th of January, on which the Greeks have always kept his festival: the Latins honor his memory on the 9th of March. The high reputation of his learning and virtue procured him the title of Father of the Fathers, as the seventh general council testifies. His sermons are the monuments of his piety; but his great penetration and learning appear more in his polemic works, especially in his twelve books against Eunomius. See his life collected from his works, St. Greg. Nazianzen, Socrates, and Theodoret, by Hermant, Tillemont, t. 9, p. 561; Ceillier, t. 8, p. 200. Dr. Cave imagines, that St. Gregory continued to cohabit with his wife after he was bishop. But St. Jerom testifies that the custom of the eastern churches did not suffer such a thing. She seems to have lived to see him bishop, and to have died about the year 384; but she professed a state of continency: hence St. Gregory Nazianzen, in his short eulogium of her, says, she rivalled her brothers-in-law who were in the priesthood, and calls her sacred, or one consecrated to God; probably she was a deaconess.

Footnotes:

1. [Greek: {apstzên eaostzian}], Naz. {}.

APPENDIX

ON

THE WRITINGS OF ST. GREGORY OF NYSSA.

ST. GREGORY OF NYSSA wrote many learned works extant in three volumes in folio, published by the learned Jesuit, Fronto le Duc, at Paris, an. 1615 and 1638. They are eternal monuments of this father's great zeal, piety, and eloquence. Photius commends his diction, as surpassing that of all other rhetoricians, in perspicuity, elegance, and a pleasing turn of expression, and says, that in the beauty and sweetness of his eloquence, and the copiousness of his arguments in his polemic works against Eunomius, he far outwent the rest who handled the same subjects. He wrote many commentaries on holy scripture. The first is his Hexæmeron, or book on the six days' work of the creation of the world. It is a supplement to his brother Basil's work on the same subject, who

had omitted the obscurer questions, above the reach of the vulgar, to whom he preached. Gregory filled up that deficiency, at the request of many learned men, with an accuracy that became the brother of the great Basil. He shows in this work a great knowledge of philosophy. He finishes it by saying, The widow that offered her two mites did not hinder the magnificent presents of the rich, nor did they who offered skins, wood, and goats' hair towards the tabernacle, hinder those who could give gold, silver, and precious stones. "I shall be happy," says he, "if I can present hairs; and shall rejoice to see others add ornaments of purple, or gold tissue." His book, *On the Workmanship of Man*, may be looked upon as a continuation of the former, though it was written first. He shows it was suitable that man, being made to command in quality of king all this lower creation, should find his palace already adorned, and that other things should be created before he appeared who was to be the spectator of the miracles of the Omnipotent. His frame is so admirable, his nature so excellent, that the whole Blessed Trinity proceeds as it were by a council, to his formation. He is a king, by his superiority and command over all other creatures by his gift of reason; is part spiritual, by which he can unite himself to God; part material, by which he has it in his power to use and even enslave himself to creatures. Virtue is his purple garment, immortality his sceptre, and eternal glory his crown. His resemblance to his Creator consist in the soul only, that is, in its moral virtues and God's grace; which divine resemblance men most basely efface in themselves by sin. He speaks of the dignity and spiritual nature of the soul, and the future resurrection of the body, and concludes with an anatomical description of it, which shows him to have been well skilled in medicine, and in that branch of natural philosophy, for that age. The two homilies on the words, *Let us make man*, are falsely ascribed to him. When {554} desired by one Cæsarius to prescribe him rules of a perfect virtue, he did this by his *Life of Moses*, the pattern of virtue. He closes it with this lesson, that perfection consists not in avoiding sin for fear of torments, as slaves do, nor for the hope of recompense, as mercenaries do; but in "fearing, as the only thing to be dreaded, to lose the friendship of God; and in having only one desire, viz., of God's friendship, in which alone man's spiritual life consists. This is to be obtained by fixing the mind only on divine and heavenly things." We have next his two treatises, *On the Inscriptions of the Psalms*, and *An Exposition of the sixth Psalm*, full of allegorical and moral instructions. In the first of these, extolling the divine sentiments and instructions of those holy prayers, he says, that all Christians learned them, and thought that time lost in which they had them not in their mouths: even little children and old men sung them; all in affliction found them their comfort sent by God those who travelled by land or sea, those who were employed in sedentary trades; and the faithful of all ages, sexes, and conditions, sick and well, made the Psalms their

occupation. These divine canticles were sung by them in all times of joy, in marriages and festivals; by day, and in the night vigils, &c. His eight homilies, On the three first Chapters of Ecclesiastes, are an excellent moral instruction and literal explication of that book. He addressed his fifteen homilies, On the Book of Canticles, which he had preached to his flock, to Olympias, a lady of Constantinople, who, after twenty months' marriage, being left a widow, distributed a great estate to the church and poor, a great part by the hands of our saint, whom she had settled an acquaintance with in a journey he had made to the imperial city. St. Gregory extols the excellency of that divine book, not to be read but by pure hearts, disengaged from all love of creatures, and free from all corporeal images. He says the Holy Ghost instructs us by degrees; by the book of Proverbs to avoid sin; by Ecclesiastes to draw our affections from creatures; by this of Canticles he teaches perfection, which is pure charity. He explains it mystically. He has five orations On the Lord's Prayer. In the first, he elegantly shows the universal, indispensable necessity of prayer, which alone unites the heart to God, and preserves it from the approach of sin. Every breath we draw ought also to be accompanied with thanksgiving, as it brings us innumerable benefits from God, which we ought continually to acknowledge. But we must only pray for spiritual, not temporal things. In the second, he shows that none can justly call God Father, who remain in sin, without desires of repentance, and who consequently bear the ensigns of the devil. Resemblance with God is the mark of being his son; that title further obliges us to have our minds and hearts always in heaven. By the next we pray that God alone may reign in us, and his will be ever done by us; and that the devil or self-love never have any share in our hearts or actions. By the fourth we ask bread, i.e., absolute necessaries, not dainties, not riches, or any thing superfluous, or for the world, and even bread only for today, without solicitude for to-morrow, which perhaps will never come: all irregular desires and all occasions of them must be excluded. "The serpent is watching at your heel, but do you watch his head: give him no admittance into your mind: from the least entrance he will draw in after him the foldings of his whole body. If Eve's counsellor persuades you that any thing looks beautiful and tastes sweet, if you listen you are soon drawn into gluttony, and lust, and avarice, &c." The fifth petition he thus paraphrases, "I have forgiven my debtors, do not reject your suppliant. I dismissed my debtor cheerful and free. I am your debtor, send me not away sorrowful. May my dispositions, my sentence prevail with you. I have pardoned, pardon: I have showed compassion, imitate your servant's mercy. My offences are indeed far more grievous; but consider how much you excel in all good. It is just that you manifest to sinners a mercy suiting your infinite greatness. I have given proof of mercy in little things, according to the capacity of my nature; but your bounty is not to be confined by the narrowness of my power, &c." His eight sermons, On

the Eight Beatitudes, are written in the same style. What he says in them on the motives of humility, which he thinks is meant by the first beatitude, of poverty of spirit, and on meekness, proves how much his heart was filled with those divine virtues.

Besides what we have of St. Gregory on the holy scripture, time has preserved us many other works of piety of this father. His discourse entitled, On his Ordination, ought to be called, On the Dedication. It was spoken by him in the consecration of a magnificent church, built by Rufin, (præfect of the prætorium,) ann. 394, at the Borough of the Oak, near Chalcedon. His sermon, On loving the Poor, is a pathetic exhortation to alms, from the last sentence on the wicked for a neglect of that duty. "At which threat," he says, "I am most vehemently terrified, and disturbed in mind." He excites to compassion for the lepers in particular, who, under their miseries, are our brethren, and it is only God's favor that has preserved us sound rather than them; and who knows what we ourselves may become? His dialogue Against Fate was a disputation with a heathen philosopher, who maintained a destiny or overruling fate in all things. His canonical epistle to Letoius, bishop of Melitine, metropolis of Armenia, has a place among the canons of penance in the Greek church, published by Beveridge. He condemns apostacy to perpetual penance, deprived of the sacraments till the article of death: if only extorted by torments, for nine years; the same law for witchcraft; nine years for simple fornication; eighteen for adultery; twenty-seven for {555} murder, or for rapine. But he permits the terms to be abridged in cases of extraordinary fervor. Simple theft he orders to be expiated by the sinner giving all his substance to the poor; if he has none, to work to relieve them.

His discourse against those who defer baptism, is an invitation to sinners to penance, and chiefly of catechumens to baptism, death being always uncertain. He is surprised to see an earthquake or pestilence drive all to penance and to the font: though an apoplexy or other sudden death may as easily surprise men any night of their lives. He relates this frightful example. When the Nomades Scythians plundered those parts, Archias, a young nobleman of Comanes, whom he knew very well, and who deferred his baptism, fell into their hands, and was shot to death by their arrows, crying out lamentably, "Mountains and woods, baptize me; trees and rocks, give me the grace of the sacrament." Which miserable death more afflicted the city than all the rest of the war. His sermons, Against Fornication, On Penance, On Alms, On Pentecost, are in the same style. In that against Usurers, he exerts a more than ordinary zeal, and tells them: "Love the poor. In his necessity he has recourse to you to assist his misery, but by lending him on usury you increase it; you sow new miseries on his sorrows, and add to his afflictions. In appearance you do him a pleasure, but in reality ruin

him, like one who, overcome by a sick man's importunities, gives him wine, a present satisfaction, but a real poison. Usury gives no relief, but makes your neighbor's want greater than it was. The usurer is no way profitable to the republic, neither by tilling the ground, by trade, &c.; yet idle at home, would have all to produce to him; hates all he gains not by. But though you were to give alms of these unjust exactions, they would carry along with them the tears of others robbed by them. The beggar that receives, did he know it, would refuse to be fed with the flesh and blood of a brother; with bread extorted by rapine, from other poor. Give it back to him from whom you unjustly took it. But to hide their malice, they change the name usury into milder words, calling it interest or moderate profit, like the heathens, who called their furies by the soft name Eumenides." He relates that a rich usurer of Nyssa, so covetous as to deny himself and children necessaries, and not to use the bath to save three farthings, dying suddenly, left his money all hid and buried where his children could never find it, who by that means were all reduced to beggary. "The usurers answer me," says he, "then we will not lend; and what will the poor do? I bid them give, and exhort to lend, but without interest; for he that refuses to lend, and he that lends at usury, are equally criminal;" viz. if the necessity of another be extreme. His sermon On the Lent Fast displays the advantage of fasting for the health of both body and soul; he demands these forty days' strenuous labor to cure all their vices, and insists on total abstinence from wine at large, and that weakness of constitution and health is ordinarily a vain pretence. Saint Gregory's great Catechistical Discourse is commended by Theodoret, (dial. 2 & 3;) Leontius, (b. 3;) Enthymius, (Panopl. p. 215;) Germanus, patr. of Constantinople, (in Photius, cod. 233, &c.) The last lines are an addition. In the fortieth chapter he expounds to the catechumens the mysteries of the Unity and Trinity of God, and the Incarnation: also the two sacraments of baptism and the body of Christ, in which latter Christ's real body is mixed with our corruptible bodies, to bestow on us immortality and grace.

In his book upon Virginity he extols its merit and dignity.

St. Gregory was much scandalized in his journey to Jerusalem to see contentions reign in that holy place; yet he had the comfort to find there several persons of great virtue, especially three very devout ladies, to whom he afterwards wrote a letter, in which he says, (t. 3, pp. 655, 656:) "When I saw those holy places, I was filled with a joy and pleasure which no tongue can express." Soon after his return, he wrote a short treatise on those who go to Jerusalem, (t. 3. app. p. 72,) in which he condemns pilgrimages, when made an occasion of sloth, dissipation of mind, and other dangers; and observes that they are no part of the gospel precepts. Dr. Cave (p. 44) borrows the sophistry of

Du Moulin to employ this piece against the practice of pilgrimages; but in part very unjustly, as Gretser (not. in Notas Molinei) demonstrates. Some set too great a value on pilgrimages, and made them an essential part of perfection: and by them even many monks and nuns exchanged their solitude into a vagabond life. These abuses St. Gregory justly reproveth. What he says, that he himself received no good by visiting the holy places, must be understood to be a Miosis, or extenuation to check the monks' too ardent passion for pilgrimages, and only means, the presence of those holy places, barely of itself, contributes nothing to a man's sanctification: but he does not deny it to be profitable by many devout persons uniting together in prayer and mortification, and by exciting hearts more powerfully to devotion. "Movemur locis ipsis in quibus eorum quos admiramur aut diligimus adsunt vestigia," said Atticus in Cicero. "Me quidem illæ ipsæ nostræ Athenæ, non tam operibus magnificis exquisitisque antiquorum artibus delectant, quam recordatione summorum virorum, ubi quis habitare, ubi sedere, ubi disputare sit, solitus, studiuseque eorum sepulchra contempler." Much more must the sight of the places of Christ's mysteries stir up our sentiments and love. Why else did St. Gregory go over Calvary, Golgotha, Olivet, Bethlehem? What was the unspeakable (spiritual, certainly, not corporal) pleasure he was filled with at their sight? a real spiritual benefit, and that which is sought by true pilgrims. Does he not relate and approve the pilgrimages of his friend, the monk Olympius? Nor could he be ignorant of the doctrine and practice of the church. He must know in the third century that his countryman Alexander, a bishop in Cappadocia, admonished by divine oracle, went to Jerusalem to pray, and to visit the holy places, &c., as Eusebius relates; (Hist. lib. 6, cap. 11, p. 212,) and that this had been always the tradition and practice; "Longum est nunc ab ascensu Domini usque ad præsentem diem per singulas ætates currere, qui episcoporum, qui martyrum, qui eloquentium in doctrine ecclesiastica, virorum venerint Hierosolymam, putantes se minus religionis, minus habere scientiæ, nec summam ut dicitur manum accepisse virtutum, nisi in illis Christum adorassent locis de quibus primum Evangelium de patibulo coruscaverat." St. Jerom, in ep. Paulæ et Eustochii ad Marcellam, (T. 4, p. 550, ed. Ben) As for the abuses which St. Gregory censures, they are condemned in the canon law, by all divines and men of sound judgment. If with Benedict XIV. we grant this father reprehended the abuses of pilgrimages, so as to think the devotion itself not much to be recommended, this can only regard the circumstances of many who abuse them, which all condemn. He could not oppose the torrent of other fathers, and the practice of the whole church. And his devotion to holy places, relics, &c. is evident in his writings, and in the practice of St. Macrina and his whole family.

His discourse On the Resurrection is the dialogue he had with his sister St. Macrina the day before her death. His treatise On the Name and

Profession of a Christian, was written to show no one ought to bear that name, who does not practise the rules of this profession, and who has not its spirit, without which, a man may perform exterior duties, but will upon occasions betray himself, and forget his obligation. When a mountebank at Alexandria had taught an ape dressed in woman's clothes to dance most ingeniously, the people took it for a woman, till one threw some almonds on the stage; for then the beast could no longer contain, but tearing off its clothes, went about the stage picking up its dainty fruit, and showed itself to be an ape. Occasions of vain-glory, ambition, pleasure, &c., are the devil's baits and prove who are Christians, and who hypocrites and dissemblers under so great a name, whose lives are an injury and blasphemy against Christ and his holy religion. His book *On Perfection* teaches, that that life is most perfect which resembles nearest the life of Christ in humility and charity, and in dying to all passions and to the love of creatures that in which Christ most perfectly lives, and which is his best living image, which appears in a man's thoughts, words, and actions; for these show the image which is imprinted on the soul. But there is no perfection which is not occupied in continually advancing higher. His book *On the Resolution of Perfection* to the monks, shows perfection to consist in every action being referred to God, and done perfectly conformable to his will in the spirit of Christ. St. Gregory had excommunicated certain persons, who instead of repenting, fell to threats and violence. The saint made against them his sermon, entitled, *Against those who do not receive chastisement submissively*; in which, after exhorting them to submission, he offers himself to suffer torments and death, closing it thus: "How can we murmur to suffer, who are the ministers of a God crucified? yet under all you inflict, I receive your insolences and persecutions as a father and mother do from their dearest children, with tenderness." In the discourse *On Children dying without Baptism*, he shows that such can never enjoy God; yet feel not the severe torments of the rest of the damned. We have his sermons *On Pentecost*, *Christ's Birth*, *Baptism*, *Ascension*, and *On his Resurrection*, (but of these last only the first, third, and fourth are St. Gregory's) and two *On St. Stephen*, three *On the forty Martyrs: the lives of St. Gregory Thaumaturgus*, *St. Theodorus*, *St. Ephrem*, *St. Meletius*, and his sister, *St. Macrina*: his panegyric on his brother *St. Basil the Great*, the funeral oration of *Pulcheria*, daughter to the Emperor *Theodosius*, six years old, and that of his mother, the empress *Flaccilla*, who died soon after her at the waters in *Thrace*. St. Gregory was invited to make these two discourses, in 385, when he was at *Constantinople*. We have only five of St. Gregory's letters in his works. *Zacagnius* has published fourteen others out of the *Vatican library*. *Caraccioli* of *Pisa*, in 1731, has given us seven more with tedious notes.

Saint Gregory surpasses himself in perspicuity and strength of

reasoning, in his polemic works against all the chief heretics of his time. His twelve books against Eunomius, were ever most justly valued above the rest. St. Basil had refuted that heresiarch's apology; nor durst he publish any answer till after the death of that eloquent champion of the faith. Then the Apology of his Apology began to creep privately abroad. St. Gregory got at last a copy, and wrote his twelve excellent books, in which he vindicates St. Basil's memory, and gives many secret histories of the base Eunomius's life. He proves against him the Divinity and Consubstantiality of God the Son. Though he employs the scripture with extraordinary sagacity, he says, tradition, by succession from the apostles, is alone sufficient to condemn heretics. (Or. 3, contra Eunom. p. 123.) We have his treatise To Ablavius, that there are not three gods. A treatise On Faith also against the Arians. That On Common Notions is an explication of the terms used about the Blessed Trinity. We have his Ten Syllogisms against the Manichees, proving that evil cannot be a God. The heresy {557} of the Apollinarists beginning to be broached, St. Gregory wrote to Theophilus patriarch of Alexandria, against them, showing there is but one Person in Christ. But his great work against Apollinaris is his Antirretic, quoted by Leontius, the sixth general council, &c. Only a fragment was printed in the edition of this father's works; but it was published from MSS. by Zacagnius, prefect of the Vatican Library, in 1698. He shows in it that the Divinity could not suffer, and that there must be two natures in Christ, who was perfect God and perfect man. He proves also, against Apollinaris, that Christ had a human soul with a human understanding. His book of Testimonies against the Jews is another fruit of his zeal.

St. Gregory so clearly establishes the Procession of the Holy Ghost from the Son, that some Greeks, obstinate in that heresy, erased out of his writings the words _out of_, as they confessed in a council at Constantinople, in 1280. He expressly condemned Nestorianism before it was broached, and says, "No one dare call the holy Virgin and mother of God, mother of man." (Ep. ad Eustath. p. 1093.) He asserts her virginity in and after the birth of Christ. (Or. contr. Ennom. p. 108, and Serm. in natale Christi, p. 776.) He is no less clear for transubstantiation in his great catechistical discourse (c. 37, pp. 534, 535,) for the sacrifice and the altar. Or in Bapt. Christi, p. 801. Private confession of sins is plain from his epistle to Letoius, (p. 954,) in which he writes thus: "Whoever secretly steals another man's goods, if he afterwards discovers his sins by declaration to the priest, his heart being changed, he will cure his wound, giving what he has to the poor." This for occult theft, for which no canonical penance was prescribed. He inculcates the authority of priests of binding and loosing before God, (Serm. de Castig. 746, 747,) and calls St. Peter "prince of the apostolic choir," (Serm. 2, de Sancto Stephano edito a Zacagnio, p. 339,) and (ib. p. 343,) "the head of the apostles;" and adds, "In

glorifying him all the members of the church are glorified, and that it is founded on him." He writes very expressly and at length on the invocation of saints, and says they enjoy the beatific vision immediately after death, in his sermons on St. Theodorus, on the Forty Martyrs, St. Ephrem, St. Meletius, &c.

ST. PACIAN, BISHOP OF BARCELONA, C.

WAS a great ornament of the church in the fourth century. He was illustrious by birth, and had been engaged in marriage in the world. His son Dexter was raised to the first dignities in the empire, being high chamberlain to the emperor Theodosius, and præfectus-prætorio under Honorius. St. Pacian having renounced the world, was made bishop in 373. St. Jerom, who dedicated to him his Catalogue of illustrious men, extols his eloquence and learning, and more particularly the chastity and sanctity of his life. We have his Exhortation to Penance, and three letters to Sympronianus, a Novatian nobleman, on Penance, and on the name of Catholic; also a sermon on Baptism. See St. Jerom, Catal. Vir. Illust. c. 106, p. 195 t 4; Ceillier, t. 6; Tillem. t. 8.

APPENDIX

ON

THE WRITINGS OF ST. PACIAN OF BARCELONA.

WHEN he was made bishop of Barcelona, in 373, there lived in the neighborhood of that city one Sympronian, a man of distinction, whom the bishop calls brother and lord, who was a Donatist, and also engaged in the heresy of the Novatians, who, following the severity of the Montanists, denied penance and pardon for certain sins. He sent St. Pacian a letter by a servant, in which he censured the church for allowing repentance to all crimes, and for taking the title of Catholic. St. Pacian answers him in three learned letters.

In the first he sums up the principal heresies from Simon Magus to the Novatians and asks Sympronian, which he will choose to stand by: entreats him to examine the true church with docility and candor, laying aside all obstinacy, the enemy to truth. He says {558} the name Catholic comes from God, and is necessary to distinguish the dove, the undivided virgin church, from all sects which are called from their particular founders. This name we learned from the holy doctors, confessors, and martyrs. "My name," says he, "is Christian, my surname Catholic: the one distinguishes me, the other points me out to others." "Christianus mihi nomen est; Catholicus veto cognomen: illud me nuncupat, istud ostendit; hoc probor, inde significor." He says that no name can be more proper to

express the church, which is all obedient to Christ, and one and the same through the whole world. "As to penance," says he, "God grant it be necessary to none of the faithful; that none after baptism fall into the pit of death--but accuse not God's mercy, who has provided a remedy even for those that are sick. Does the infernal serpent continually carry poison, and has not Christ a remedy? Does the devil kill, and cannot Christ relieve? Fear sin, but not repentance. Be ashamed to be in danger, not to be delivered out of it. Who will snatch a plank from one lost by shipwreck? Who will envy the healing of wounds?" He mentions the parables of the lost drachma, the lost sheep, the prodigal son, the Samaritan, and God's threats, adding: "God would never threaten the impenitent, if he refused pardon. But you'll say, only God can do this. It is true; but what he does by his priests, is his power. What is that he says to his apostles? Whatsoever you shall bind, &c., Mat. xvi. Why this, if it was not given to men to bind and to loosen? Is this given only to the apostles? Then it is only given to them to baptize, to give the Holy Ghost, (in confirmation,) to cleanse the sins of infidels, because all this was commanded to no other than to the apostles. If therefore the power of baptism and of chrism, (confirmation,) which are far greater gifts, descended from the apostles to bishops; the power of binding and loosing also came to them." He concludes with these words: "I know, brother, this pardon of repentance is not promiscuously to be given to all, nor to be granted before the signs of the divine will, or perchance the last sickness; with great severity and strict scrutiny, after many groans, and shedding of tears; after the prayers of the whole church. But pardon is not denied to true repentance, that no one prevent or put by the judgment of Christ." St. Pacian answers his reply by a second letter, that remedies seem often bitter, and says, "How can you be offended at my catalogue of heresies, unless you was a heretic? I congratulate with you for agreeing upon our name Catholic, which if you denied, the thing itself would cry out against you." St. Pacian denies that St. Cyprian's people were ever called Apostatics or Capitoline, or by any name but that of Catholics, which the Novatians, with all their ambition for it, could never obtain, nor ever be known but by the name of Novatians. He says, the emperors persecuted the Novatians of their own authority, not at the instigation of the church. "You say I am angry," says he, "God forbid. I am like the bee which sometimes defends its honey with its sting." He vindicates the martyr St. Cyprian, and denies that Novatian ever suffered for the faith; adding, that "if he had, he could not have been crowned, because he was out of the church, out of which, no one can be a martyr. *Etsi occisus, non tamen coronatus: quidni? Extra Ecclesiae pacem, extra concordiam, extra eam matrem cujus portio debet esse, qui martyr est. Si charitatem non habeam, nihil sum. 1 Cor. xiii.*" In his third letter he confutes the Novatian error: that the church could not forgive mortal sin after baptism. "Moses, St. Paul, Christ, express tender charity for sinners; who then broached this

doctrine? Novatian. But when? Immediately from Christ? No; almost three hundred years after him: since Decius's reign. Had he any prophets to learn it from? any proof of his revelation? had he the gift of tongues? did he prophesy? could he raise the dead? for he ought to have some of these to introduce a new gospel. Nay, St. Paul (Gal. i.) forbids a novelty in faith to be received from an angel. You will say, Let us dispute our point. But I am secure; content with the succession and tradition of the church, with the communion of the ancient body. I have sought no arguments." He assents that the church is holy, and more than Sympronian had given it: but says it cannot perish by receiving sinners. The good have always lived amidst the wicked. It is the heretic who divides it, and tears it, which is Christ's garment, asunder. The church is diffused over the whole world, and cannot be reduced to one little portion, or as it were chained to a part, as the Novatians, whose history he touches upon. Sympronian objected, that Catholic bishops remitted sin. St. Pacian answers, "Not I, but only God, who both blots out sin in baptism, and does not reject the tears of penitents. What I do is not in my own name, but in the Lord's. Wherefore, whether we baptize, or draw to penance, or give pardon to penitents, we do it by Christ's authority. You must see whether Christ can do it, and did it--Baptism is the sacrament of our Lord's passion; the pardon of penitents is the merit of confession. All can obtain that, because it is the gratuitous gift of God, but this labor is but of a small number who rise after a fall, and recover by tears, and by destroying the flesh." The saint shows the Novatians encourage sin by throwing men into despair; whereas repentance heals and stops it. Christ does not die a second time indeed for the pardon of sinners, but he is a powerful Advocate interceding still to his Father for sinners. Can he forsake those he redeemed at so dear a rate? Can the devil enslave, and Christ not absolve his servants? He alleges St. Peter denying Christ after he had been baptized, St. {559} Thomas incredulous, even after the resurrection; yet pardoned by repentance. He answers his objections from scripture, and exhorts him to embrace the Catholic faith; for the true church cannot be confined to a few, nor be new. "If she began before you, if she believed before you, if she never left her foundation, and was never divorced from her body, she must be the spouse; it is the great and rich house of all. God did not purchase with his blood so small a portion, nor is Christ so poor. The church of God dilates its tabernacles from the rising to the setting of the sun."

Next to these three letters we have his excellent Paraenesis, or exhortation to penance. In the first part he reduces the sins subjected to courses of severe public penance by the canons to three, idolatry, murder, and impurity; and shows the enormity of each. In the second he addresses himself to those sinners, who out of shame, or for fear of the penances to be enjoined, did not confess their crimes. He calls them

shamefully timorous and bashful to do good, after having been bold and impudent to sin, and says, "And you do not tremble to touch the holy mysteries, and to thrust your defiled soul into the holy place, in the sight of the angels, and before God himself, as if you were innocent." He mentions Oza lain for touching the ark, (2 Kings vi.,) and the words of the apostle, (1 Cor. xi.,) adding, "Do not you tremble when you hear, he shall be guilty of the body and blood of the Lord? One guilty of the blood of a man would not rest, and can he escape who has profaned the body of the Lord? What do you do by deceiving the priest, or hiding part of your load? I beseech you no longer to cover your wounded conscience. Rogo vos etiam pro periculo men, per illum Dominum quem occulta non fallunt, desinite vulneratam tegere conscientiam. Men sick are not backward to show their sores to physicians, and shall the sinner be afraid or ashamed to purchase eternal life by a momentary confusion? Will he draw back his wounds from the Lord, who is offering his hand to heal them? Peccator timebit? peccator erubeseet perpetuam vitam præsentem pudore mercari? et offerenti manus Domino vulnera male tecta subducet?" In his third part he speaks to those who confessed their sins entirely, but feared the severity of the penance. He compares these to dying men who should not have the courage to take a dose which would restore their health, and says, "This is to cry out, behold I am sick, I am wounded; but I will not be cured." He deplores their delicacy, and proposes to them king David's austere penance. He describes thus the life of a penitent. "He is to weep in the sight of the church, to go meanly clad, to mourn, to fast, to prostrate himself, to renounce the bath, and such delights. If invited to a banquet, he is to say, such things are for those who have not had the misfortune to have sinned; I have offended the Lord, and am in danger of perishing forever: what have I to do with feasts? Ista felicibus: ego deliqui in Dominum, et periclitor in æternum perire: quo mihi epulas qui Dominum læsi? You must moreover sue for the prayers of the poor, of the widows, of the priest, prostrating yourself before them, and of the whole church; to do every thing rather than to perish. Omnia prius tentare ne pereas." He presses sinners to severe penance, for fear of hell, and paints a frightful image of it from the fires of Vesuvius and ætna. His treatise or Sermon On Baptism, is an instruction on original sin, and the effects of this sacrament, by which we are reborn, as by chrism or confirmation we receive the Holy Ghost by the hands of the bishop. He adds a moving exhortation that, being delivered from sin, and having renounced the devil, we no more return to sin; such a relapse after baptism being much worse. "Hold, therefore, strenuously," says he, "what you have received, preserve it faithfully; sin no more; keep yourselves pure and spotless for the day of our Lord." Besides these three books, he wrote one against the play of the stag, commended by St. Jerom, but now lost. The heathens had certain infamous diversions with a little stag at the beginning of every year, mentioned by St. Ambrose, (in Ps. 141,) and by Nilus, (ep. 81.) It seems from the

sermons, 129, 130, in the appendix to St. Augustine's, (t. 5,) that it consisted of masquerades, dressed in the figures of wild beasts. Some Christians probably joined in them. St. Pacian's zeal dictated that book against it, but the effect it produced at that time, seemed chiefly to make many more curious and more eager to see that wicked play, as St. Pacian himself says in the beginning of his exhortation to penance. The beauty of this holy doctor's writings can only be discovered by reading them. His diction is elegant, his reasoning just and close, and his thoughts beautiful: he is full of unction when he exhorts to virtue, and of strength when he attacks vice.

ST. CATHERINE OF BOLOGNA, VIRGIN,

ABBESS OF THE POOR CLARES IN THAT CITY.

SHE was born of noble parentage at Bologna, in 1413. Early ardent sentiments of piety seemed to have prevented in her the use of reason. {560} At twelve years of age she was placed in quality of a young maid of honor in the family of the princess Margaret, daughter to Nicholas of Est, marquis of Ferrara. Two years after, upon the marriage of that princess, she found means to recover her liberty, and entered herself in a community of devout ladies of the Third Order of St. Francis, at Ferrara, who soon after formed themselves into a regular monastery, and adopted the austere rule of St. Clare. A new nunnery of Poor Clares being founded at Bologna, St. Catherine was chosen first prioress, and sent thither by Leonarda, abbess of the monastery of Corpus Christi, in which she had made her religious profession at Ferrara. Catherine's incredible zeal and solitude for the souls of sinners made her pour forth prayers and tears, almost without intermission, for their salvation. She always spoke to God, or of God, and bore the most severe interior trials with an heroic patience and cheerfulness. She looked upon it as the greatest honor to be in any thing the servant of the spouses of Christ, and desired to be despised by all, and to serve all in the meanest employments. She was favored with the gifts of miracles and prophecy: but said she had been sometimes deceived by the devil. She died on the 9th of March, 1453, in the fiftieth year of her age. Her body is still entire, and shown in the church of her convent through bars and glass, sitting richly covered, but the hands, face, and feet naked. It was seen and described by Henschenius, Lassels, and other travellers. Her name was inserted in the Roman Martyrology by Clement VIII., in 1592. The solemnity of her canonization was performed by Clement XI., though the bull was only published by Benedict XIII., in 1724.[1] A book of her revelations was printed at Bologna, in 1511. She also left notes in her prayer-book of certain singular favors which she had received from God. These revelations were published and received their dress from another hand, which circumstance is often as great a

disadvantage in such works as if an illiterate and bold transcriber were to copy, from a single defective manuscript, Lycophron, or some other obscure author, which he did not understand. St. Catherine wrote some treatises in Italian, others in Latin, in which language she was well skilled. The most famous of her works is the book entitled, *On the Seven Spiritual Arms*. See her life in Bollandus, written by F. Paleotti, fifty years after her death.

Footnotes:

1. Bullar. Roman. t. 13, p. 87.

MARCH X.

THE FORTY MARTYRS OF SEBASTE.

From St. Basil's Homily on their festival, Hom. 20, t. 1, p. 453, and three discourses of St. Gregory of Nyssa, t. 2, p. 203, t. 3, pp. 499, 504, followed by St. Ephrem. ed. Vatic. Gr. and Let. t. 2, p. 341. St. Gaudeatis, St. Chrysostom, quoted by Photius. See Tillemont, t. 5, p. 518. Ruinart, p. 523. Ceillier, t. 4, l. 62 Jos. Assemani in Cal. Univ. ad 11 Martii, t. 6, p. 172.

A.D. 320.

THESE holy martyrs suffered at Sebaste, in the Lesser Armenia, under the emperor Licinius, in 320. They were of different countries, but enrolled in the same troop; all in the flower of their age, comely, brave, and robust, and were become considerable for their services. St. Gregory of Nyssa and Procopius say, they were of the thundering legion, so famous {561} under Marcus Aurelius for the miraculous rain and victory obtained by their prayers. This was the twelfth legion, and then quartered in Armenia. Lysias was duke or general of the forces, and Agricola the governor of the province. The latter having signified to the army the orders of the emperor Licinius, for all to sacrifice, these forty went boldly up to him, and said they were Christians, and that no torments should make them ever abandon their holy religion. The judge first endeavored to gain them by mild usage; as by representing to them the dishonor that would attend their refusal to do what was required, and by making them large promises of preferment and high favor with the emperor in case of compliance. Finding these methods of gentleness ineffectual, he had recourse to threats, and these the most terrifying, if they continued disobedient to the emperor's order, but all in vain. To his promises they answered, that he could give them nothing equal to what he would deprive them of: and to his threats, that his power only extended over their bodies, which they had learned to despise when their souls

were at stake. The governor, finding them all resolute, caused them to be torn with whips, and their sides to be rent with iron hooks. After which they were loaded with chains, and committed to jail.

After some days, Lysias, their governor, coming from Cæsarea to Sebaste, they were re-examined, and no less generously rejected the large promises made them than they despised the torments they were threatened with. The governor, highly offended at their courage, and that liberty of speech with which they accosted him, devised an extraordinary kind of death; which being slow and severe, he hoped would shake their constancy. The cold in Armenia is very sharp, especially in March, and towards the end of winter, when the wind is north, as it than was; it being also at that time a severe frost. Under the walls of the town stood a pond, which was frozen so hard that it would bear walking upon with safety. The judge ordered the saints to be exposed quite naked on the ice.[1] And in order to tempt them the more powerfully to renounce their faith, a warm bath was prepared at a small distance from the frozen pond, for any of this company to go to, who were disposed to purchase their temporal ease and safety on that condition. The martyrs, on hearing their sentence, ran joyfully to the place, and without waiting to be stripped, undressed themselves, encouraging one another in the same manner as is usual among soldiers in military expeditions attended with hardships and dangers; saying, that one bad night would purchase them a happy eternity.[2] They also made this their joint prayer: "Lord, we are forty who are engaged in this combat; grant that we may be forty crowned, and that not one be wanting to this sacred number." The guards in the mean time ceased not to persuade them to sacrifice, that by so doing they might be allowed to pass to the warm bath. But though it is not easy to form a just idea of the bitter pain they must have undergone, of the whole number only one had the misfortune to be overcome; who, losing courage, went off from the pond to seek the relief in readiness for such as were disposed to renounce their faith: but as the devil usually deceives his adorers, the apostate no sooner entered the warm water but he expired. This misfortune afflicted the martyrs; but they were quickly comforted by seeing his place and their number miraculously filled up. A sentinel was warming himself near the bath, having been posted there to observe if any of the martyrs were inclined to submit. While he was attending, he had a vision of blessed spirits descending from heaven on the martyrs, and distributing, {562} as from their king, rich presents, and precious garments, St. Ephrem adds crowns, to all these generous soldiers, one only excepted, who was their faint-hearted companion, already mentioned. The guard, being struck with the celestial vision and the apostate's desertion, was converted upon it; and by a particular motion of the Holy Ghost, threw off his clothes, and placed himself in his stead among the thirty-nine martyrs. Thus God heard their request, though in another

manner than they imagined: "Which, ought to make us adore the impenetrable secrets of his mercy and justice," says St. Ephrem, "in this instance, no less than in the reprobation of Judas, and the election of St. Matthias."

In the morning the judge ordered both those that were dead with the cold, and those that were still alive, to be laid on carriages, and cast into a fire. When the rest were thrown into a wagon to be carried to the pile, the youngest of them (whom the acts call Melito) was found alive; and the executioners, hoping he would change his resolution when he came to himself, left him behind. His mother, a woman of mean condition, and a widow, but rich in faith, and worthy to have a son a martyr, observing this false compassion, reproached the executioners; and when she came up to her son, whom she found quite frozen, not able to stir, and scarce breathing, he looked on her with languishing eyes, and made a little sign with his weak hand to comfort her. She exhorted him to persevere to the end, and, fortified by the Holy Ghost, took him up, and put him with her own hands into the wagon with the rest of the martyrs, not only without shedding a tear, but with a countenance full of joy, saying, courageously: "Go, go, son, proceed to the end of this happy journey with thy companions, that thou mayest not be the last of them that shall present themselves before God." Nothing can be more inflamed or more pathetic than the discourse which St. Ephrem puts into her mouth, by which he expresses her contempt of life and all earthly things, and her ardent love and desire of eternal life. This holy father earnestly entreats her to conjure this whole troop of martyrs to join in imploring the divine mercy in favor of his sinful soul.[3] Their bodies were burned, and their ashes thrown into the river; but the Christians secretly carried off, or purchased part of them with money. Some of these precious relics were kept at Cæsarea, and St. Basil says of them: "Like bulwarks, they are our protection against the inroads of enemies." [4] He adds, that every one implored their succor, and that they raised up those that had fallen, strengthened the weak, and invigorated the fervor of the saints. SS. Basil and Emmelia, the holy parents of St. Basil the Great, St. Gregory of Nyssa, St. Peter of Sebaste, and St. Macrina, procured a great share of these relics.[5] St. Emmelia put some of them in the church she built near Anneses, the village where they resided. The solemnity with which they were received was extraordinary, and they were honored by miracles, as St. Gregory relates. One of these was a miraculous cure wrought on a lame soldier, the truth of which he attests from his own knowledge, both of the fact and the person, who published it everywhere. He adds: "I buried the bodies of my parents by the relics of these holy martyrs, that in the resurrection they may rise with the encouragers of their faith; for I know they have great power with God, of which I have seen clear proofs and undoubted testimonies." St. Gaudentius, bishop of Brescia, writes in

his sermon on these martyrs: "God gave me a share of these venerable relics and granted me to found this church in their honor." [6] He says, that the two nieces of St. Basil, both abbesses, gave them to him as {563} he passed by Cæsarea, in a journey to Jerusalem; which venerable treasure they had received from their uncle. Portions of their relics were also carried to Constantinople, and there honored with great veneration, as Sozomen [7] and Procopius [8] have recorded at large, with an account of several visions and miracles, which attended the veneration paid to them in that city.

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Though we are not all called to the trial of martyrdom, we are all bound daily to fight and to conquer too. By multiplied victories which we gain over our passions and spiritual enemies, by the exercise of meekness, patience, humility, purity, and all other virtues, we shall render our triumph complete, and attain to the crown of bliss. But are we not confounded at our sloth in our spiritual warfare, when we look on the conflicts of the martyrs? "The eloquence of the greatest orators, and the wisdom of the philosophers were struck dumb: the very tyrants and judges stood amazed, and were not able to find words to express their admiration, when they beheld the faith, the cheerfulness and constancy of the holy martyrs in their sufferings. But what excuse shall we allege in the tremendous judgment, who, without meeting with such cruel persecution and torments, are so remiss and slothful in maintaining the spiritual life of our souls, and the charity of God! What shall we do in that terrible day, when the holy martyrs, placed near the throne of God, with great confidence shall display their glorious scars, the proofs of their fidelity? What shall we then show? shall we produce our love for God? true faith? a disengagement of our affections from earthly things? souls freed from the tyranny of the passions? retirement and peace of mind? meekness? alms-deeds and compassion? holy and pure prayer? sincere compunction? watching and tears? Happy shall he be whom these works shall attend. He shall then be the companion of the martyrs, and shall appear with the same confidence before Christ and his angels. We beseech you, O most holy martyrs, who cheerfully suffered torments and death for his love, and are now more familiarly united to him, that you intercede with God for us slothful and wretched sinners, that he bestow on us the grace of Christ, by which we may be enlightened and enabled to love him." [9]

Footnotes:

1. The acts and the greater part of the writers of their lives, suppose that they were to stand in the very water. But this is a circumstance which Tillemont, Badlet, Ruinart, Ceillier and others, correct from St. Basil and St. Gregory of Nyssa.

2. St. Gregory of Nyssa says, that they endured three days and three nights, this lingering death, which carried off their limbs one after another.
3. S. Ephrem, Or. in 40 Mart. t. 2, Op. Gr. and Lat. p. 354, ed. Nov. Vatic. an. 1743.
4. St. Basil, Or. 20, 459.
5. St. Greg. Nyss. Or. 3, de 40 Mart. t. 2, pp. 212, 213.
6. S. Gaud. Bris. Serm. 17, de 40 Mart.
7. L. 9, c. 1, 2.
8. L. 1, de ædific. Justinian, c. 7.
9. S. Ephrem in Homil. in SS. Martyres, Op Gr. and Lat. ed. Vat. an 174{} t. 2, p. 341.

ST. DROCTOVÆUS, ABBOT.

KING CHILDEBERT having built at Paris a famous abbey in honor of St. Vincent; this saint, who was a native of the diocese of Autun, had been educated under St. Germanus, abbot of St. Symphorian's at Autun, and was a person eminent for his learning and extraordinary spirit of mortification and prayer, was appointed the second, according to Duplessis, according to others, the first abbot of this house, since called St. Germain-des-Prez, in which he died about the year 580. His body is kept in that abbey, and he is honored by the church on the 10th of March. His original life being lost, Gislemar, a Benedictin monk of this house, in the ninth age, collected from tradition and scattered memoirs that which we have in Bollandus and more accurately in Mabillon.

Footnotes:

1. Duplessis' Annales de Paris, pp. 60, 68.

{564}

ST. MACKESSOGE, OR KESSOGE, C.

BISHOP IN THE PROVINCES OF LEVIN AND BOIN, IN SCOTLAND.

BY his instructions and counsels the pious king Congal II. governed with extraordinary prudence, zeal, and sanctity. This saint was illustrious for miracles, and died in 560. A celebrated church in that country still bears the title of St. Kessoge-Kirk. The Scots, for their cry in battle, for some time used his name, but afterwards changed it for that of St. Andrew. They sometimes painted St. Kessoge in a soldier's habit, holding a bow bent with an arrow in it. See the Aberdeen Breviary, the chronicle of Pasley, (a great monastery of regular canons in the shire of Renfrew,) Florarium, and Buchanan, l. 5.

MARCH XI.

ST. EULOGIUS OF CORDOVA, P.M.

From his authentic life by Alvarus, his intimate friend, and from his works, Bibl. Patr. t 9. See Acts Sanct. t. 7. Fleury, b. 48. p. 57.

A.D. 859.

ST. EULOGIUS was of a senatorian family of Cordova, at that time the capital of the Moors or Saracens, in Spain. Those infidels had till then tolerated the Christian religion among the Goths, exacting only a certain tribute every new moon. Our saint was educated among the clergy of the church of St. Zoilus, a martyr, who suffered at Cordova, with nineteen others, under Dioclesian, and is honored on the 27th of June. Here he distinguished himself by his virtue and learning; and being made priest, was placed at the head of the chief ecclesiastical school in Spain, which then flourished at Cordova. He joined assiduous watchings, fasting, and prayer, to his studies: and his humility, mildness, and charity, gained him the affection and respect of every one. He often visited the monasteries for his further instruction in virtue, and prescribed rules of piety for the use of many fervent souls that desired to serve God. Some of the Christians were so indiscreet as openly to inveigh against Mahomet, and expose the religion established by him. This occasioned a bloody persecution at Cordova, in the 29th year of Abderrama III., the eight hundred and fiftieth year of Christ. Reccafred, an apostate bishop, declared against the martyrs: and, at his solicitation, the bishop of Cordova, and some others, were imprisoned, and many priests, among whom was St. Eulogius, as one who encouraged the martyrs by his instructions. It was then that he wrote his Exhortation to Martyrdom,[1] addressed to the virgins Flora and Mary, who were beheaded the 24th of November, in 851. These virgins promised to pray as soon as they should be with God, that their fellow-prisoners might be restored to their liberty. Accordingly, St. Eulogius and the rest were enlarged six days after their death. In the year 852, several suffered the like martyrdom, {565} namely, Gumisund and Servus-Dei: Aurelius and Felix, with their wives: Christopher and Levigild: Rogel and Servio-Deo. A council at Cordova, in 852, forbade any one to offer himself to martyrdom. Mahomet succeeded his father upon his sudden death by an apoplectic fit; but continued the persecution, and put to death, in 853, Fandila, a monk, Anastasius, Felix, and three nuns, Digna, Columba, and Pomposa. St. Eulogius encouraged all these martyrs to their triumphs, and was the support of that distressed flock. His writings still breathe an inflamed zeal and spirit of martyrdom. The chief are his history of these martyrs, called the Memorial of the Saints, in three books; and

his Apology for them against calumniators, showing them to be true martyrs, though without miracles.[2] His brother was deprived of his place, one of the first dignities of the kingdom. St. Eulogius himself was obliged by the persecutors to live always, after his releasement, with the treacherous bishop Reccafred, that wolf in sheep's clothing. Wherefore he refrained from saying mass, that he might not communicate with that domestic enemy.

The archbishop of Toledo dying in 858, St. Eulogius was canonically elected to succeed him; but there was some obstacle that hindered him from being consecrated; though he did not outlive his election two months. A virgin, by name Leocritia, of a noble family among the Moors, had been instructed from her infancy in the Christian religion by one of her relations, and privately baptized. Her father and mother perceiving this, used her very ill, and scourged her day and night to compel her to renounce the faith. Having made her condition known to St. Eulogius and his sister Anulona, intimating that she desired to go where she might freely exercise her religion, they secretly procured her the means of getting away from her parents, and concealed her for some time among faithful friends. But the matter was at length discovered, and they were all brought before the *cadi*. Eulogius offered to show the judge the true road to heaven, and to demonstrate Mahomet to be an impostor. The *cadi* threatened to have him scourged to death. The martyr told him his torments would be to no purpose; for he would never change his religion. Whereupon the *cadi* gave orders that he should be carried to the palace, and presented before the king's council. One of the lords of the council took the saint aside, and said to him: "Though the ignorant unhappily run headlong to death, a man of your learning and virtue ought not to imitate their folly. Be ruled by me, I entreat you: say but one word, since necessity requires it: you may afterwards resume your own religion, and we will promise that no inquiry shall be made after you." Eulogius replied, smiling: "Ah! if you could but conceive the reward which waits for those who persevere in the faith to the end, you would renounce your temporal dignity in exchange for it." He then began boldly to propose the truths of the gospel to them. But to prevent their hearing him, the council condemned him immediately to lose his head. As they were leading him to execution, one of the eunuchs of the palace gave him a blow on the face for having spoken against Mahomet: he turned the other cheek, and patiently received a second. He received the stroke of death out of the city-gates, with great cheerfulness, on the 11th of March, 859. St. Leocritia was beheaded four days after him, and her body thrown into the river Boetis, or Guadalquivir, but taken out by the Christians. The Church honors both of them on the days of their martyrdom.

If we consider the conduct of Christ towards his Church, which he planted {566} at the price of his precious blood, and treats as his most beloved spouse, we shall admire a wonderful secret in the adorable councils of his tender providence. This Church, so dear to him, and so precious in his eyes, he formed and spread under a general, most severe, and dreadful persecution. He has exposed it in every age to frequent and violent storms, and seems to delight in always holding at least some part or other of it in the fiery crucible. But the days of its severest trials were those of its most glorious triumphs. Then it shone above all other periods of time with the brightest examples of sanctity, and exhibited both to heaven and to men on earth the most glorious spectacles and triumphs. Then were formed in its bosom innumerable most illustrious heroes of all perfect virtue, who eminently inherited, and propagated in the hearts of many others, the true spirit of our crucified Redeemer. The same conduct God in his tender mercy holds with regard to those chosen souls which he destines to raise, by special graces, highest in his favor. When the counsels of divine Providence shall be manifested to them in the next life, then they shall clearly see that their trials were the most happy moments, and the most precious graces of their whole lives. In sickness, humiliations, and other crosses, the poison of self-love was expelled from their hearts, their affections weaned from the world, opportunities were afforded them of practising the most heroic virtues, by the fervent exercise of which their souls were formed in the school of Christ, and his perfect spirit of humility, meekness, disengagement, and purity of the affections, ardent charity, and all other virtues, in which true Christian heroism consists. The forming of the heart of one saint is a great and sublime work, the masterpiece of divine grace, the end and the price of the death of the Son of God. It can only be finished by the cross on which we were engendered in Christ, and the mystery of our predestination is accomplished.

Footnotes:

1. Documentum martyrii, t. 9. Bibl. Patr. p. 699.
2. Some objected to these martyrs, that they were not honored with frequent miracles as those had been who suffered in the primitive ages.

ST. SOPHRONIUS, PATRIARCH OF JERUSALEM, C.

HE was a native of Damascus, and made such a progress in learning that he obtained the name of the Sophist. He lived twenty years near Jerusalem, under the direction of John Moschus, a holy hermit, without engaging himself in a religious state. These two great men visited together the monasteries of Egypt, and were detained by St. John the

Almoner, at Alexandria, about the year 610, and employed by him two years in extirpating the Eutychians, and in reforming his diocese. John Moschus wrote there his *Spiritual Meadow*, which he dedicated to Sophronius. He made a collection in that book of the edifying examples of virtue which he had seen or heard of among the monks, and died shortly after at Rome. Athanasius, patriarch of the Jacobites or Eutychians, in Syria, acknowledged two distinct natures in Christ, the divine and the human; but allowed only one will. This Demi-Eutychianism was a glaring inconsistency; because the will is the property of the nature. Moreover, Christ sometimes speaks of his human will distinct from the divine, as in his prayer in his agony in the garden. This Monothelite heresy seemed an expedient whereby to compound with the Eutychians. The emperor Heraclius confirmed it by an edict called *Ecthesis*, or the *Exposition*, declaring that there is only one will in Christ, namely, that of the Divine Word: which was condemned by pope John IV. Cyrus, bishop of Phasis, a virulent Monothelite, was by Heraclius preferred to the patriarchate of Alexandria, in 629. St. Sophronius, falling at his feet, conjured him not to publish his erroneous articles--but in vain. He therefore {567} left Egypt, and came to Constantinople, where he found Sergius, the crafty patriarch, sowing the same error in conjunction with Theodorus of Pharan. Hereupon he travelled into Syria, where, in 634, he was, against his will, elected patriarch of Jerusalem.

He was no sooner established in his see, than he assembled a council of all the bishops of his patriarchate, in 634, to condemn the Monothelite heresy, and composed a synodal letter to explain and prove the Catholic faith. This excellent piece was confirmed in the sixth general council. St. Sophronius sent this learned epistle to pope Honorius and to Sergius. This latter had, by a crafty letter and captious expressions, persuaded pope Honorius to tolerate a silence as to one or two wills in Christ. It is evident from the most authentic monuments, that Honorius never assented to that error, but always adhered to the truth.[1] However, a silence was ill-timed, and though not so designed, might be deemed by some a kind of connivance; for a rising heresy seeks to carry on its work under ground without noise: it is a fire which spreads itself under cover. Sophronius, seeing the emperor and almost all the chief prelates of the East conspire against the truth, thought it his duty to defend it with the greater zeal. He took Stephen, bishop of Doria, the eldest of his suffragans, led him to Mount Calvary, and there adjured him by Him who was crucified on that place, and by the account which he should give him at the last day, "to go to the apostolic see, where are the foundations of the holy doctrine, and not to cease to pray till the holy persons there should examine and condemn the novelty." Stephen did so, and stayed at Rome ten years, till he saw it condemned by pope Martin I. in the council of Lateran, in 649. Sophronius was

detained at home by the invasion of the Saracens. Mahomet had broached his impostures at Mecca, in 608, but being rejected there, fled to Medina, in 622. Aboubeker succeeded him in 634 under the title of Caliph, or vicar of the prophet. He died after a reign of two years. Omar, his successor, took Damascus in 636, and after a siege of two years, Jerusalem, in 638. He built a mosque in the place of Solomon's temple, and because it fell in the night, the Jews told him it would not stand unless the cross of Christ, which stood on Mount Calvary, was taken away: which the Caliph caused to be done.[2] Sophronius, in a sermon on the exaltation of the cross, mentions the custom of taking the cross out of its case at Mid-Lent to be venerated.[3] Photius takes notice that his works breathe an affecting piety, but that the Greek is not pure. They consist of his synodal letter, his letter to pope Honorius, and a small number of scattered sermons. He deplored the abomination of desolation set up by the Mahometans in the holy place. God called him out of those evils to his kingdom on the 11th of March, 639, or, as Papebroke thinks,[4] in 644. See the council of Lateran, t. 6, Conc. Fleury, b. 37, 38, and Le Quien, Oriens Christ. t. 3, p. 264.

Footnotes:

1. See Nat. Alexander, Sæc. 7. Wittasse and Tourney Tr. de Incarn.
2. Theophanes, p. 284.
3. In medio jejunii, adorationis gratiâ proponi solet vitale lignum venerandæ crucis. Sophr. Serro. in Excalt. Crucis. Bibl. Patr. t. 12 p. 214, e. apud Gretser, t. 2 de Cruce, p. 88.
4. Papebr. Tr. prælim. ad t. 3 Maii n. 144, p. 32

ST. ÆNGUS, B.C.

THIS saint is distinguished by the surname of Kele-De, that is, Worshipper of God; which began in his time to be the denomination of monks to the Scottish language, commonly called Culdees. He was born in Ireland, in the eighth century, of the race of the Dalaradians, kings of Ulster. In his youth, renouncing all earthly pretensions, he chose Christ for his inheritance, {568} embracing a religious state in the famous monastery of Cluain-Edneach in East-Meath. Here he became so great a proficient both in learning and sanctity, that no one in his time could be found in Ireland that equalled him in reputation for every kind of virtue, and for sacred knowledge. To shun the esteem of the world, he disguised himself, and going to the monastery of Tamlâcht, three miles from Dublin, lived there seven years unknown, in the quality of a lay brother, performing all the drudgery of the house, appearing fit for nothing but the vilest employs, while his interior by perfect love and contemplation was absorbed in God. Being at length discovered, he some time after returned to Cluain-Edneach, where the continual austerity of his life, and his constant application to God in prayer,

may be more easily admired than imitated. He was chosen abbot, and at length raised to the episcopal dignity: for it was usual then in Ireland for eminent abbots in the chief monasteries to be bishops. He was remarkable for his devotion to the saints, and he left both a longer and a shorter Irish Martyrology, and five other books concerning the saints of his country, contained in what the Irish call *Saltair-na-Rann*. He died about the year 824, not at Cluain-Edneach, but at Desert Ænguis, which became also a famous monastery, and took its name from him. See his acts in Colgan, p. 579.

ST. CONSTANTINE, M.

HE is said to have been a British king, who, after the death of his queen, resigned the crown to his son, and became a monk in the monastery of St. David. It is added that he afterwards went into North Britain, and joined St. Columba in preaching the gospel among the Picts, who then inhabited a great part of what is now called Scotland. He founded a monastery at Govane, near the river Cluyd, converted all the land of Cantire to the faith of Christ, and died a martyr by the hands of infidels, towards the end of the sixth century. He was buried in his monastery of Govane, and divers churches were erected in Scotland, under his invocation. But it seems most probable that the Scottish martyr is not the same person with the British king. Colgan supposes him to have been an Irish monk, who had lived in the community of St. Carthag, at Rathane.

Footnotes:

1. See the MS. Lives of Scottish Saints, compiled by a Jesuit, who was nephew of bishop Lesley, kept in the Scottish College at Paris. Several Scottish historians give the title of saint to Constantine III. king of the Scots, who, forsaking his crown and the world, entered himself among the Culdees, to religious ma at St. Andrew's, in 946.

MARCH XII.

ST. GREGORY THE GREAT, POPE, C.

From his works, Bede, and Paul, deacon of Monte Cassino, towards the end of the eighth century. His life in four books, by John deacon of Rome in the ninth age, is full of mistakes, as Baronius observes. See his history, compiled in French by Dom Dionysius of Sainte-Marthe, superior-general of the Maurist monks, printed at Rouen in 4to. 1697, and more accurately in Latin by the same author, in the 4to. tome of this father's works, in 1705. See also Fleury, b. 34, 35, 36. Mabillon,

Annal. Bened. l. 6, t. 1. Ceillier, t. 17, p. 128. F. Wietrowski, S.J. Historia de rebus in Pontificatu, S. Gregorii M. gestis, in fol. Gradonici, S. Gregorius, M. Pontifex, a criminationibus Oudini vindicatus, and Hieron. Muzio in Coro Pontifcale.

A.D. 604.

ST. GREGORY, from his illustrious actions and extraordinary virtues, surnamed the Great, was born at Rome, about the year 540. Gordlanus, his {569} father, enjoyed the dignity of a senator, and was very wealthy; but after the birth of our saint, renounced the world, and died Regionarius, that is, one of the seven cardinal deacons who took care of the ecclesiastical districts of Rome. His mother, Sylvia, consecrated herself to God in a little oratory near St. Paul's. Our saint was called Gregory, which in Greek implies a watchman, as Vigilius and Vigilantius in Latin. In his youth he applied himself, with unabated diligence, to the studies of grammar, rhetoric, and philosophy; and after these first accomplishments, to the civil law and the canons of the church, in which he was perfectly skilled. He was only thirty-four years old when, in 574, he was made, by the emperor Justin the Younger, pretor, or governor and chief magistrate of Rome. By this dignity he was the chief judge of the city; his pomp and state differed little from that of a consul, and he was obliged to wear the Trabea, which was a rich robe of silk, magnificently embroidered, and sparkling with precious stones: a garment only allowed to the consuls and pretor. But he could say, with Esther, that his heart always detested the pride of the world. From his infancy he loved and esteemed only heavenly things, and it was his chief delight to converse with holy monks, or to be retired in his closet, or in the church at his devotions. After the death of his father, he built and endowed six monasteries in Sicily out of the estates which he had in that island, and founded a seventh in his own house in Rome, which was the famous monastery of St. Andrew, on the hill Scaurus,[1] now possessed by the Order of Camaldoli. The first abbot of this house was Hilarion, the second Valentinus, under whom St. Gregory himself took the monastic habit, in 575, he being thirty-five years old. In this retirement, Gregory applied himself with that vigor to fasting and the study of the sacred writings, that he thereby contracted a great weakness in his stomach, and used to fall into fits of swooning if he did not frequently eat. What gave him the greatest affliction was his not being able to fast on an Easter-Eve, a day on which, says John the deacon, every one, not even excepting little children, are used to fast. His great desire of conforming to the universal practice on that day occasioned his applying to a monk of eminent sanctity, named Eleutherius, with whom having prayed, and besought God to enable him to fast at least on that sacred day, he found himself on a sudden so well restored, that he not only fasted that day, but quite forgot his

illness, as he himself relates.[2]

It was before his advancement to the see of Rome, or even to the government of his monastery, that he first, as Paul the deacon testifies, projected the conversion of the English nation. This great blessing took its rise from the following occasion.[3] Gregory happened one day to walk through the market, and here taking notice that certain youths of fine features and complexion were exposed to sale, he inquired what countrymen they were, and was answered, that they came from Britain. He asked if the people of that country were Christians or heathens, and was told they were still heathens. Then Gregory, fetching a deep sigh, said: "It was a lamentable consideration that the prince of darkness should be master of so much beauty, and have so comely persons in his possession: and that so fine an outside should have nothing of God's grace to furnish it within." [4] This incident {570} made so great an impression upon him, that he applied himself soon after to pope Benedict I., and earnestly requested that some persons might be sent to preach Christianity in Britain. And not finding any one disposed to undertake that mission, he made an offer of himself for the service, with the pope's consent and approbation. Having obtained leave, he privately set forward on his journey, in company with several monks of his own monastery. But when his departure was known, the whole city was in an uproar, and the people ran in a body to the pope, whom they met going to St. Peter's church. They cried out to him in the utmost consternation: "Apostolical father, what have you done? In suffering Gregory to go away, you have destroyed Rome: you have undone us, and offended St. Peter." At these pressing instances the pope dispatched messengers to recall him and the saint being overtaken by them on the third day, was obliged, though with great reluctance, to return to Rome. Not long after, the same pope, according to John the deacon, and the Benedictines, or, as Paul the deacon and Baronius say, his successor Pelagius II., made him one of the seven deacons of the church at Rome, who assisted the pope. Pelagius II. sent him to Constantinople in quality of Apocrisiarius, or Nuncio of the holy see, to the religious emperor Tiberius, by whom the saint was received and treated with the highest distinction. This public employment did not make him lay aside the practices of a monastic life, in order to which he had taken with him certain monks of his house, with whom he might the better continue them, and by their example excite himself to recollection and prayer. At the request of St. Leander, bishop of Seville, whom he saw at Constantinople, he wrote in that city his thirty-five books of Morals upon Job, giving chiefly the moral and allegorical interpretations of that sacred book, in such a manner as to reduce into one body the most excellent principles of morality, and also of an interior life, of both which this admirable work hath been ever since regarded as the great storehouse and armory. Out of it St. Isidore, St. Thomas, and other

masters of those holy sciences have chiefly drawn their sublime maxims. Mauritius having married the daughter of Tiberius, in 582, who had the empire for her dowry, St. Gregory was pitched upon to stand godfather to his eldest son. Eutychius was at that time patriarch of Constantinople.[5] This prelate, having suffered for the faith under Justinian, fell at length into an error, importing, that after the general resurrection the glorified bodies of the elect will be no longer palpable, but of a more subtile texture than air. This error he couched in a certain book which he wrote. St. Gregory was alarmed, and held several conferences with the patriarch upon that subject, both in private and before the emperor, and clearly demonstrated from the scriptures, that the glorified bodies of the saints will be the same which they had on earth, only delivered from the appendices of mortality; and that they will be palpable as {571} that of Christ was after his resurrection.[6] The good bishop being docile and humble, retracted his mistake and shortly after falling sick, in presence of the emperor, who had honored him with a visit, taking hold of his skin with his hand, said: "I profess the belief that we shall all rise in this very flesh." [7]

Pope Pelagius recalled St. Gregory in 584. He brought with him to Rome an arm of St. Andrew, and the head of St. Luke, which the emperor had given him. He placed both these relics in his monastery of St. Andrew, where the former remains to this day; but the latter has been removed thence to St. Peter's, where it still continues. The saint with joy saw himself restored to the tranquillity of his cell, where he eagerly desired to bury himself with regard to the world, from which he had fled naked into this secure harbor; because, as he signified to St. Leander, he saw how difficult a thing it is to converse with the world without contracting inordinate attachments.[8] Pope Pelagius also made him his secretary. He still continued to govern his monastery, in which he showed a remarkable instance of severity. Justus, one of his monks, had acquired and kept privately three pieces of gold, which he confessed on his death-bed. St. Gregory forbade the community to attend and pray by his bedside, according to custom; but could not refuse him the assistance of a priest, which the council of Nice ordained that no one should be deprived of at the hour of death. Justus died in great sentiments of compunction; yet, in compliance with what the monastic discipline enjoins in such cases, in imitation of what St. Macarius had prescribed on the like occasion, he ordered his corpse to be buried under the dunghill, and the three pieces of money to be thrown into the grave with it. Nevertheless, as he died penitent, he ordered mass to be daily offered up for him during thirty days.[9] St. Gregory says,[10] that after the mass of the thirtieth day, Justus, appearing to his brother Copiosus, assured him that he had been in torments, but was then released. Pope Pelagius II. dying in the beginning of the great

pestilence, in January, 590, the clergy, senate, and Roman people unanimously agreed to choose St. Gregory for their bishop, although he opposed his election with all his power. It was then the custom at the election of a pope to consult the emperor as the head of the senate and people. Our saint, trusting to his friendship with Mauritius, to whose son he stood godfather, wrote to him privately to conjure him not to approve of this choice. He wrote also with great earnestness to John, patriarch of Constantinople, and to other powerful friends in that city, begging them to employ their interest with the emperor for that purpose: but complains in several letters afterwards that they had all refused to serve him. The governor of Rome intercepted his letters to the emperor, and sent others to him, in the name of the senate and people, to the contrary effect. In the mean time, the plague continued to rage at Rome with great violence; and, while the people waited for the emperor's answer, St. Gregory took occasion from their calamities to exhort them to repentance. Having made them a pathetic sermon on that subject,[11] he appointed a solemn litany, or procession, in seven companies, with a {572} priest at the head of each, who were to march from different churches, and all to meet in that of St. Mary Major; singing Kyrie Eleison as they went along the streets. During this procession there died in one hour's time fourscore of those who assisted at it. But St. Gregory did not forbear to exhort the people, and to pray till such time as the distemper ceased.[12] During the public calamity, St. Gregory seemed to have forgot the danger he was in of being exalted to the pontifical throne; for he feared as much to lose the security of his poverty as the most avaricious can do to lose their treasures. He had been informed that his letters to Constantinople had been intercepted; wherefore, not being able to go out of the gates of Rome, where guards were placed, he prevailed with certain merchants to carry him off disguised, and shut up in a wicker basket. Three days he lay concealed in the woods and caverns, during which time the people of Rome observed fasts and prayers. Being miraculously discovered,[13] and no longer able, as he says himself,[14] to resist, after the manifestations of the divine will, he was taken, brought back to Rome with great acclamations, and consecrated on the 3d of September, in 590. In this ceremony he was conducted, according to custom, to the Confession of St. Peter, as his tomb is called; where he made a profession of his faith, which is still extant in his works. He sent also to the other patriarchs a synodal epistle, in which was contained the profession of his faith.[15] In it he declares, that he received the four general councils as the four gospels. He received congratulatory letters upon his exaltation; to all which he returned for answer rather tears than words, in the most feeling sentiments of profound humility. To Theoctista, the emperor's sister, he wrote thus:[16] "I have lost the comfort of my calm, and, appearing to be outwardly exalted, I am inwardly and really fallen.--My endeavors were to banish corporeal objects from my mind, that I might

spiritually behold heavenly joys. Neither desiring not fearing any thing in the world, I seemed raised above the earth, but the storm had cast me on a sudden into alarms and fears: I am come into the depth of the sea, and the tempest hath drowned me." He adds: "The emperor hath made an ape to be called a lion; but cannot make him become one." In his letter to Narses, the patrician, he says:[17] "I am so overcome with grief, that I am scarce able to speak. My mind is encompassed with darkness. All that the world thinks agreeable, brings to me trouble and affliction." To St. Leander he writes: "I remember with tears that I have lost the calm harbor of my repose, and with many a sigh I look upon the firm land which I cannot reach. If you love me, assist me with your prayers." He often invites others to weep with him, and conjures them to pray for him. John, archbishop of Ravenna, modestly reprehended his cowardice in endeavoring, by flight, to decline the burden of the pastoral charge. In answer to his censure, and to instruct all pastors, soon after his exaltation, he wrote his incomparable book, *On the Pastoral Care*, setting forth the dangers, duties, and obligations of that charge, which he calls, from St. Gregory Nazianzen, the art of arts, and science of sciences. So great was the reputation of this performance, as soon as it appeared, that the emperor Mauritius sent to Rome for a copy; and Anastasius, the holy patriarch of Antioch, translated it into Greek. Many popes and councils have exhorted and commanded pastors of souls frequently to read it, and {573} in it, as in a looking glass, to behold themselves.[18] Our English saints made it always their rule, and king Alfred translated it into the Saxon tongue. In this book we read a transcript of the sentiments and conduct of our excellent pastor. His zeal for the glory of God, and the angelic function of paying him the constant tribute of praise in the church, moved him, in the beginning of his pontificate, to reform the church music.[19] Preaching he regarded as the principal and most indispensable function of every pastor of souls, as it is called by St. Thomas, and was most solicitous to feed his flock with the word of God. His forty homilies on the gospels, which are extant, show that he spoke in a plain and familiar style, and without any pomp of words, but with a surprising eloquence of the heart. The same may be said of his twenty-two homilies on Ezekiel, which he preached while Rome was besieged by the Lombards, in 592. In the nineteenth he, in profound humility, applies to himself, with tears, whatever the prophet spoke against slothful mercenary pastors. Paul the deacon relates, that after the saint's death, Peter the deacon, his most intimate friend, testified that he had seen in a vision, as an emblem of the Holy Ghost, a dove appear on his head, applying his bill to his ear while he was writing on the latter part of Ezekiel.

This great pope always remembered, that, by his station, he was the common father of the poor. He relieved their necessities with so much sweetness and affability, as to spare them the confusion of receiving

the alms; and the old men among them he, out of deference, called his fathers. He often entertained several of them at his own table. He kept by him an exact catalogue of the poor, called by the ancients *matriculæ*; and he liberally provided for the necessities of each. In the beginning of every month he {574} distributed to all the poor, corn, wine, pulse, cheese, fish, flesh, and oil: he appointed officers for every street to send every day necessaries to all the needy sick; before he ate he always sent off meats from his own table to some poor persons. One day a beggar being found dead in a corner of a by-street, he is said to have abstained some days from the celebration of the divine mysteries, condemning himself of a neglect in seeking the poor with sufficient care. He entertained great numbers of strangers both at Rome and in other countries, and had every day twelve at his own table whom his sacristan invited. He was most liberal in redeeming captives taken by the Lombards, for which he permitted the bishop of Fano to break and sell the sacred vessels,[20] and ordered the bishop of Messana to do the same.[21] He extended his charity to the heretics, whom he sought to gain by mildness. He wrote to the bishop of Naples to receive and reconcile readily those who desired it, taking upon his own soul the danger,[22] lest he should be charged with their perdition if they should perish by too great severity. Yet he was careful not to give them an occasion of triumphing by any unreasonable condescension; and much more not to relax the severity of the law of God in the least tittle.[23] He showed great moderation to the schismatics of Istria, and to the very Jews. When Peter, bishop of Terracina, had taken from the latter their synagogue, St. Gregory ordered it to be restored to them, saying, they are not to be compelled, but converted by meekness and charity.[24] He repeated the same orders for the Jews of Sardinia, and for those of Sicily.[25] In his letters to his vicar in Sicily, and to the stewards of the patrimony of the Roman church in Africa, Italy, and other places, he recommends mildness and liberality towards his vassals and farmers; orders money to be advanced to those that were in distress, which they might repay by little and little, and most rigorously forbids any to be oppressed. He carefully computed and piously distributed the income of his revenues at four terms in the year. In his epistles, we find him continually providing for the necessities of all churches, especially of those in Italy, which the wars of the Lombards and other calamities had made desolate. Notwithstanding his meekness and condescension, his courage was undaunted, and his confidence in the divine assistance unshaken amidst the greatest difficulties. "You know me," says he,[26] "and that I tolerate a long while; but when I have once determined to bear no longer, I go with joy against all dangers." Out of sincere humility he styled himself "the basest of men, devoured by sloth and laziness." [27] Writing to St. Leander, he says,[28] he always desired to be the contempt of men and the outcast of the people. He declares,[29] "I am ready to be corrected by all persons, and him only

do I look upon as my friend by whose tongue I learn to wash away the stains of my mind." He subscribed himself in all his letters, Servant of the servants of God, which custom has been retained by his successors. Indeed, what is a pastor or superior but the servant of those for whom he is to give a rigorous account to God? The works of St. Gregory were everywhere received with the greatest applause. Marinianus, archbishop of Ravenna, read his comments on Job to the people in the church. The saint was afflicted and confounded that his writings should be thought to deserve a place among the approved works of the fathers; and wrote to that prelate that his book was not proper for the church, admonishing him rather to read St. Austin on the psalms.[30] He was no less dead to himself in his great actions, {575} and all other things. He saw nothing in himself but imperfections; and subjects of confusion and humiliation. ST. JOHN CALYBITE, RECLUSE.

It is incredible how much he wrote, and, during the thirteen years that he governed the church, what great things he achieved for the glory of God, the good of the church, the reformation of manners, the edification of the faithful, the relief of the poor, the comfort of the afflicted, the establishment of ecclesiastical discipline, and the advancement of piety and religion. But our surprise redoubles upon us, when we remember his continual bad state of health and frequent sicknesses, and his assiduity in prayer and holy contemplation; though this exercise it was that gave always wings to his soul. In his own palace he would allow of no furniture but what was mean and simple, nor have any attendants near his person but clergymen or monks of approved virtue, learning, and prudence. His household was a model of Christian perfection; and by his care, arts, sciences, and the heroic practice of piety, flourished, especially in the city of Rome. The state of Christendom was at that time on every side miserably distracted, and stood in need of a pastor, whose extraordinary sanctity, abilities, and courage should render him equal to every great enterprise. And such a one was Gregory. The eastern churches were wretchedly divided and shattered by the Nestorians, and the numerous spawn of the Eutychians, all which he repressed. In the west, England was buried in idolatry, and Spain, under the Visigoths, was overrun with the Arian heresy. These two flourishing countries owe their conversion, in a great measure, to his zeal, especially the former. In Africa he extirpated the Donatists, converted many schismatics in Istria and the neighboring provinces; and reformed many grievous abuses in Gaul, whence he banished simony, which had almost universally infected that church. A great part of Italy was become a prey to the Lombards,[31] who were partly Arians, partly idolaters. St. Gregory often stopped the fury of their arms, and checked their oppressions of the people: by his zeal he also brought over many to the Catholic faith, and had the comfort to see Agilulph, their king, renounce the Arian heresy to embrace it. In 592, Romanus, exarch, or

governor of Italy for the emperor, with a view to his own private interest, perfidiously broke the solemn treaty which he had made with the Lombards,[32] and took Perugia and several other towns. But the barbarians, who were much the stronger, revenged this insult with great cruelty, and besieged Rome itself. St. Gregory neglected nothing to protect the oppressed, and raised troops for the defence of several places. At length, by entreaties and great presents, he engaged the Lombards to retire into their own territories. He reproved the exarch for his breach of faith, but to no other effect than to draw upon himself the indignation of the governor and his master. Such were the extortions and injustices of this and other imperial officers, that the yoke of the barbarians was lighter than the specious shadow of liberty under the tyranny of the empire: and with such rigor were the heaviest taxes levied, that to pay them, many poor inhabitants of Corsica were forced to sell their own children to the barbarians. These oppressions cried to heaven for vengeance: and St. Gregory wrote boldly to the {576} empress Constantina,[33] entreating that the emperor, though he should be a loser by it, would not fill his exchequer by oppressing his people, nor suffer taxes to be levied by iniquitous methods, which would be an impediment to his eternal salvation. He sent to this empress a brandeum, or veil, which had touched the bodies of the apostles, and assured her that miracles had been wrought by such relics.[34] He promised to send her also some dust-filings of the chains of St. Paul; of which relics he makes frequent mention in his epistles. At Cagliari, a certain rich Jew, having been converted to the faith, had seized the synagogue in order to convert it into a church, and had set up in it an image of the Virgin Mary and a cross. Upon the complaint of the other Jews, St. Gregory ordered[35] the synagogue to be restored to them, but that the image and cross should be first removed with due veneration and respect.[36] Writing to Theodelinda, queen of the Lombards, he mentions,[37] that he sent her son, the young king, a little cross, in which was a particle of the wood of the true Cross, to carry about his neck. Secundinus, a holy hermit near Ravenna, godfather to this young king, begged of the pope some devout pictures. St. Gregory, in his answer, says: "We have sent you two cloths, containing the picture of God our Saviour, and of Mary the holy Mother of God, and of the blessed apostles Peter and Paul, and one cross: also for a benediction, a key which hath been applied to the most holy body of St. Peter, the prince of the apostles, that you may remain defended from the enemy." [38] But when Serenus, bishop of Marseilles, had broken certain sacred images which some persons lately converted from idolatry honored with their former idolatrous superstitions, St. Gregory commended his zeal for suppressing this abuse, but reproved him for breaking the images.[39] When the archbishop of Ravenna used the pallium, not only at mass, but also in other functions, St. Gregory wrote him a severe reprimand, telling him that no ornament shines so bright on the shoulders of a bishop as

humility.[40][41] He extended his pastoral zeal and solicitude over all churches; and he frequently takes notice that the care of the churches of the whole world was intrusted to St. Peter, and his successors in the see of Rome.[42] This authority he exerted in the oriental patriarchates. A certain monk having been accused of Manicheism, and beaten by the order of John the patriarch of Constantinople, appealed to pope Gregory, who sharply reprimanded the patriarch, exhorting him to eject a certain wicked young man by whom he suffered himself to be governed, and to do penance, and telling him: "If you do not keep the canons, I know not who you are." [43] He absolved the monk, with his colleague, a priest, re-established them in their monastery, and sent them back into the East, having received their profession of faith. He also absolved John, a priest of Chalcedon, who had been unjustly condemned by the delegates of the Patriarch. This patriarch, John, surnamed the Faster, usurped the arrogant title of [oe]cumenical, or universal patriarch. This epithet was only used of a general council which represents the whole church. In this sense an {577} ecumenical bishop should mean a bishop who represents the whole church, so that all other bishops are only his vicars. St. Gregory took the word in that sense: which would be blasphemy and heresy, and as such he condemned it.[44] John indeed only meant it in a limited sense for an archbishop over many, as we call him a general who commands many; but even so it savored of arrogance and novelty. In opposition to this, St. Gregory took no other titles than those of humility. Gregoria, a lady of the bedchamber to the empress, being troubled with scruples, wrote to St. Gregory, that she should never be at ease till he should obtain of God, by a revelation, an assurance that her sins were forgiven her. To calm her disturbed mind, he sent her the following answer.[45] "You ask what is both difficult and unprofitable. Difficult, because I am unworthy to receive any revelation: unprofitable, because an absolute assurance of your pardon does not suit your state till you can no longer weep for your sins. You ought always to fear and tremble for them, and wash them away by daily tears. Paul had been taken up to the third heaven, yet trembled lest he should become a reprobate.--Security is the mother of negligence."

The emperor forbade any to be admitted in monasteries, who, having been in office, had not yet given up their accounts, or who were engaged in the military service. This order he sent to each of the patriarchs, to be by then notified to all the bishops of their respective districts. St. Gregory, who was at that time sick, complied with the imperial mandate, so far as to order the edict to be signified to the western bishops,[46] as appears from a letter which he wrote to the emperor as soon as his health was re-established. We learn from another letter, which he wrote some years after to the bishops of the empire, that, on this occasion, he exhorted the bishops to comply with the first part,

and as to the second, not to suffer persons engaged in the army to be admitted among the clergy or to the monastic habit, unless their vocation had been thoroughly tried for the space of three years, that it might be evident they were converted from the world, and sought not to change one kind of secular life for another. He made to Mauritius the strongest remonstrances against this edict, saying, "It is not agreeable to God, seeing by it the way to heaven was shut to several; for many cannot be saved unless they forsake all things." He, therefore, entreated the emperor to mitigate this law, approving the first article as most just, unless the monastery made itself answerable for the debts of such a person received in it. As to the second, he allows that the motives and sincerity of the conversion of such soldiers are to be narrowly examined before they ought to be admitted to the monastic habit. Mauritius, who had before conceived certain prejudices against St. Gregory, was offended at his remonstrances, and showed his resentment against him for some years, but at length agreed to the mitigations of each article proposed by St. Gregory: which the holy pope, with great pleasure, notified by a letter addressed to the bishops of the empire.[47]

The emperor Mauritius, having broken his league with the Avari, a Scythian {578} nation, then settled on the banks of the Danube,[48] was defeated, and obliged to purchase an ignominious peace. He also refused to ransom the prisoners they had taken, though they asked at first only a golden penny a head, and at last only a sixth part, or four farthings; which refusal so enraged the barbarians, that they put them all to the sword. Mauritius began then to be stung with remorse, gave large alms, and prayed that God would rather punish him in this life than in the next. His prayer was heard. His avarice and extortions had rendered him odious to all his subjects; and, in 602, he ordered the army to take winter quarters in the enemy's country, and to subsist on freebooting, without pay. The soldiers, exasperated at this treatment, chose one Phocas, a daring ambitious man, to be their leader, and marched to Constantinople, where he was crowned emperor. Mauritius had made his escape, but was taken with his family thirty miles out of the city, and brought back. His five sons were slain before his eyes at Chalcedon: he repeated all the while as a true penitent these words: "Thou art just, O Lord, and thy judgments are righteous." [49] When the nurse offered her own child instead of his youngest, he would not suffer it. Last of all he himself was massacred, after a reign of twenty years. His empress, Constantina, was confined with her three daughters, and murdered with them a few months after. The tyrant was slain by Heraclius, governor of Africa, after a tottering reign of eight years. When Phocas mounted the throne, his images were received and set up at Rome: nor could St. Gregory, for the sake of the public good, omit writing to him letters of congratulation.[50] In them he makes some compliments to Phocas, which

are not so much praises as respectful exhortations to a tyrant in power, and wishes of the public liberty, peace, and happiness.[51] The saint nowhere approved his injustices or tyranny, though he regarded him, like Jehu, as the instrument of God to punish other sinners. He blamed Mauritius, but in things truly blameable; and drew from his punishment a seasonable occasion of wholesome advice which he gave to Phocas, whom the public safety of all Italy obliged him not to exasperate.

This holy pope had labored many years under a great weakness of his breast and stomach, and was afflicted with slow fevers, and frequent fits of the gout, which once confined him to his bed two whole years. On the 25th of January, 604, he gave to the church of St. Paul several parcels of land to furnish it with lights: the act of donation remains to this day engraved on a marble stone in the same church. God called him to himself on the 12th of March, the same year, about the sixty-fourth of his age, after he had governed the church thirteen years, six months, and ten days. His pallium, the reliquary which he wore about his neck, and his girdle, were preserved long after his death, when John the deacon wrote, who describes his picture drawn from the life, then to be seen in the monastery of St. Andrew.[52] His holy remains rest in the Vatican church. Both the Greek and Latins honor his name. The council of Clif, or Cloveshove, under archbishop Cuthbert, in 747, commanded his feast to be observed a holyday in all the monasteries in England; which the council of Oxford, in 1222, {579} extended to the whole kingdom. This law subsisted till the change of religion.[53]

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Every superior, who is endued with the sincere spirit of humility and charity, looks upon himself with this great hope, as the servant of all, bound to labor and watch night and day, to bear every kind of affront, to suffer all manner of pains, to do all in his power, to put on every shape, and sacrifice his own ease and life to procure the spiritual improvement of the least of those who are committed to his charge. He is incapable of imperious haughtiness, which alienates the minds of inferiors, and renders their obedience barely exterior and a forced hypocrisy. His commands are tender entreaties, and if he is obliged to extend his authority, this he does with secret repugnance, losing sight of himself, intent only on God's honor and his neighbor's salvation, placing himself in spirit beneath all his subjects, and all mankind, and esteeming himself the last of all creatures. St. Paul, though vested with the most sublime authority, makes use of terms so mild and so powerfully ravishing, that they must melt the hardest heart. Instead of commanding in the name of God, see how he usually expresses himself: "I entreat you, O Timothy, by the love which you bear me. I conjure you, by the bowels of Jesus Christ. I beseech you, by the meekness of Christ. If

you love me, do this." And see how he directs us to reprove those who sin: "If any one should fall, do you who are spiritual remind him in that spirit of meekness, remembering that you may also fall," and into a more grievous crime. St. Peter, who had received the keys of the kingdom of heaven, shed more tears of tender charity than he speaks words. What heart can be so savage and unnatural, as to refuse to obey him who, having authority to lay injunctions, and thunder out anathemas, weeps instead of commanding. If SS. Peter and Paul pour out the water of tears and mildness, St. John casts darts of fire into the hearts of those whom he commands. "My little children," says he, "if you love Christ, do this. I conjure you, by Christ, our good Master, love affectionately, and this is enough. Love will teach you what to do. The unction of the Holy Ghost will instruct you." This is the true spirit of governing; a method sure to gain the hearts of others, and to inspire them with a love of the precept itself and of virtue. St. Macarius of Egypt was styled the god of the monks, so affectionately and readily was he obeyed by them, because he never spoke a word with anger or impatience. Moses was chosen by God to be the leader and legislator of his people, because he was the meekest of men: and with what astonishing patience did he bear the murmurs and rebellions of an ungrateful and stiff-necked people! David's meekness towards Saul and others purchased him the crown, and was one of the principal virtues by which he was rendered a king according to God's own heart. Those who command with imperious authority show they are puffed up with the empty wind of pride, which makes them feel an inordinate pleasure in the exercise of power, the seed of tyranny, and the bane of virtue in their souls. Anger and impatience, which are more dangerous, because usually canonized under the name of zeal, demonstrate persons to be very ill-qualified for governing others, who are not masters of themselves or their own passions. How few are so crucified to themselves, and so perfectly grounded in humility, {580} patience, meekness, and charity, that power and authority infect not their souls with the deadly poison of secret pride, or in whom no hurry, importunity, or perverseness can extinguish the spirit of meekness, in which, in all occurrences, they preserve the same evenness of mind, and the same angelical sweetness of countenance. Yet with this they are sons of thunder in resisting evil, and in watching against all the artifices of the most subtle and flattering passions of sinners, and are firm and inflexible in opposing every step towards any dangerous relaxation. St. Gregory, by his whole conduct, sets us an example of this perfect humility and meekness, which he requires as an essential qualification in every pastor, and in all who are placed over others.[54] He no less excelled in learning, with which, he says, that humility must be accompanied, lest the pastor should lead others astray. But above all other qualities for the pastoral charge, he requires an eminent gift of prayer and contemplation. *Præ cæteris contemplatione suspensus.* Pastor. Cura, part 2, c. 5.

Footnotes:

1. See Annot. at the end of his life, p. 580 {original footnote has incorrect page reference} infra.
2. Dial. I. 3, c. 33.
3. Hist. b. 2, c. 1.
4. Bede adds, that he again asked, what was the name of that nation, and was answered, that they were called Angli or Angles. "Right," said he, "for they have angelical faces, and it becomes such to be companions with the angels in heaven. What is the name (proceeded he) of the province from which they are brought?" It was replied, that the natives of that were called Deiri. "Truly Deiri, because withdrawn from wrath, and called to the mercy of Christ," said he, alluding to the Latin, De irâ Dei eruti. He asked further, "How is the king of that province called?" They him that his name was All{} and he making an allusion to the word, said: "Alleluiah, the praise of God the Creator, must be sung in those parts." Some censure this conversation of St. Gregory as a piece of low punning. But the taste of that age must be considered. St. Austin found it necessary to play sometimes with words to please auditors whose ears had, by custom, caught an itch to be sometimes tickled by quibbles to their fancy. The ingenious author of the late life of the lord chancellor Bacon, thought custom an apology for the most vicious style of that great man, of whom he writes: "His style has been objected to as full of affectation, full of false eloquence. But that was the vice, not of the man, but of the times he lived in; and particularly of a court that delighted in the tinsel of wit and learning, in the poor ingenuity of punning and quibbling." St. Gregory was a man of a fine genius and of true learning: yet in familiar converse might confirm to the taste of the age. Far from censuring his wit, or the judgment of his historian, we ought to admire his piety, which, from every circumstance, even from words, drew allusions to nourish devotion, and turn the heart to God. This we observe in other saints, and if it be a fault, we might more justly censure on this account the elegant epistles of St. Paulinus, or Sulpitius Severus, than this dialogue of St. Gregory.
5. Eutychius had formerly defended the Catholic faith with at zeal against the Eutychians and the errors of the emperor Justinian, who, though he condemned those heretics, yet adopted one part of their blasphemies, asserting that Christ assumed a body which was by its own nature incorruptible, not formed of the Blessed Virgin, and subject to pain, hunger, or alteration only by a miracle. This was called the heresy of the Incorrupticolæ, of which Justinian declared himself the abetter; and, after many great exploits to retrieve the ancient glory of the empire, tarnished his reputation by persecuting the Catholic Church and banishing Eutychius.

6. St. Greg. Moral. l. 14, c. 76, t. 1, p. 465.
7. He died in 582 and is ranked by the Greeks among the saints. See the Bollandists in vitâ S. Eutylichil ad 6 Apr.
8. Fleury thinks he was chosen abbot before his embassy to Constantinople; but Ceillier and others prove, that this only happened after his return.
9. It appears from the life of St. Theodosius the Cenobiarch, from St. Ambrose's funeral oration on Valentinian, and other monuments, that it was the custom, from the primitive ages, to keep the third, seventh, and thirtieth, or sometimes fortieth day after the decease of a Christian, with solemn prayers and sacrifices for the departed soul. From this fact of St. Gregory, a trental of masses for a soul departed are usually called the Gregorian masses, on which see Gavant and others.
10. Dial. l. 4, c. 55, p. 465, t. 2.
11. It is inserted by St. Gregory of Tours in his history. Greg. Touron. l. 10 c. 1.
12. Some moderns say, an angel was seen sheathing his sword on the stately pile of Adrian's sepulchre. But no such circumstance is mentioned by St. Gregory of Tours, Bede, Paul, or John.
13. Paul the deacon says, it was by a pillar of light appearing over the place where he lay concealed.
14. L. 1, ep. 21, l. 7, ep. 4.
15. L. 1, ep. 25.
16. L. 1, ep. 5, p. 491.
17. L. 1, ep. 6, p. 498.
18. Conc. 3, Touron. can. 3. See Dom Bulteau's Preface to his French translation of S. Gregory's Pastoral, printed in 1629.
19. He reformed the Sacramentary, or Missal and Ritual of the Roman church. In the letters of SS. Innocent I., Celestine I., and St. Leo, we find mention made of a written Roman Order of the mass: in this the essential parts were always the same; but accidental alterations in certain prayers have been made Pope Gelasius thus augmented and revised the liturgy, in 490; his genuine Sacramentary was published at Rome by Thomasi, in 1680. In it are mentioned the public veneration of the cross on Good Friday, the solemn benediction of the holy oils, the ceremonies of baptism, frequent invocation of saints, veneration shown to their relics, the benediction of holy water, votive masses for travellers, for the sick and the dead, masses on festivals of saints, and the like. The Sacramentary of St. Gregory, differs from that of Gelasius only in some collects or prayers. The conformity between the present church office and the ancient appears from this work, and the saint's Antiphonarius and Responsorium. The like ceremonies and benedictions are found in the apostolic constitutions, and all other ancient liturgic writings; out of which Grabe, Hickes, Deacon, and others

have formed new liturgies very like the present Roman, and several of them have restored the idea of a true sacrifice. Dom Menard has enriched the Sacramentary of St. Gregory with most learned and curious notes.

Besides his Comments or Morals on the book of Job, which he wrote at Constantinople, about the year 582, in which we are not to look for an exposition of the text, but an excellent compilation of the main principles of morality, and an interior life, we have his exposition of Ezekiel, in twenty-two homilies. These were taken in short hand as he pronounced them, and were preached by him at Rome, in 592, when Agulph the Lombard was laying waste the whole territory of Rome. See l. 2, in Ezech. hom. 6, and Paul the deacon, l. 4, hist. Longob. c. 8. The exposition of the text is allegorical, and only intended for ushering in moral reflections, which are much shorter than in the books on Job. His forty homilies on the gospels he preached on several solemnities while he was pope. His incomparable book, On the Pastoral Care, which is an excellent instruction of pastors, and was drawn up by him when he saw himself placed in the pontificate, consists of four parts. In the first he treats of the dispositions requisite in one who is called to the pastoral charge; in the second of duties of a pastor; in the third on the instruction which he owes to his flock; and, in the fourth, on his obligation of watching over his own heart, and of diligent self-examination. In four books of dialogues, between himself and his disciple Peter, he recounts the miracles of his own times, upon the authority of vouchers, on whose veracity he thought he could rely. He so closely adheres to their relations, that the style is much lower than in his other writings. See the preface of the Benedictin editor on this work. His letters are published in fourteen books, and are a very interesting compilation. We have St. Gregory's excellent exposition of the Book of Canticles, which Ceillier proves to be genuine against Oudin, the apostate, and some others. The six books on the first book of Kings are valuable work but cannot be ascribed to St. Gregory the Great. The commentary on the seven penitential psalms Ceillier thinks to be his work: but it seems doubtful. Paterius, a notary, one of St. Gregory's auditors, compiled, out of his writings and sermons, several comments on the scriptures. Claudius, abbot of Classius, a disciple of our saint, did the same. Alulphus, a monk at Tournay, in the eleventh and twelfth centuries, made the like compilations from his writings. Dom Dionysius of St. Marthe, a Maurist Benedictin monk, favored the world with an accurate edition of the works of St. Gregory the Great, published at Paris in four volumes folio, in 1705. This has been reprinted at Verona and again at Ausburg, in 1758, with the addition of the useful anonymous book, De formula Prælatorum.

20. L. 6, Ep. 35.
21. L. 7, Ep. 26.
22. Animæ nostra pericula, l. 1, Ep. 14.
23. L. 1, Ep. 35, &c.
24. L. 1, Ep. 35.
25. L. 7, Ep. 5, l. 12, Ep. 30.
26. L. 4, Ep. 47.
27. Præf. in Dial.
28. L. 9, Ep. 22.
29. L. 2, Ep. 121.
30. L. 12, Ep. 24.
31. The Lombards came originally from Scandinavia, and settled first in Pomerania, and afterwards with the Hunns in Pannonia, who had remained there when they returned out of Italy under Attila. Narses, the patrician, after having governed Italy sixteen years with great glory, was recalled by the emperor Justin the Younger. But resenting this treatment, he invited the Lombards into that country. Those barbarians leaving Pannonia to the Hunns, entered Italy, easily made themselves masters of Milan, under their king Alboinus, in 568; and extending their dominions, often threatened Rome itself. In the reign of Charles the Fat, the Hunns were expelled Pannonia by the Hongres, another swarm from the same northern hive, akin to the Hunns, who gave to that kingdom the name of Hungary. That the Lombards were so called, not from their long swords, as some have pretended, but from their long beards, see demonstrated from the express testimony of Paul the Deacon, himself a Lombard of Constantine Porphyrogenetta, by Jos. Assemani. Hist. Ital. scriptor. t. 1, c. 3, p. 33.
32. Paul Diac. de Gest Longobard. l. 4, c. 8. S. Greg. l. 2, Ep. 46.
33. L. 5, Ep. 41.
34. L. 4, Ep. 30.
35. Sublatâ exinde, quâ par est veneratione, imagine et cruce. L. 9, Ep. 6, p. 930.
36. L. 9, Ep. 6, p. 930.
37. L. 14, Ep. 12, p. 1270.
38. These words are quoted by Paul the deacon, in the council of Rome, Conc. t. 6, p. 1462, and pope Adrian I., in his letter to Charlemagne in defence of holy images.
39. L. 11, Ep. 13.
40. L. 3, Ep. 56; l. 3, Ep. 53; l. 9, Ep. 59; l. 6, Ep. 66; l. 7, Ep. 19; l. 5, Ep. 20.
41. St. Gregory was always a zealous asserter of the celibacy of the clergy, which law he extended also to subdeacons, who had before been ranked among the clergy of the Minor orders, (l. 1, ep. 44, l. 4, Ep. 34.) The Centuriators, Heylin, and others, mention a forged letter, under the name of Udalrirus, said to be written to pope Nicholas, concerning the heads of children found by St. Gregory in a

pond. But a smore ridiculous fable was never invented, as is demonstrated from many inconsistencies of that forged letter: and St. Gregory in his epistles everywhere mentions the law of the celibacy of the clergy as ancient and inviolable. Nor was any pope Nicholas contemporary with St. Udalricus. See Baronius and Dom de {Sainte} Marthe, in his life of St. Gregory.

42. L. 3, Ep. 29; l. 5, Ep. 13.

43. L. 6, Ep. 15, 16, 17.

44. L. 11, Ep. 28; olim 58, p. 1180, &c.

45. L. 7, Ep. 25.

46. Some Protestants slander St. Gregory, as if by this publication of the imperial edict he had concurred to what he condemned as contrary to the divine law. Dr. Mercier, in his letter in favor of a law commanding silence, with regard to the constitution Unigenitus in France, in 1759, pretends that this holy pope thought obedience to the emperor a duty even in things of a like nature. But Dr. Launay, Réponse à la Lettre d'un Docteur de Sorbonne, partie 2, p. 51, and Dr. N., Examen de la Lettre d'un Docteur de Sorbonne sur la nécessité de garder In silence sur la Constitution Unigenitus, p. 33, t. 1, demonstrate that St. Gregory regarded the matter, as it really is, merely as a point of discipline, and nowhere says the edict was contrary to the divine law, but only not agreeable to God, and tending to prejudice the interest of his greater glory. In matters of faith or essential obligation, he calls forth the zeal and fortitude of prelates to stand upon their guard as opposing unjust laws, even to martyrdom, as the same authors demonstrate.

47. Ep. 55.

48. Theophanes Chronogr.

49. Ps. 118.

50. L. 13, ep. 31, 38.

51. We say the same of the compliments which he paid to the impious French queen Brunehault, at which lord Bolingbroke takes offence; but a respect is due to persons in power. St. Gregory nowhere flatters their vices, but admonishes by compliments those who could not be approached without them. Thus did St. Paul address Agrippa and Festas, &c. In refusing the sacraments of the church to impenitent wicked princes, and in checking their crimes by seasonable remonstrances, St. Gregory was always ready to exert the zeal of a Baptist: as he opposed the unjust projects of Mauritius, so would he have done those of Phocas when in his power.

52. The antiquarian will read with pleasure the curious notes of Angelus Rocca, and the {enedic{ons on} the pictures of St. Gregory and his parents, and on this holy pope's pious donations.

53. St. Gregory gave St. Austin a small library which was kept in his monastery at Canterbury. Of it there still remain a book of the gospels in the Bodleian library, and another in that of

Corpus-Christi in Cambridge. The other books were psalters, the Pastorals, the Passionarium Sanctorium, and the like. See Mr. Wauley, in his catalogue of S{ on manuscripts, at the end of Dr. Hicke's Thesaurus, p. 172. Many rich vestments, vessels, relics, and a pall given by St. Gregory to St. Austin, were kept in the same monastery. Their original inventory, drawn up by Thomas of Elmham, in the reign of Henry V., is preserved in the Harleian library, and published by the learned lady, Mrs. E. Elstob, at the end of a Saxon panegyric on St. Gregory.

54. Gregor. M. in l. 1. Reg. c. 16, v. 3 and 9.

ANNOTATION

ON

THE LIFE OF ST. GREGORY.

BARONIUS thinks that his monastery of Saint Andrew's followed the rule of St. Equitius, because its first abbots were drawn out of his province, Valeria. On another side, Dom Ma-billon (t. 1. Actor. Sanct. & t. 2, Analect. and Annal. Bened. I, 6,) maintains that it followed the rule of St. Benedict, which St. Gregory often commends and prefers to all other rules. His colleagues, in their life of St. Gregory, Natalis Alexander, in his Church History, and others, have written to support the same opinion: who all, with Mabillon, borrow all their arguments from the learned English Benedictin, Clemens Reynerus, in his Apostolatus Benedictinorum in Anglia. Others object that St. Gregory in his epistles ordains many things contrary to the rule of St. Benedict, and think he who has written so much concerning St. Benedict, would have mentioned by some epithet the circumstance of being his disciple, and would have called the rule of that patriarch his own. These antiquaries judge it most probable that the monastery of St. Andrew had its own rule prescribed by the first founders, and borrowed from different places: for this was the ordinary method of most monasteries in the west, till afterwards the rule of St. Benedict was universally received for better uniformity and discipline: to which the just commendations of St. Gregory doubtless contributed.

F. Clement Reyner, in the above-mentioned book, printed at Doway, in folio, in 1626, displays much erudition in endeavoring to prove that St. Austin, and the other monks sent by Saint Gregory to convert the English, professed the order of St. Benedict. Mabillon borrows his arguments on this subject in his preface to the Acts of the Benedictins, against the celebrated Sir John Marsham, who, in his long preface to the Monasticon, sets himself to show that the first English monks followed rules instituted by their own abbots, often gleaned out of many. Dr.

Hickes confirms this assertion against Mabillon with great erudition, (Diss. pp. 67, 68,) which is espoused by Dr. Tanner, bishop of St. Asaph's, in his preface to his exact Notitia Monastica, by the author of Biographia Britannica, in the life of Bede, t. 1, p. 656, and by the judicious William Thomas, in his additions to the new edition of Dugdale's Antiquities of Warwickshire, (t. 1, p. 157.) These authors think that the rule of St. Benedict was not generally received by the English monks before the regulations of St. Dunstan; nor perfectly till after the Norman conquest. For pope Constantine, in 709, in the bull wherein he establishes the rule of St. Benedict to be followed in the abbey of Evesham, says of it: "Which does not prevail in those parts." "Quæ minus in illis partibus habetur." In 747, Cuthbert archbishop of Canterbury, in a synod held in presence of Ethelbald, king of the Mercians, at Cloveshove, (which town some place in Kent, others more probably in Mercia, about Reading,) published Monastic Constitutions, which were {581} followed by the English monks till the time of St. Dunstan. In these we find no mention of the rule of Saint Benedict; nor in Bede. The charter of king Ethelbald which mentions the Black monks, is a manifest forgery. Even that name was not known before the institution of the Camaldulenses, in 1020, and the Carthusians, who distinguished themselves by white habits. Dom Mege, in his commentary on the rule of St. Benedict, shows that the first Benedictines wore white, not black. John of Glastenbury, and others, published by Hearne, who call the apostles of the English Black Monks, are too modern, unless they produce some ancient vouchers. The monastery of Evesham adopted the rule of Saint Benedict, in 709. St. Bennet Biscop and St. Wilfrid both improved the monastic order in the houses which they founded, from the rule of St. Benedict, at least borrowing some constitutions from it. The devastations of the Danes scarce left a convent of monks standing in England, except those of Glastenbury and Abingdon, which was their state in the days of king Alfred, as Leland observes. St. Dunstan, St. Oswald, and St. Ethelwold, restored the monasteries, and propagated exceedingly the monastic state. St. Oswald had professed the order of Saint Benedict in France, in the monastery of Fleury; and, together with the aforesaid two bishops, he established the same in a great measure in England. St. Dunstan published a uniform rule for the monasteries of this nation, entitled, Regularis Concordiæ Anglicæ Nationis, extant in Reyner, and Spelman, (in Spicilegio ad Eadmerum, p. 145,) in which he adopts, in a great measure, the rule of St. Benedict, joining with it many ancient monastic customs. Even after the Norman conquest, the synod of London, under Lanfranc, in 1075, says the regulations of monks were drawn from the rule of St. Bennet and the ancient custom of regular places, as Baronius takes notice, which seems to imply former distinct institutes. From that time down to the dissolution, all the cathedral priories, except that of Carlisle, and most of the rich abbeys in England, were held by monks of the Benedictin order. See Dr. Brown Willis, in his

separate histories of Cathedral Priories, Mitred Abbeys, &c.

ST. MAXIMILIAN, M.

HE was the son of Victor, a Christian soldier in Numidia. According to the law which obliged the sons of soldiers to serve in the army at the age of twenty-one years, his measure was taken, that he might be enrolled in the troops, and he was found to be of due stature, being five Roman feet and ten inches high,[1] that is, about five feet and a half of our measure. But Maximilian refused to receive the mark, which was a print on the band, and a leaden collar about the neck, on which were engraved the name and motto of the emperor. His plea was, that in the Roman army superstitions, contrary to the Christian faith, were often practised, with which he could not defile his soul. Being condemned by the proconsul to lose his head, he met death with joy in the year 296. See his acts in Ruinart.

Footnotes:

1. See Tr. ur la Milice Romaine, t. 1.

ST. PAUL, BISHOP OF LEON, C.

HE was a noble Briton, a native of Cornwall, cousin of St. Samson, and his fellow-disciple under St. Ilutus. We need no other proof of his wonderful fervor and progress in virtue, and all the exercises of a monastic life, than the testimony of St. Ilutus, by whose advice St. Paul left the monastery to embrace more perfect eremetical life in a retired place in the same country. Some time after, our saint sailing from Cornwall, passed into Armorica, and continued the same austere eremitical life in a small island on the coast of the Osismians, a barbarous idolatrous people in Armorica, or Little Britain. Prayer and contemplation were his whole employment, and bread and water his only food, except on great festivals, on which he took {582} with his bread a few little fish. The saint, commiserating the blindness of the pagan inhabitants on the coast, passed over to the continent, and instructed them in the faith. Withur, count or governor of Bas, and all that coast, seconded by king Childebert, procured his ordination to the episcopal dignity, notwithstanding his tears to prevent it. Count Withur, who resided in the Isle of Bas, bestowed his own house on the saint to be converted into a monastery; and St. Paul placed in it certain fervent monks, who had accompanied him from Wales and Cornwall. He was himself entirely taken up in his pastoral functions, and his diligence in acquitting himself of every branch of his obligations was equal to his apprehension of their weight. When he had completed the conversion of that country, he resigned his bishopric to a disciple, and retired into the isle of Bas, where he died in holy solitude, on the 12th of March,

about the year 573, near one hundred years old.[1] During the inroads of the Normans, his relics were removed to the abbey of Fleury, or St. Bennet's on the Loire, but were lost when the Calvinists plundered that church. Leon, the ancient city of the Osismians, in which he fixed his see, takes his name. His festival occurs in the ancient breviary of Leon, on the 10th of October, perhaps the day of the translation of his relics. For in the ancient breviary of Nantes, and most others, he is honored on the 12th of March. See Le Cointe's Annals, the Bollandists on this day, and Lobineau in the Lives of the Saints of Brittany, from his acts compiled by a monk of Fleury, about the close of the tenth century.

Footnotes:

1. St. Paul was ordained priest before he left Great Britain, about the year 530. The little island on the coast of Armorica, where he chose his first abode in France, was called Medonia, and seems to the present Molene, situated between the isle of Ushant and the coast. The first oratory which he built on the continent, very near this islands seems to be the church called from him Lan-Pol.

MARCH XIII.

ST. NICEPHORUS, C.

PATRIARCH OF CONSTANTINOPLE

From his life by Ignatius, deacon of Constantinople, afterwards bishop of Nice, a contemporary author; and from the relation of his banishment by Theophanes. See Fleury, l. 45, 46, 47. Ceillier, t. 18, p. 487.

A.D. 828.

THEODORUS, the father of our saint, was secretary to the emperor Constantine Copronymus: but when that tyrant declared himself a persecutor of the Catholic church, the faithful minister, remembering that we are bound to obey God rather than man, maintained the honor due to holy images with so much zeal, that he was stripped of his honors, scourged, tortured, and banished. The young Nicephorus was from his cradle animated to the practice of virtue by the domestic example of his father: and in his education, as his desires of improvement were great, and the instructions he had very good, the progress he made was as considerable; till, by the maturity of his age, and of his study, he made his appearance in the world. When Constantine and Irene were placed on the imperial throne, and restored the Catholic faith, our saint was quickly introduced to their notice, and by his merits attained a large share in their favor. He was by them advanced to his father's {583}

dignity, and, by the lustre of his sanctity, was the ornament of the court, and the support of the state. He distinguished himself by his zeal against the Iconoclasts, and was secretary to the second council of Nice. After the death of St. Tarasius, patriarch of Constantinople, in 806, no one was found more worthy to succeed him than Nicephorus. To give an authentic testimony of his faith, during the time of his consecration he held in his hand a treatise which he had written in defence of holy images, and after the ceremony laid it up behind the altar, as a pledge that he would always maintain the tradition of the church. As soon as he was seated in the patriarchal chair, he began to consider how a total reformation of manners might be wrought, and his precepts from the pulpit received a double force from the example he set to others in an humble comportment, and steady uniform practice of eminent piety.[1] He applied himself with unwearied diligence to all the duties of the ministry; and, by his zealous labors and invincible meekness and patience, kept virtue in countenance, and stemmed the tide of iniquity. But these glorious successes rendered him not so conspicuous as the constancy with which he despised the frowns of tyrants, and suffered persecution for the sake of justice.

The government having changed hands, the patrician Leo the Armenian, governor of Natolia, became emperor in 813, and being himself an Iconoclast, endeavored both by artifices and open violence to establish that heresy. He studied in the first place, by crafty suggestions, to gain over the holy patriarch to favor his design. But St. Nicephorus answered him: "We cannot change the ancient traditions: we respect holy images as we do the cross and the book of the gospels." For it must be observed that the ancient Iconoclasts venerated the book of the gospels, and the figure of the cross, though by an inconsistency usual in error, they condemned the like relative honor with regard to holy images. The saint showed, that far from derogating from the supreme honor of God, we honor him when for his sake we pay a subordinate respect to his angels, saints, prophets, and ministers: also when we give a relative inferior honor to inanimate things which belong to his service, as sacred vessels, churches, and images. But the tyrant was fixed in his errors, which he at first endeavored to propagate by stratagems. He therefore privately encouraged soldiers to treat contemptuously an image of Christ which was on a great cross at the brazen gate of the city; and thence took occasion to order the image to be taken off the cross, pretending he did it to prevent a second profanation. Saint Nicephorus saw the storm gathering, and spent most of his time in prayer with several holy bishops and abbots. Shortly after, the emperor, having assembled together certain Iconoclast bishops in his palace, sent for the patriarch and his fellow-bishops. They obeyed the summons, but entreated his majesty to leave the government of the church to its pastors. Emilian, bishop of Cyzicus, one of their body, said: "If this is an

ecclesiastical affair, let it be discussed in the church, according to custom, not in the palace." Euthymius, bishop of Sardes said: "For these eight hundred years past, since the coming of Christ, there have been always pictures of him, and he has been honored in them. Who shall now have the boldness to abolish so ancient a tradition?" St. Theodorus, the Studite, spoke after the bishops, and said to the emperor: "My Lord, do not disturb the order of the church. God hath placed in it apostles, prophets, pastors, and teachers.[2] You he hath intrusted with the care of the state; but leave the church to its pastors." The emperor, {584} in a rage, drove them from his presence. Sometime after, the Iconoclast bishops held a pretended council in the imperial palace, and cited the patriarch to appear before them. To their summons he returned this answer: "Who gave you this authority? was it the pope, or any of the patriarchs? In my diocese you have no jurisdiction." He then read the canon which declares those excommunicated who presume to exercise any act of jurisdiction in the diocese of another bishop. They, however, proceeded to pronounce against him a mock sentence of deposition; and the holy pastor, after several attempts made secretly to take away his life, was sent by the emperor into banishment. Michael the Stutterer, who in 820 succeeded Leo in the imperial throne, was engaged in the same heresy, and also a persecutor of our saint, who died in his exile, on the 2d of June, in the monastery of St. Theodorus, which he had built in the year 828, the fourteenth of his banishment, being about seventy years old. By the order of the empress Theodora, his body was brought to Constantinople with great pomp, in 848, on the 13th of March, on which day he is commemorated in the Roman Martyrology.[3]

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It is by a wonderful effect of his most gracious mercy and singular love, that God is pleased to visit all his faithful servants with severe trials, and to purify their virtue in the crucible, that by being exercised it may be made heroic and perfect. By suffering with patience, and in a Christian spirit, a soul makes higher and quicker advances in pure love, than by any other means or by any other good works. Let no one then repine, if by sickness, persecution, or disgraces, they are hindered from doing the good actions which they desire, or rendered incapable of discharging the duties of their station, or of laboring to convert others. God always knows what is best for us and others: we may safely commend to him his own cause, and all souls, which are dearer to him than they can be to us. By this earnest prayer and perfect sacrifice of ourselves to God, we shall more effectually draw upon ourselves the divine mercy than by any endeavors of our own. Let us leave to God the choice of his instruments and means in the salvation of others. As to ourselves, it is our duty to give him what he requires of us: nor can we glorify him by any sacrifice either greater or more honorable, and more

agreeable to him, than that of a heart under the heaviest pressure, ever submissive to him, embracing with love and joy every order of his wisdom, and placing its entire happiness and comfort in the accomplishment of his adorable most holy will. The great care of a Christian in this state, in order to sanctify his sufferings, must be to be constantly {585} united to God, and to employ his affections in the most fervent interior exercises of entire sacrifice and resignation, of confidence, love, praise, adoration, penance, and compunction, which he excites by suitable aspirations.

Footnotes:

1. The Confession of Faith which, upon his promotion, he sent to pope Leo III., is published by Baronius ad an. 811 and in the seventh tome of Labbe's councils, &c. In it the saint gives a clear exposition of the principal mysteries of faith, of the invocation of saints, and the veneration due to relics and holy images.
2. Eph. iv. 11.
3. St. Nicephorus has left us a chronicle from the beginning of the world: of which the best editions are that of F. Goar, with the chronicle of George Syncellus at Paris, in 1652, and that of Venice among the Byzantine historians, in 1729. Also a short history from the reign of Mauritius to that of Constantine and Irene, published at Paris, in 1616, by F. Petau; and reprinted among the Byzantine historians, at Paris, in 1649, and again at Venice, in 1729. The style is justly commended by Photius. (col. 66.) The seventeen canons of St. Nicephorus are extant in the collection of the councils, t. 7, p. 1297, &c. In the second he declares it unlawful to travel on Sundays without necessity. Cotelier has published four others of this saint, with five of the foregoing, and his letter to Hilarion and Eustrasius, containing learned resolutions of several cases. (Monum. Græc. t. 3, p. 451.) St. Nicephorus wrote several learned tracts against the Iconoclasts, as three Antirrhethics or Confutations, &c. Some of these are printed in the Library of the Fathers, and F. Combefis's Supplement or Auctuarium, t. 1, in Canisius's Lectiones Antiquæ, republished by Basnage, part 2, &c. But a great number are only found in MSS. in the libraries of England, Paris, and Rome. The saint often urges that the Iconoclasts condemned themselves by allowing veneration to the cross, for the image of Christ upon the cross is more than the bare cross. In the second Antirrhetic he most evidently establishes the real presence of the Body of Christ in the Eucharist; which passage is quoted by Leo Allatius. (l. 3, de Consens. Ecclesiæ Occident. et Orient. c. 15, p. 1223.) He does the same almost in the same words, l. de Cherubinis a Moyse Factis, c. 7, apud Canis. t. 2, ed. Basn. part 2, p. 19, & t. 9, Bibl. Patr. Three Antirrhethics are entitled, against Mamonas (i. e. Constantine Copronytus) and the Iconoclasts. A

fourth was written by him against Eusebius and Epiphanides to prove that Eusebius of Cæsarea was an obstinate Arian, and Epiphanides a favorer of Manicheism, and a very different person from St. Epiphanius of Salamine. F. Anselm Bauduri, a Benedictin monk of Ragusa, undertook at Paris a complete edition of the works of St. Nicephorus, in two volumes in folio: but his death prevented the publication. His learned Prospectus, dated in the monastery of St. Germain-des-Prez, in 1785, is inserted by Fabricius in Biblioth. Gr. t. 6, p. 640, and in part by Oudin, de Scrip. t. 2, p. 13.

ST. EUPHRASIA, V.

ANTIGONUS, the father of this saint, was a nobleman of the first rank and quality in the court of Theodosius the younger, nearly allied in blood to that emperor, and honored by him with several great employments in the state. He was married to Euphrasia, a lady no less illustrious for her birth and virtue, by whom he had one only daughter and heiress, called also Euphrasia, the saint of whom we treat. After her birth, her pious parents, by mutual consent, engaged themselves by vow, to pass the remainder of their lives in perpetual continence, that they might more perfectly aspire to the invisible joys of the life to come; and from that time they lived together as brother and sister, in the exercises of devotion, alms-deeds, and penance. Antigonus died within a year, and the holy widow, to shun the importunate addresses of young suitors for marriage, and the distraction of friends, not long after withdrew privately, with her little daughter, into Egypt, where she was possessed of a very large estate. In that country she fixed her abode near a holy monastery of one hundred and thirty nuns, who never used any other food than herbs and pulse, which they took only after sunset, and some only once in two or three days; they wore and slept on sackcloth, wrought with their hands, and prayed almost without interruption. When sick, they bore their pains with patience, esteeming them an effect of the divine mercy, and thanking God for the same: nor did they seek relief from physicians, except in cases of absolute necessity, and then only allowed of ordinary general remedies, as the monks of La Trappe do at this day. Delicate and excessive attention to health nourishes self-love and immortification,[1] and often destroys that health which it studies anxiously to preserve. By the example of these holy virgins, the devout mother animated herself to fervor in the exercises of religion and charity, to which she totally dedicated herself. She frequently visited these servants of God, and earnestly entreated them to accept a considerable annual revenue, with an obligation that they should always be bound to pray for the soul of her deceased husband. But the abbess refused the estate, saying: "We have renounced all the conveniences of the world, in order to purchase heaven. We are poor, and such we desire to remain." She could only be prevailed upon to accept a small matter to

supply the church-lamp with oil, and for incense to be burned on the altar.

The young Euphrasia, at seven years of age, made it her earnest request to her mother, that she might be permitted to serve God in this monastery. The pious mother, on hearing this, wept for joy, and not long after presented her to the abbess, who, taking up an image of Christ, gave it into her hands. The tender virgin kissed it, saying: "By vow I consecrate myself to Christ." Then the mother led her before an image of our Redeemer, and lifting up her hands to heaven, said: "Lord Jesus Christ, receive this child under your special protection. You alone doth she love and seek: to you doth she recommend herself." [2] Then turning to her dear daughter, she said: "May God, who laid the foundations of the mountains, strengthen you always in his holy fear." And leaving her in the hands of {586} the abbess, she went out of the monastery weeping. Some time after this she fell sick, and being forewarned of her death, gave her last instructions to her daughter, in these words: "Fear God, honor your sisters, and serve them with humility. Never think of what you have been, nor say to yourself that you are of royal extraction. Be humble and poor on earth, that you may be rich in heaven." The good mother soon after slept in peace. Upon the news of her death, the emperor Theodosius sent for the noble virgin to court, having promised her in marriage to a favorite young senator. But the virgin wrote him, with her own hand, the following answer: "Invincible emperor, having consecrated myself to Christ in perpetual chastity, I cannot be false to my engagement, and marry a mortal man, who will shortly be the food of worms. For the sake of my parents, be pleased to distribute their estates among the poor, the orphans, and the church. Set all my slaves at liberty, and discharge my vassals and servants, giving them whatever is their due. Order my father's stewards to acquit my farmers of all they owe since his death, that I may serve God without let or hinderance, and may stand before him without the solicitude of temporal affairs. Pray for me, you and your empress, that I may be made worthy to serve Christ." The messengers returned with this letter to the emperor, who shed many tears in reading it. The senators who heard it burst also into tears, and said to his majesty: "She is the worthy daughter of Antigonus and Euphrasia, of your royal blood, and the holy offspring of a virtuous stock." The emperor punctually executed all she desired, a little before his death, in 395.

St. Euphrasia was to her pious sisters a perfect pattern of humility, meekness, and charity. If she found herself assaulted by any temptation, she immediately discovered it to the abbess, to drive away the devil by that humiliation, and to seek a remedy. The discreet superioress often enjoined her, on such occasions, some humbling and painful penitential labor; as sometimes to carry great stones from one place to another;

which employment she once, under an obstinate assault, continued thirty days together with wonderful simplicity, till the devil being vanquished by her humble obedience and chastisement of her body, he left her in peace. Her diet was only herbs or pulse, which she took after sunset, at first every day, but afterwards only once in two or three, or sometimes seven days. But her abstinence received its chief merit from her humility; without which it would have been a fast of devils. She cleaned out the chambers of the other nuns, carried water to the kitchen, and, out of obedience, cheerfully employed herself in the meanest drudgery; making painful labor a part of her penance. To mention one instance of her extraordinary meekness and humility: it is related, that one day a maid in the kitchen asked her why she fasted whole weeks, which no other attempted to do besides the abbess. Her answer was, that the abbess had enjoined her that penance. The other called her a hypocrite. Upon which Euphrasia fell at her feet, begging her to pardon and pray for her. In which action it is hard to say, whether we ought more to admire the patience with which she received so unjust a rebuke and slander, or the humility with which she sincerely condemned herself; as if, by her hypocrisy and imperfections, she had been a scandal to others. She was favored with miracles both before and after her death, which happened in the year 410, and the thirtieth of her age. Her name is recorded on this day in the Roman Martyrology. See her ancient authentic life in Rosweide, p. 351, D'Andilly, and most correct in the Acta Sanctorum, by the Bollandists.

Footnotes:

1. It is severely condemned by St. Bernard, ep. 345, ol. 321, p. 318, and serm. 50, in Cant. St. Ambrose serm. 22, in Ps. 118, and by Abbot Rance, the reformer of La Trappe.
2. This passage is quoted by St. John Damascene, Or. 3, de Imagin.

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ST. THEOPHANES, ABBOT, C.

HIS father, who was governor of the isles of the Archipelago, died when he was only three years old, and left him heir to a very great estate, under the guardianship of the Iconoclast emperor, Constantine Copronymus. Amidst the dangers of such an education, a faithful pious servant instilled into his tender mind the most generous sentiments of virtue and religion. Being arrived at man's estate, he was compelled by his friends to take a wife; but on the day of his marriage, he spoke in so moving a manner to his consort on the shortness and uncertainty of this life, that they made a mutual vow of perpetual chastity. She afterwards became a nun, and he for his part built two monasteries in Mysia; one of which, called Megal-Agre, near the Propontis, he governed

himself. He lived, as it were, dead to the world and the flesh, in the greatest purity of life, and in the exercises of continual mortification and prayer. In 787, he assisted at the second council of Nice, where all admired to see one, whom they had formerly known in so much worldly grandeur, now so meanly clad, so modest, and so full of self-contempt as he appeared to be. He never laid aside his hair shirt; his bed was a mat, and his pillow a stone; his sustenance was hard coarse bread and water. At fifty years of age, he began to be grievously afflicted with the stone and nephritic colic; but bore with cheerfulness the most excruciating pains of his distemper. The emperor Leo, the Armenian, in 814, renewed the persecution against the church, and abolished the use of holy images, which had been restored under Constantine and Irene. Knowing the great reputation and authority of Theophanes, he endeavored to gain him by civilities and crafty letters. The saint discovered the hook concealed under his alluring baits, which did not, however, hinder him from obeying the emperor's summons to Constantinople, though at that time under a violent fit of the stone; which distemper, for the remaining part of his life, allowed him very short intervals of ease. The emperor sent him this message: "From your mild and obliging disposition, I flatter myself you are come to confirm my sentiments on the point in question with your suffrage. It is your readiest way for obtaining my favor, and with that the greatest riches and honors for yourself, your monastery, and relations, which it is in the power of an emperor to bestow. But if you refuse to comply with my desires in this affair, you will incur my highest displeasure, and draw misery and disgrace on yourself and friends." The holy man returned for answer: "Being now far advanced in years, and much broken with pains and infirmities, I have neither relish nor inclination for any of these things which I despised for Christ's sake in my youth, when I was in a condition to enjoy the world. As to my monastery and my friends, I recommend them to God. If you think to frighten me into a compliance by your threats, as a child is awed by the rod, you only lose your labor. For though unable to walk, and subject to many other corporeal infirmities, I trust in Christ that he will enable me to undergo, in defence of his cause, the sharpest tortures you can inflict on my weak body." The emperor employed several persons to endeavor to overcome his resolution, but in vain: so seeing himself vanquished by his constancy, he confined him two years in a close stinking dungeon, where he suffered much from his distemper and want of necessaries. He was also cruelly scourged, having received three hundred stripes. In 818, he was removed out of his dungeon, and banished into the isle of Samothracia, where he died in seventeen days after his arrival, on the 12th of March. His relics were honored by many miraculous cures. He has {588} left us his Chronographia, or short history from the year 824, the first of Dioclesian, where George Syncellus left off, to the year 813.[1] His imprisonment did not allow him leisure to polish the style. See his

contemporary life, and the notes of Goar and Combefis, two learned Dominicans, on his works, printed at Paris, in 1655.

Footnotes:

1. George Syncellus, (i. e. secretary to the patriarch St. Tarasius,) a holy monk, and zealous defender of holy images, was a close friend of St. Theophanes, and died about the year 800. In his chronicle are preserved excellent fragments of Manetho, the Egyptian, of Julius Africanus, Eusebius, &c.

SAINT KENNOCHA, VIRGIN IN SCOTLAND,

IN THE REIGN OF KING MALCOLM II.

FROM her infancy she was a model of humility, meekness, modesty, and devotion. Though an only daughter, and the heiress of a rich and noble family, fearing lest the poison which lurks in the enjoyment of perishable goods should secretly steal into her affections, or the noise of the world should be a hinderance to her attention to heavenly things and spiritual exercises, she rejected all solicitations of suitors and worldly friends, and, in the bloom of life, made an entire sacrifice of herself to God, by making her religious profession in a great nunnery, in the county of Fife. In this holy state, by an extraordinary love of poverty and mortification, a wonderful gift of prayer, and purity or singleness of heart, she attained to the perfection of all virtues.

Several miracles which she wrought made her name famous among men, and she passed to God in a good old age, in the year 1007. Several churches in Scotland bore her name, particularly one near Glasgow, still called St. Kennoch's Kirk, and another called by an abbreviation of her name Kyle, in which her relics were formerly kept with singular veneration. In the Aberdeen Breviary she is honored with a particular prayer. She is mentioned by Adam King, in his calendar, and an account of her life is given us in the Chronicle of Scone.

ST. GERALD, BISHOP.

HE was an Englishman, who, passing into Ireland, became a monk in the abbey of Megeo, or Mayo, founded by Colman of Lindisfarne, for the English. Gerald was advanced successively to the dignity of abbot and bishop, and founded the abbey of Elytheria, or Tempul-Gerald in Connaught, that of Teagh-na-Saxon, and a nunnery which he put under the care of his sister Segretia. He departed to our Lord in 732, and was buried at Mayo, where a church dedicated to God under his patronage remains to this day. See Colgan.

ST. MOCHOEMOC, IN LATIN, PULCHERIUS, ABBOT.

HAVING been educated under St. Comgal, in the monastery of Benchor, he laid the foundation of the great monastery of Liath-Mochoemoc, around which a large town was raised, which still bears that name. His happy death is placed by the chronologists on the 13th of March, in 635. See Usher's Antiquities in Tab. Chron. and Colgan.

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MARCH XIV.

ST. MAUD, OR MATHILDIS, QUEEN OF GERMANY.

From her life written forty years after her death, by the order of St. Henry; Acta Sanct. t. 7, p. 361.

A.D. 968.

THIS princess was daughter of Theodoric, a powerful Saxon count. Her parents, being sensible that piety is the only true greatness, placed her very young in the monastery of Erford, of which her grandmother Maud, who had renounced the world in her widowhood, was then abbess. Here our saint acquired an extraordinary relish for prayer and spiritual reading; and learned to work at her needle, and to employ all the precious moments of life in something serious and worthy the great end of her creation. She remained in that house an accomplished model of all virtues, till her parents married her to Henry, son of Otho, duke of Saxony, in 913. Her husband, surnamed the Fowler, from his fondness for the diversion of hawking, then much in vogue, became duke of Saxony by the death of his father, in 916; and in 919, upon the death of Conrad, was chosen king of Germany. He was a pious and victorious prince, and very tender of his subjects. His solicitude in easing their taxes, made them ready to serve their country in his wars at their own charges, though he generously recompensed their zeal after his expeditions, which were always attended with success. While he by his arms checked the insolence of the Hungarians and Danes, and enlarged his dominions by adding to them Bavaria, Maud gained domestic victories over her spiritual enemies, more worthy of a Christian, and far greater in the eyes of heaven. She nourished the precious seeds of devotion and humility in her heart by assiduous prayer and meditation; and, not content with the time which the day afforded for these exercises, employed part of the night the same way. The nearer the view was which she took of worldly vanities, the more clearly she discovered their emptiness and dangers, and sighed to see men pursue such bubbles to the loss of their souls; for, under a fair outside, they contain nothing but

poison and bitterness.

It was her delight to visit, comfort, and exhort the sick and the afflicted, to serve and instruct the poor, teaching them the advantages of their state from the benedictions and example of Christ; and to afford her charitable succors to prisoners, procuring them their liberty where motives of justice would permit it; or at least easing the weight of their chains by liberal alms; but her chief aim was to make them shake off their sins by sincere repentance. Her husband, edified by her example, concurred with her in every pious undertaking which she projected. After twenty-three years' marriage, God was pleased to call the king to himself by an apoplectic fit, in 936. Maud, during his sickness, went to the church to pour forth her soul in prayer for him at the foot of the altar. As soon as she understood, by the tears and cries of the people, that he had expired, she called for a priest that was fasting, to offer the holy sacrifice for his soul; and at the same time cut off the jewels which she wore, and gave them to the priest, as a pledge that she renounced from that moment the pomp of the world. She had three sons; Otho, afterwards emperor; Henry, duke of Bavaria, and St. Bruno, archbishop of Cologne. Otho was crowned king of Germany in 937, {590} and emperor at Rome in 962, after his victories over the Bohemians and Lombards. Maud, in the contest between her two elder sons for the crown, which was elective, favored Henry, who was the younger, a fault she expiated by severe afflictions and penance. These two sons conspired to strip her of her dowry, on the unjust pretence that she had squandered away the revenues of the state on the poor. This persecution was long and cruel, coming from all that was most dear to her in this world. The unnatural princes at length repented of their injustice, were reconciled to her, and restored her all that had been taken from her. She then became more liberal in her alms than ever, and founded many churches, with five monasteries; of which the principal were that of Polden in the duchy of Brunswick, in which she maintained three thousand monks; and that of Quedlinbourg in the duchy of Saxony.[1] She buried her husband in this place, and when she had finished the buildings, made it her usual retreat. She applied herself totally to her devotions, and to works of mercy. It was her greatest pleasure to teach the poor and ignorant how to pray, as she had formerly taught her servants. In her last sickness she made her confession to her grandson William, the archbishop of Mentz, who yet died twelve days before her, on his road home. She again made a public confession before the priests and monks of the place, received a second time the last sacraments, and lying on a sackcloth with ashes on her head, died on the 14th of March, in 968. Her body remains at Quedlinbourg. Her name is recorded to the Roman Martyrology on this day.

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The beginning of true virtue is most ardently to desire it, and to ask it of God with the utmost assiduity and earnestness,[2] preferring it with all the saints to kingdoms and thrones, and considering riches as nothing in comparison of this our only and inestimable treasure. Fervent prayer, holy meditation, and reading pious books, are the principal means by which it is to be constantly improved, and the interior life of the soul to be strengthened. These are so much the more necessary in the world than in a religious state, as its poison and distractions threaten her continually with the greatest danger. Amidst the pomp, hurry, and amusements of a court, St. Maud gave herself up to holy contemplation with such earnestness, that though she was never wanting to any exterior or social duties, her soul was raised above all perishable goods, dwelt always in heaven, and sighed after that happy moment which was to break the bonds of her slavery, and unite her to God in eternal bliss and perfect love. Is it possible that so many Christians, capable of finding in God their sovereign felicity, should amuse themselves with pleasures which flatter the senses, with reading profane books, and seeking an empty satisfaction in idle visits, vain conversation, news, and sloth, in which they pass those precious hours which they might employ in exercises of devotion, and in the duties and serious employments of their station! What trifles do they suffer to fill their minds and hearts, and to rob them of the greatest of all treasures! Conversation and visits in the world must only be allowed as far as they are social duties, must be regulated by charity and necessity, sanctified by simplicity, prudence, and every virtue, animated by the spirit of God, and seasoned with a holy unction which divine grace gives to those whom it perfectly replenishes and possesses.

Footnotes:

1. The abbess of this latter is the first princess of the empire.
2. Sap. vii. 6.

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SS. ACEPSIMAS, BISHOP, JOSEPH, PRIEST; AND AITHILAHAS, DEACON, MM.

ST. MARUTHAS closes, with the acts of these martyrs, his history of the persecution of king Sapor, which raged without intermission during forty years. The venerable author assures us, that, living in the neighborhood, he had carefully informed himself of the several circumstances of their combats from those who were eye-witnesses, and ushers in his account with the following address: "Be propitious to me, O Lord, through the prayers of these martyrs--Being assisted by the divine grace, and strengthened by your protection, O ye incomparable men, I presume to draw the outlines of your heroic virtue and incredible

torments. But the remembrance of your bitter sufferings covers me with shame, confusion, and tears, for myself and my sins. O! you who hear this relation, count the days and the hours of three years and a half, which they spent in prison, and remember they passed no month without frequent tortures, no day free from pain, no hour without the threat of immediate death. The festivals and new moons were black to them by fresh racks, beatings, clubs, chains, hanging by their limbs, dislocations of their joints, &c." In the thirty-seventh year of this persecution, a fresh edict was published, commanding the governors and magistrates to punish all Christians with racks, scourges, stoning, and every sort of death, laying to their charge the following articles: "They abolish our doctrine; they teach men to worship one only God, and forbid them to adore the sun or fire; they use water for profane washing; they forbid persons to marry, to be soldiers in the king's armies, or to strike any one; they permit all sorts of animals to be killed, and they suffer the dead to be buried; they say that serpents and scorpions were made, not by the devil, but by God himself."

Acepsimas, bishop of Honita in Assyria, a man above fourscore years old, but of a vigorous and strong constitution of body, was apprehended, and conducted in chains to Arbela, before the governor. This judge inquired how he could deny the divinity of the sun, which all the East adored. The martyr answered him, expressing his astonishment how men could prefer a creature to the Creator. By the orders of the governor he was laid on the ground with his feet bound, and in that posture barbarously scourged, till his whole body was covered with blood; after which he was thrown into prison.

In the mean time one Joseph, a holy priest of Bethcatuba, and Aithilahas, a deacon of Beth-nudra, famed for eloquence, sanctity, and learning, were brought before the same governor. To his interrogatories, Joseph answered, that he was a Christian, and had always taught the sun to be an inanimate creature. The issue was, that he was stretched flat on the ground, and beaten with thick twigs stripped of the thorns, by ten executioners who succeeded one another, till his body seemed one continued wound. At the sight of himself in this condition the martyr with joy said: "I return you the greatest thanks I am able, Christ, the Son of God, who have granted me this mercy, and washed me with this second baptism of my blood, to wipe away my sins." His courage the persecutors deemed an insult, and redoubled their fury in tearing and bruising his blessed body. After he was loosened, loaded with heavy chains, and cast into the same dungeon with Acepsimas, Aithilahas was called upon. The governor said to him: "Adore {592} the sun, which is a divinity, eat blood, marry,[1] and obey the king, and you shall live." The martyr answered: "It is better to die, in order to live eternally." By the judge's command, his hands were tied under his knees, and his

body fastened to a beam: in this posture it was squeezed and pulled many ways, and afterwards scourged. His bones were in many places broken or dislocated, and his flesh mangled. At length, not being able to stand, he was carried back to prison on men's shoulders. On the next day, they were all three again brought forth and stretched on the ground, bound fast with cords, and their legs, thighs, and ribs so squeezed and strained by stakes, that the noise of the bones breaking filled the place with horror. Yet to every solicitation of the judge or officers, their answer was: "We trust in one God, and we will not obey the king's edicts." Scarce a day passed in which some new torture or other was not invented and tried upon them.

After they had for three years suffered the hardships of imprisonment and daily torments, the king coming into Media, the martyrs were brought before Adarsapor, the chief of all the governors of the East, several other Satrapes and governors sitting with him in the palace. They were carried thither, for they were not able to walk, and they scarce retained the figure of human bodies. The very sight of such spectacles moved all who saw them to compassion, and many to tears. They courageously professed themselves Christians, and declared that they would never abandon their faith. Adarsapor said, he saw by their wounds what they had already suffered, and used both threats and entreaties to work them into a compliance with the law. When they begged him to hasten the execution of his threats, he told them: "Death frees criminals from pain: but I will render life to you as grievous as a continued death, that others of your sect may tremble." Acepsimas said: "In vain do you threaten. God, in whom we trust, will give us courage and constancy." At this answer, fury flashed in the eyes of Adarsapor, and he swore by the fortune of king Sapor, that if they did not that instant obey the edicts, he would sprinkle their gray hairs with their blood, would destroy their bodies, and would cause their dead remains to be beaten to powder. Acepsimas said: "To you we resign our bodies, and commend to God our souls. Execute what you threaten. It is what we desire." The tyrant, with rage painted in every feature of his countenance, ordered the venerable old man to be stretched on the ground, and thirty men, fifteen on each side, to pull and haul him by cords tied to his arms, legs, and other limbs, so as to dislocate and almost tear them asunder; and two hangmen in the mean time to scourge his body with so much cruelty, as to mangle and tear off the flesh in many parts: under which torment the martyr expired. His body was watched by guards appointed for that purpose, till after three days it was stolen away by the Christians, and buried by the care of a daughter of the king of Armenia, who was at that time a hostage in Media.

Joseph and Aithilahas underwent the same punishment, but came alive out of the hands of the executioners. The latter said to the judge under his

torments: "Your tortures are too mild, increase them as you please." Adarsapor, struck with astonishment at their courage, said: "These men are greedy of torments as if they were banquets, and are fond of a kingdom that is invisible." He then caused them to be tormented afresh, so that every part of their bodies was mangled, and their shoulders and arms disjointed. Adarsapor gave an order that if they did not die of their torments, they should be carried back into their own country, to be there put to death. {593} The two martyrs, being not able to sit, were tied on the backs of beasts, and conveyed with great pain to Arbela, their guards treating them on the way with no more compassion than if they had been stones. Jazdundocta, an illustrious lady of the city Arbela, for a great sum of money, obtained leave of the governor, that they should be brought to her house, to take a short refreshment. She dressed their wounds, bathed their bodies with her tears, and was exceedingly encouraged by their faith and exhortations. The blessed martyrs were soon taken from her house to prison, where they languished six months longer. A new governor at length came into that province, the most savage of men, bringing an edict of the king, commanding that Christians who were condemned to death, should be stoned by those who professed the same religion. The news of his arrival drove the Christians into the woods and deserts, that they might not be compelled to imbrue their hands in the blood of martyrs. But soldiers there hunted them like wild beasts, and many were taken. The two confessors were presented before this new judge. Joseph was hung up by the toes, and scourged during two hours, in the presence of the judge, who, hearing him discourse on the resurrection, said: "In that resurrection how do you design to punish me?" The martyr replied: "We are taught meekness, to return good for evil, and to pray for enemies." "Well," said the judge, "then I shall meet with kindness from your hands for the evil which you here receive from me." To which the martyr answered: "There will be then no room for pardon or favor: nor will one be able to help another. I will pray that God may bring you to the knowledge of himself in this life." The judge said: "Consider these things in the next world, whither I am going to send you: at present obey the king." The old man answered: "Death is our desire." The emperor then began to interrogate Aithilahas, and caused him to be hung up by the heels a long time together. He was at length taken down, and to move him to a compliance, he was shown a certain Manichæan heretic who had renounced his religion for fear of torments, and was killing ants, which those heretics held unlawful, teaching that insects and beasts have rational souls. The saint, lying on the ground, was scourged till he fell into a swoon, and then was hauled aside like a dog. A certain Magian, out of pity, threw a coat over his wounds to cover his naked body; for which act of compassion he received two hundred lashes, till he fainted. Thamsapor arriving at his castle of Beth-Thabala, in that country, the governor caused the martyrs to be carried before him. They were ordered to eat

the blood of beasts: which they refused to do. One told them, that if they would eat the juice of red grapes curdled, which the people might think to be blood, this would satisfy the judges. They answered: "God forbid we should dissemble our faith." We have elsewhere taken notice that the Christians then observed in many places the positive temporary law of the apostles.[2] Thamsapor and the governor, after a short consultation, condemned both to be stoned to death by the Christians. Joseph was executed at Arbela. He was put into the ground up to the neck. The guards had drawn together five hundred Christians to his execution. The noble lady Jazdundocta was brought thither, and earnestly pressed to throw but a feather at the martyr, that she might seem to obey the order of the king. But she resolutely resisted their entreaties and threats, desiring to die with the servant of God. Many, however, having the weakness to comply, a shower of stones fell upon the martyr, which put an end to his life. When he was dead, guards were set to watch his body; but the Christians found means to steal it away on the third night, during a {594} dark tempest. St. Aithilahas suffered in the province of Beth-Nubadra; the lord of that country, who had been a Christian, by a base apostasy, becoming one of his murderers. St. Maruthas adds, that angels were heard singing at the place of this martyrdom, and many miracles wrought. These martyrs suffered in the year 380, the seventieth and last of the reign of Sapor, and the fortieth of his persecution. They are mentioned by Sozomen,[3] and are named in the Roman Martyrology on the 22d of April. See their genuine Chaldaic acts, by St. Maruthas in Assemani, t. 1, p. 171. Act. Martyr. Orient.

Footnotes:

1. From this, and many other passages, it is clear, that the obligation of perpetual chastity was annexed to Holy Orders in the eastern churches no less than in the western.
2. Acts xv. 29.
3. B. 2, ch. 13.

ST. BONIFACE, BISHOP OF ROSS, IN SCOTLAND, C.

AN ardent zeal for the salvation of souls brought this servant of God from Italy to North-Britain. Near the mouth of the Tees, where he landed, he built a church under the invocation of St. Peter, another at Tellein, three miles from Alect, and a third at Restennet. This last was served by a famous monastery of regular canons of the order of St. Austin, when religious houses were abolished in Scotland. St. Boniface, by preaching the word of God, reformed the manners of the people in the provinces of Angus, Marris, Buchan, Elgin, Murray, and Ross. Being made bishop in this last country, he filled it with oratories and churches, and by planting the true spirit of Christ in the hearts of many, settled that church in a most flourishing condition. He died about the year 630,

and was buried at Rosmark, the capital of the county of Ross. The Breviary of Aberdeen mentions that he founded one hundred and fifty churches and oratories in Scotland, and ascribes many miracles to his intercession after his death. See that Breviary, and King on this day, bishop Lesley, l. 4. Hist. Scot. and Hector Boetius, l. 9. Hist.

MARCH XV.

ST. ABRAHAM, HERMIT,

AND HIS NIECE ST. MARY, A PENITENT.

From his life written by his friend, St. Ephrem, Op. t. 2, p. 1, Ed. nov. Vatic. See other acts of St. Abraham, given in Latin by Lipoman. 29 Oct., and by Surius, 16 March, mentioned in Greek by Lambecius, Bibl. Vind. t. 8, pp. 255, 260, 266, and by Montfaucon, Bibl. Coislin. p. 211. Two other kinds of Greek Acts are found among the MSS. at the ahbey of St. Germain-des Prez, at Paris, Bibl. Coisl. ib. See also Jos. Assemani, Bibl. Orient. t. 1, pp. 38 and 396, from the Chronicle of Edessa: likewise Kohlius, *Introductio in historiam et rem literariam Sclavorum*, p. 316. Aitonaviæ, A.D. 1729.

About the year 360.

ST. ABRAHAM was born at Chidana, in Mesopotamia, near Edessa, of wealthy and noble parents, who, after giving him a most virtuous education, were desirous of engaging him in the married state. In compliance with their inclinations, Abraham took to wife a pious and noble virgin: but earnestly desiring to live and die in the state of holy virginity, as soon as the marriage ceremony and feast were over, having made known his resolution {595} to his new bride, he secretly withdrew to a cell two miles from the city Edessa; where his friends found him at prayer after a search of seventeen days. By earnest entreaties he obtained their consent, and after their departure walled up the door of his cell, leaving only a little window, through which he received what was necessary for his subsistence. He spent his whole time in adoring and praising God, and imploring his mercy. He every day wept abundantly. He was possessed of no other earthly goods but a cloak and a piece of sackcloth which he wore, and a little vessel out of which he both ate and drank. For fifty years he was never wearied with his austere penance and holy exercises, and seemed to draw from them every day fresh vigor. Ten years after he had left the world, by the demise of his parents, he inherited their great estates, but commissioned a virtuous friend to distribute the revenues in alms-deeds. Many resorted to him for spiritual advice, whom he exceedingly comforted and edified by his holy

discourses.

A large country town in the diocese of Edessa remained till that time addicted to idolatry, and its inhabitants had loaded with injuries and outrages, all the holy monks and others who had attempted to preach the gospel to them. The bishop at length cast his eye on Abraham, ordained him priest, though much against his will, and sent him to preach the faith to those obstinate infidels. He wept all the way as he went, and with great earnestness repeated this prayer: "Most merciful God, look down on my weakness: assist me with thy grace, that thy name may be glorified. Despise not the works of thine own hands." At the sight of the town, reeking with the impious rites of idolatry, he redoubled the torrents of his tears: but found the citizens resolutely determined not to hear him speak. Nevertheless, he continued to pray and weep among them without intermission, and though he was often beaten and ill-treated, and thrice banished by them, he always returned with the same zeal. After three years the infidels were overcome by his meekness and patience, and being touched by an extraordinary grace, all demanded baptism. He stayed one year longer with them to instruct them in the faith; and on their being supplied with priests and other ministers, he went back to his cell.

His brother dying soon after his return thither, left an only daughter, called Mary, whom the saint undertook to train up in a religious life. For this purpose he placed her in a cell near his own, where, by the help of his instructions, she became eminent for her piety and penance. At the end of twenty years she was unhappily seduced by a wolf in sheep's clothing, a wicked monk, who resorted often to the place under color of receiving advice from her uncle. Hereupon falling into despair, she went to a distant town, where she gave herself up to the most criminal disorders. The saint ceased not for two years to weep and pray for her conversion. Being then informed where she dwelt, he dressed himself like a citizen of that town, and going to the inn where she lived in the pursuit of her evil courses, desired her company with him at supper. When he saw her alone, he took off his cap which disguised him, and with many tears said to her: "Daughter Mary, don't you know me? What is now become of your angelical habit, of your tears and watchings in the divine praises?" &c.

Seeing her struck and filled with horror and confusion, he tenderly encouraged her and comforted her, saying that he would take her sins upon himself if she would faithfully follow his advice, and that his friend Ephrem also prayed and wept for her. She with many tears returned him her most hearty thanks, and promised to obey in all things his injunctions. He set her on his horse, and led the beast himself on foot. In this manner he conducted her back to his desert, and shut her up in a

cell behind his own. {596} There she spent the remaining fifteen years of her life in continual tears and the most perfect practices of penance and other virtues. Almighty God was pleased, within three years after her conversion, to favor her with the gift of working miracles by her prayers. And as soon as she was dead, "her countenance appeared to us," says St. Ephrem, "so shining, that we understood that choirs of angels had attended at her passage out of this life into a better." St. Abraham died five years before her: at the news of whose sickness almost the whole city and country flocked to receive his benediction. When he had expired, every one strove to procure for themselves some part of his clothes, and St. Ephrem, who was an eye-witness, relates, that many sick were cured by the touch of these relics. SS. Abraham and Mary were both dead when St. Ephrem wrote, who died himself in 378.[1] St. Abraham is named in the Latin, Greek, and Coptic calendars, and also St. Mary in those of the Greeks.

St. Abraham converted his desert into a paradise, because he found in it his God, whose presence makes Heaven. He wanted not the company of men, who enjoyed that of God and his angels; nor could he ever be at a loss for employment, to whom both the days and nights were too short for heavenly contemplation. While his body was employed in penitential manual labor, his mind and heart were sweetly taken up in God, who was to him All in All, and the centre of all his desires and affections. His watchings were but an uninterrupted sacrifice of divine love, and by the ardor of his desire, and the disposition of his soul and its virtual tendency to God, his sleep itself was a continuation of his union with God, and exercise of loving him. He could truly say with the spouse, *I sleep, but my heart watcheth*. Thus the Christians, who are placed in distracting stations, may also do, if they accustom themselves to converse interiorly with God in purity of heart, and in all their actions and desires have only his will in view. Such a life is a kind of imitation of the Seraphims, to whom to live and to love are one and the same thing. "The angels," says St. Gregory the Great, "always carry their Heaven about with them wheresoever they are sent, because they never depart from God, or cease to behold him; ever dwelling in the bosom of his immensity, living and moving in him, and exercising their ministry in the sanctuary of his divinity." This is the happiness of every Christian who makes a desert, by interior solitude, in his own heart.

Footnotes:

1. Bollandus, Papebroke, and Pagi, pretend that St. Abraham the hermit lived near the Hellespont, and long after St. Ephrem: but are clearly confuted by Jos. Assemani, *Bibl. Orient. t. I, and Com. In Calend. Univ. t. 5. p. 324, ad 29 Oct.* The chronicle of Edessa assures us that he was a native of Chidana, and was living in the

year of the Greeks, 667, of Christ, 356.

ST. ZACHARY, POPE, C.

HE succeeded Gregory III., in 741, and was a man of singular meekness and goodness; and so far from any thought of revenge, that he heaped benefits on those who had persecuted him before his promotion to the pontificate. He loved the clergy and people of Rome to that degree, that he hazarded his life for them on occasion of the troubles which Italy fell into by the rebellion of the dukes of Spoleto and Benevento against king Luitprand. Out of respect to his sanctity and dignity, that king restored to the church of Rome all the places which belonged to it: Ameria, Horta, Narni, Ossimo, Ancona, and the whole territory of Sabina, and sent back the captives without ransom. The Lombards were moved to tears at the devotion with which they heard him perform the divine service. By a journey to Pavia, {597} he obtained also of Luitprand, though with some difficulty, peace for the territory of Ravenna, and the restitution of the places which he had taken from the exarchate. The zeal and prudence of this holy pope appeared in many wholesome regulations, which he had made to reform or settle the discipline and peace of several churches. St. Boniface, the apostle of Germany, wrote to him against a certain priest, named Virgilius; that he labored to sow the seeds of discord between him and Odilo, duke of Bavaria, and taught, besides other errors, that there were other men under the earth, another sun and moon, and another world.[1] Pope Zachary answered, that if he taught such an error he ought to be deposed. This cannot be understood as a condemnation of the doctrine of Antipodes, or the spherical figure of the earth, as some writers have imagined by mistake. The error here spoken of is that of certain heretics, who maintained that there was another race of men, who did not descend from Adam, and were not redeemed by Christ. Nor did Zachary pronounce any sentence in the case: for in the same letter he ordered that Virgilius should be sent to Rome, that this doctrine might be examined. It seems that he cleared himself: for we find this same Virgilius soon after made bishop of Saltzburgh.[2] Certain Venetian merchants having bought at Rome many slaves to sell to the Moors in Africa, St. Zachary forbade such an iniquitous traffic, and, paying the merchants their price, gave the slaves their liberty. He adorned Rome with sacred buildings, and with great foundations in favor of the poor and pilgrims, and gave every year a considerable sum to furnish oil for the lamps in St. Peter's church. He died in 752, in the month of March, and is honored in the Roman Martyrology on this day. See his letters and the Pontificals, t. 6, Conc., also Fleury, l. 42, t. 9, p. 349.

Footnotes:

1. Quod alius mundus et alii homines sub terra sunt, seu alius sol et

luna. (Ep. 10, t 6, Conc. pp. 15, 21, et Bibl. Patr. Inter. Epist. S. Bonif.) To imagine different worlds of men upon earth, some not descending from Adam, nor redeemed by Christ, is contrary to the holy scriptures, and therefore justly condemned as erroneous, as Baronius observes, (add. ann. 784, n. 12.)

2. Many ancient philosophers thought the earth flat, not spherical, and believed no Antipodes. Several fathers adopted this vulgar error in philosophy, in which faith no way interferes, as St. Austin, (l. 16, de Civ. Dei, c. 9,) Bede, (l. 4, de Principiis Philos.,) and Cosmas the Egyptian, surnamed Indicopleustes. It is, however, a mistake to imagine, with Montfaucon, in his preface to this last-mentioned author, that this was the general opinion of Christian philosophers down to the fifteenth century. For the learned Philoponus demonstrated before the modern discoveries, (de Mundi Creat. l. 3, c. 13,) that the greater part of the fathers teach the world to be a sphere, as St. Basil, the two SS. Gregories, of Nazianzum and of Nyssa, St. Athanasius, &c. And several among them mention Antipodes, as St. Hilary, (in Ps. 2, n. 32,) Origen, (l. 2, de princip. c. 3,) St. Clement, pope, &c.

MARCH XVI.

ST. JULIAN, OF CILICIA, M.

From the panegyric of St. Chrysostom, t. 2, p. 671. Ed. Ben. Tillem. t. 5, p. 573.

THIS saint was a Cilician, of a senatorian family in Anazarbus, and a minister of the gospel. In the persecution of Dioclesian he fell into the hands of a judge, who, by his brutal behavior, resembled more a wild beast than a man. The president, seeing his constancy proof against the sharpest torments, hoped to overcome him by the long continuance of his martyrdom. He caused him to be brought before his tribunal everyday; sometimes he caressed him, at other times threatened him with a thousand tortures. For a whole year together he caused him to be dragged as a malefactor through all the towns of Cilicia, imagining that this shame and confusion might vanquish {598} him: but it served only to increase the martyr's glory, and gave him an opportunity of encouraging in the faith all the Christians of Cilicia by his example and exhortations. He suffered every kind of torture. The bloody executioners had torn his flesh, furrowed his sides, laid his bones bare, and exposed his very bowels to view. Scourges, fire, and the sword, were employed various ways to torment him with the utmost cruelty. The judge saw that to torment him longer was laboring to shake a rock, and was forced at length to own himself conquered by condemning him to death: in which,

however, he studied to surpass his former cruelty. He was then at Ægea, a town on the sea-coast; and he caused the martyr to be sewed up in a sack with scorpions, serpents, and vipers, and so thrown into the sea. This was the Roman punishment for parricides, the worst of malefactors, yet seldom executed on them. Eusebius mentions, that St. Ulpian of Tyre suffered a like martyrdom, being thrown into the sea in a leather sack, together with a dog and an aspick. The sea gave back the body of our holy martyr, which the faithful conveyed to Alexandria of Cilicia, and afterwards to Antioch, where St. Chrysostom pronounced his panegyric before his shrine. He eloquently sets forth how much these sacred relics were honored; and affirms, that no devil could stand their presence, and that men by them found a remedy for their bodlily distempers, and the cure of the evils of the soul.

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The martyrs lost with joy their worldly honors, dignity, estates, friends, liberty, and lives, rather than forfeit for one moment their fidelity to God. They courageously bade defiance to pleasures and torments, to prosperity and adversity, to life and death, saying, with the apostle: _Who shall separate us from the love of Jesus Christ?_ Crowns, sceptres, worldly riches, and pleasures, you have no charms which shall ever tempt me to depart in the least tittle from the allegiance which I owe to God. Alarming fears of the most dreadful evils, prisons, racks, fire, and death, in every shape of cruelty, you shall never shake my constancy. Nothing shall ever separate me from the love of Christ. This must be the sincere disposition of every Christian. Lying protestations of fidelity to God cost us nothing: but he sounds the heart. Is our constancy such as to bear evidence to our sincerity, that rather than to fail in the least duty to God, we are ready to resist to blood? and that we are always upon our guard to keep our ears shut to the voices of those syrens which never cease to lay snares to our senses?

ST. FINIAN, SURNAMED LOBHAR, OR THE LEPER,

WAS son of Conail, descended from Kian, the son of Alild, king of Munster. He was a disciple of St. Brendan, and flourished about the middle of the sixth century. He imitated the patience of Job, under a loathsome and tedious distemper, from which his surname was given him. The famous abbey of Innis-fallen, which stood in an island of that name, in the great and beautiful lake of Lough-Lane in the county of Kerry, was found ed by our saint.[1] A second, called from him Ardfinnan, he built in Tipperary; and a third at Cluainmore Madoc, in Leinster, where he was buried. He died on the 2d of February; but, says Colgan, his festival is kept on the 16th of March at all the above-mentioned places.

Sir James Ware {599} speaks of two MS. histories of his life. See also Usher, (Antiq. c. 17,) Colgan, 17 Martii. Mr. Smith, in his natural and civil history of the county of Kerry, in 1755, p. 127.

Footnotes:

1. In the monastery of Innis-fallen was formerly kept a chronicle called the Annals of Innis-fallen. They contain a sketch of universal history, from the creation to the year 430. From that time the annalist amply enough prosecutes the affairs of Ireland down to the year 1215, when he wrote. They were continued by another hand to 1320. They are often quoted by Bishop Usher and Sir James Ware. An imperfect transcript is kept among the MSS. of the library of Trinity college, Dublin. Bishop Nicholson, in his {}ian Historical Library, informs us, that the late duke of Chandos had a complete copy of them.

MARCH XVII.

SAINT PATRICK, B.C.

APOSTLE OF IRELAND.

The Irish have many lives of their great apostle, whereof the two principal are, that compiled by Jocelin, a Cistercian monk, in the twelfth century, who quotes four lives written by disciples of the saint; and that by Probus, who, according to Bollandus, lived in the seventh century. But in both are intermixed several injudicious popular reports. We, with Tillemont, chiefly confine ourselves to the saint's own writings, his Confession, and his letter to Corotic, which that judicious critic doubts not to be genuine. The style in both is the same; he is expressed in them to be the author; the Confession is quoted by all the authors of his life, and the letter was written before the conversion of the Franks under king Clovis, in 496. See Tillemont, t. 16, p. 455, and Brininnia Sancta.

A.D. 464.

IF the virtue of children reflects an honor on their parents, much more justly is the name of St. Patrick rendered illustrious by the innumerable lights of sanctity with which the church of Ireland, planted by his labors in the most remote corner of the then known world, shone during many ages; and by the colonies of saints with which it peopled many foreign countries; for, under God, its inhabitants derived from their glorious apostle the streams of that eminent sanctity by which they were long conspicuous to the whole world. St. Patrick was born in

the decline of the fourth century;[1] and, as he informs us in his Confession, in a village called Bonaven Taberniæ, which seems to be the town of Killpatrick, on the mouth of the river Cluyd, in Scotland, between Dunbriton and Glasgow. He calls himself both a Briton and a Roman, or of a mixed extraction, and says his father was of a good family, named Calphurnius, and a denizen of a neighboring city of the Romans, who, not long after, abandoned Britain, in 409. Some writers call his mother Conchessa, and say she was niece to St. Martin of Tours. At fifteen years of age he committed a fault, which appears not to have been a great crime, yet was to him a subject of tears during the remainder of his life. He says, that when he was sixteen, he lived still ignorant of God, meaning of the devout knowledge and fervent love of God, for he was always a Christian: he never ceased to bewail this neglect, and wept when he remembered that he had been one moment of his life insensible to the divine love. In his sixteenth year he was carried into captivity by certain barbarians, together with many of his father's vassals and slaves, taken upon his estate. They took him into Ireland, where he was obliged to keep cattle on the mountains and in the forests, in hunger and nakedness, amidst snows, rain, and ice. While he lived in this suffering condition, God had pity on his soul, and quickened him to a sense of his duty by the impulse of a strong interior grace. The young man had recourse to him with his whole heart in fervent prayer and fasting; and from that time, faith and the love of God acquired continually new strength in his {600} tender soul. He prayed often in the day, and also many times in the night, breaking off his sleep to return to the divine praises. His afflictions were to him a source of heavenly benedictions, because he carried his cross with Christ, that is, with patience, resignation, and holy joy. St. Patrick, after six months spent in slavery under the same master, was admonished by God in a dream to return to his own country, and informed that a ship was then ready to sail thither. He repaired immediately to the sea-coast, though at a great distance, and found the vessel; but could not obtain his passage, probably for want of money. Thus new trials ever await the servants of God. The saint returned towards his hut, praying as he went, but the sailors, though pagans, called him back, and took him on board. After three days' sail, they made land, probably in the north of Scotland: but wandered twenty-seven days through deserts, and were a long while distressed for want of provisions, finding nothing to eat. Patrick had often entertained the company on the infinite power of God: they therefore asked him, why he did not pray for relief. Animated by a strong faith, he assured them that if they would address themselves with their whole hearts to the true God, he would hear and succor them. They did so, and on the same day met with a herd of swine. From that time provisions never failed them till on the twenty-seventh day they came into a country that was cultivated and inhabited. During their distress, Patrick refused to touch meats which had been offered to idols. One day

a great stone from a rock happened to fall upon him, and had like to have crushed him to death, while he was laid down to take a little rest. But he invoked Elias, and was delivered from the danger. Some years afterwards, he was again led captive; but recovered his liberty after two months. When he was at home with his parents, God manifested to him, by divers visions, that he destined him to the great work of the conversion of Ireland. He thought he saw all the children of that country from the wombs of their mothers, stretching out their hands, and piteously crying to him for relief.[2]

Some think he had travelled into Gaul before he undertook his mission, and we find that, while he preached in Ireland, he had a great desire to visit his brethren in Gaul, and to see those whom he calls the saints of God, having been formerly acquainted with them. The authors of his life say, that after his second captivity, he travelled into Gaul and Italy, and had seen St. Martin, St. Germanus of Auxerre, and pope Celestine, and that he received his mission, and the apostolical benediction, from this pope, who died in 432. But it seems, from his Confession, that he was ordained deacon, priest, and bishop, for his mission in his own country. It is certain that he spent many years in preparing himself for those sacred functions. Great opposition was made against his episcopal consecration and mission, both by his own relations and by the clergy. These made him great offers in order to detain him among them, and endeavored to affright him by exaggerating the dangers to which he exposed himself amidst the enemies of the Romans and Britons, who did not know God. Some objected, with the same view, the fault which he had committed thirty years before as an obstacle to his ordination. All these temptations threw the saint into great perplexities, {601} and had like to have made him abandon the work of God. But the Lord, whose will he consulted by earnest prayer, supported him, and comforted him by a vision; so that he persevered in his resolution. He forsook his family, sold, as he says, his birthright and dignity, to serve strangers, and consecrated his soul to God, to carry his name to the end of the earth. He was determined to suffer all things for the accomplishment of his holy design, to receive in the same spirit both prosperity and adversity, and to return thanks to God equally for the one as for the other, desiring only that his name might be glorified, and his divine will accomplished to his own honor. In this disposition he passed into Ireland, to preach the gospel, where the worship of idols still generally reigned. He devoted himself entirely for the salvation of these barbarians, to be regarded as a stranger, to be contemned as the last of men, to suffer from the infidels imprisonment and all kinds of persecution, and to give his life with joy, if God should deem him worthy to shed his blood in his cause. He travelled over the whole island, penetrating into the remotest corners, without fearing any dangers, and often visited each province. Such was the fruit of his

preachings and sufferings, that he consecrated to God, by baptism, an infinite number of people, and labored effectually that they might be perfected in his service by the practice of virtue. He ordained everywhere clergymen, induced women to live in holy widowhood and continence, consecrated virgins to Christ, and instituted monks. Great numbers embraced these states of perfection with extreme ardor. Many desired to confer earthly riches on him who had communicated to them the goods of heaven; but he made it a capital duty to decline all self-interest, and whatever might dishonor his ministry. He took nothing from the many thousands whom he baptized, and often gave back the little presents which some laid on the altar, choosing rather to mortify the fervent than to scandalize the weak or the infidels. On the contrary, he gave freely of his own, both to pagans and Christians, distributed large alms to the poor in the provinces where he passed, made presents to the kings--judging that necessary for the progress of the gospel--and maintained and educated many children, whom he trained up to serve at the altar. He always gave till he had no more to bestow, and rejoiced to see himself poor, with Jesus Christ, knowing poverty and afflictions to be more profitable to him than riches and pleasures. The happy success of his labors cost him many persecutions.

A certain prince named Corotick, a Christian, though in name only, disturbed the peace of his flock. He seems to have reigned in some part of Wales, after the Britons had been abandoned by the Romans. This tyrant, as the saint calls him, having made a descent into Ireland, plundered the country where St. Patrick had been just conferring the holy chrism, that is, confirmation, on a great number of Neophytes, who were yet in their white garments after baptism. Corotick, without paying any regard to justice, or to the holy sacrament, massacred many, and carried away others, whom he sold to the infidel Picts or Scots. This probably happened at Easter or Whitsuntide. The next day the saint sent the barbarian a letter by a holy priest whom he had brought up from his infancy, entreating him to restore the Christian captives, and at least part of the booty he had taken, that the poor people might not perish for want; but was only answered by railleries, as if the Irish could not be the same Christians with the Britons: which arrogance and pride sunk those barbarous conquerors beneath the dignity of men, while by it they were puffed up above others in their own hearts.. The saint, therefore, to prevent the scandal which such a flagrant enormity gave to his new converts, wrote with his own hand a public circular letter. In it he styles himself a sinner and an ignorant man; for such is the sincere {602} humility of the saints, (most of all when they are obliged to exercise any acts of authority,) contrary to the pompous titles which the world affects. He declares, nevertheless, that he is established bishop of Ireland, and pronounces Corotick and the other parricides and accomplices separated from him and from Jesus Christ, whose place he

holds, forbidding any to eat with them, or to receive their alms, till they should have satisfied God by the tears of sincere penance, and restored the servants of Jesus Christ to their liberty. This letter expresses his most tender love for his flock and his grief for those who had been slain, yet mingled with joy, because they reign with the prophets, apostles, and martyrs. Jocelin assures us, that Corotick was overtaken by the divine vengeance. St. Patrick wrote his Confession as a testimony of his mission, when he was old.[3] It is solid, full of good sense and piety, expresses an extraordinary humility and a great desire of martyrdom, and is written with spirit. The author was perfectly versed in the holy scriptures. He confesses everywhere his own faults with a sincere humility, and extols the great mercies of God towards him in this world, who had exalted him, though the most undeserving of men: yet, to preserve him in humility, afforded him the advantage of meeting with extreme contempt from others, that is, from the heathens. He confesses, for his humiliation, that, among other temptations, he felt a great desire to see again his own country, and to visit the saints of his acquaintance in Gaul; but durst not abandon his people; and says, that the Holy Ghost had declared to him that to do it would be criminal. He tells us, that a little before he wrote this, he himself and all his companions had been plundered and laid in irons for his having baptized the son of a certain king against the will of his father: but were released after fourteen days. He lived in the daily expectation of such accidents, and of martyrdom; but feared nothing, having his hope as a firm anchor fixed in heaven, and reposing himself with an entire confidence in the arms of the Almighty. He says, that he had lately baptized a very beautiful young lady of quality, who some days after came to tell him that she had been admonished by an angel to consecrate her virginity to Jesus Christ, that she might render herself the more acceptable to God. He gave God thanks, and she made her vows with extraordinary fervor six days before he wrote this letter.

St. Patrick held several councils to settle the discipline of the church which he had planted. The first, the acts of which are extant under his name in the editions of the councils, is certainly genuine. Its canons regulate several points of discipline, especially relating to penance.[4] St. Bernard and the tradition of the country testify, that St. Patrick fixed his metropolitan see at Armagh. He established some other bishops, as appears by his Council and other monuments. He not only converted the whole country by his preaching and wonderful miracles, but also cultivated this vineyard with so fruitful a benediction and increase from heaven, as to render Ireland a most flourishing garden in the church of God, and a country of saints. And those nations, which had for many ages esteemed all others barbarians, did not blush to receive from the utmost extremity of {603} the uncivilized or barbarous world, their most renowned teachers and guides

in the greatest of all sciences, that of the saints.

Many particulars are related of the labors of St. Patrick, which we pass over. In the first year of his mission he attempted to preach Christ in the general assembly of the kings and states of all Ireland, held yearly at Taraghe, or Themoria, in East-Meath, the residence of the chief king, styled the monarch of the whole island, and the principal seat of the Druids or priests, and their paganish rites. The son of Neill, the chief monarch, declared himself against the preacher: however, he converted several, and, on his road to that place, the father of St. Benen, or Benignus, his immediate successor in the see of Armagh. He afterwards converted and baptized the kings of Dublin and Munster, and the seven sons of the king of Connaught, with the greatest part of their subjects, and before his death almost the whole island. He founded a monastery at Armagh; another called Domnach-Padraig, or Patrick's church; also a third, named Sabhal-Padraig, and filled the country with churches and schools of piety and learning; the reputation of which, for the three succeeding centuries, drew many foreigners into Ireland.[5] Nennius, abbot of Bangor, in 620, in his history of the Britons,[6] published by the learned Thomas Gale, says, that St. Patrick took that name only when he was ordained bishop, being before called Maun; that he continued his missions over all the provinces of Ireland, during forty years; that he restored sight to many blind, health to the sick, and raised nine dead persons to life.[7] He died and was buried at Down in Ulster. His body was found there in a church of his name in 1185, and translated to another part of the same church. His festival is marked on the 17th of March, in the Martyrology of Bede, &c.

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The apostles of nations were all interior men, endowed with a sublime spirit of prayer. The salvation of souls being a supernatural end, the instruments ought to bear a proportion to it, and preaching proceed from a grace which is supernatural. To undertake this holy function, without a competent stock of sacred learning, and without the necessary precautions of human prudence and industry, would be to tempt God. But sanctity of life, and the union of the heart with God, are qualifications far more essential than science, eloquence, and human talents. Many almost kill themselves with studying to compose elegant sermons, which flatter the ear yet reap very little fruit. Their hearers applaud their parts, but very few are converted. Most preachers, now-a-days, have learning, but are not sufficiently grounded in true sanctity, and a spirit of devotion. Interior humility, purity of heart, recollection, and the spirit and the assiduous practice of holy prayer, are the principal preparation for the ministry of the word, and the true means of acquiring the science of the saints. A short devout meditation

and fervent prayer, which kindle a fire in the affections, furnish {604} more thoughts proper to move the hearts of the hearers, and inspire them with sentiments of truer virtue, than many years employed barely in reading and study. St. Patrick, and other apostolic men, were dead to themselves and the world, and animated with the spirit of perfect charity and humility, by which they were prepared by God to be such powerful instruments of his grace, as, by the miraculous change of so many hearts, to plant in entire barbarous nations not only the faith, but also the spirit of Christ. Preachers, who have not attained to a disengagement and purity of heart, suffer the petty interests of self-love secretly to mingle themselves in their zeal and charity, and have reason to suspect that they inflict deeper wounds in their own souls than they are aware, and produce not in others the good which they imagine.

Footnotes:

1. According to Usher and Tillemont, in 372. The former places his death in 493: but Tillemont, about the year 455. Nennius, published by Mr. Gale, says he died fifty-seven years before the birth of St. Columba, consequently in 464.
2. St. Prosper, in his chronicle, assures us that pope Celestine ordained St. Palladius bishop of the Scots in 431, and by him converted their country to the faith; this apostle seems to have preached to this nation first in Ireland, and afterwards in Scotland. Though Palladius be styled by St. Prosper and Bede their first bishop, yet the light of the faith had diffused its rays from Britain into Ireland before that time, as several monuments produced by Usher demonstrate. But the general conversion of the inhabitants of this Island was reserved for St. Patrick.

The Scot are distinguished from the native Irish in the works of St. Patrick, and in other ancient monuments. As to their original, the most probable conjecture seems to be, that they were a foreign warlike nation, who made a settlement in Ireland before the arrival of St. Patrick. We find them mentioned there in the fourth century. Several colonies of them passed not long after into Scotland. But the inhabitants of Ireland were promiscuously called Scots or Irish, for many ages.

3. The style is not polished; but the Latin edition is perhaps only a translation: or his captivities might have prevented his progress in polite learning being equal to that which he made in the more sublime and more necessary studies.
4. A second council, extant in the same collection, ought rather to be ascribed to a nephew of this saint. Other Irish canons, published in the ninth tome of D'Achery's Spicilege, and more by Martenne, (Anecd. tome 4, part 2,) though they bear the name of St. Patrick,

are judged to have been framed by some of his successors. See Wilkins, Conc. Britan. & Hibern. t. 1, p. 3.

The treatise, of the Twelve Abuses, published among the works of St. Austin and St. Cyprian, is attributed to St. Patrick, in a collection of ecclesiastical ordinances made in Ireland, in the eighth age, by Arbedoc, and in other ancient monuments. The style is elegant; but it may be a translation from an Irish original. Sir James Ware published the works of St. Patrick at London, in 1658, in octavo.

5. It seems demonstrated that the St. Patrick who flourished among the hermits of Glastonbury, and was there buried, was distinct from our saint, and somewhat older.
6. C. 55, 56, 57, 58, 61.
7. The popular tradition attributes the exemption of their country from venomous creatures to the benediction of St. Patrick, given by his staff, called the staff of Jesus, which was kept with great veneration in Dublin, as is mentioned in the year 1360, by Ralph Higden, in his Polychronicon, published by Mr. Gale and by others. The isle of Malta is said to derive a like privilege from St. Paul, who was there bit by a viper.

St. Patrick's purgatory is a cave in an island in the lake Dearg, in the county of Donnagall, near the borders of Fermanagh. Bollandus shows the falsehood of many things related concerning it. Upon complaint of certain superstitious and false notions of the vulgar, in 1497, it was stopped up by an order of the pope. See Bollandus, Tillemont, p. 787, Alemand in his Monastic History of Ireland, and Thiers, Hist. des Superst. t. 4. ed. Nov. It was soon after opened again by the inhabitants; but only according to the original institution, as Bollandus takes notice, as a penitential retirement for those who voluntarily chose it, probably in imitation of St. Patrick, or other saints, who had there dedicated themselves to a penitential state. The penitents usually spend there several days, living on bread and water, lying on rushes or furze, and praying much, with daily stations which they perform barefoot.

MANY MARTYRS AT ALEXANDRIA, IN 892.

THEOPHILIIS, patriarch of Alexandria, obtained a rescript of the emperor Theodosius, to convert an old deserted temple of Bacchus into a Christian church. In clearing this place, in the subterraneous secret caverns, called by the Greeks Adyta, and held by the pagans as sacred, were found infamous and ridiculous figures, which Theophilus caused to be exposed in public, to show the extravagant superstitions of the idolaters. The heathens in tumults raised a sedition, killed many

Christians in the streets, and then retired into the great temple of Serapis as their fortress. In sallies they seized many Christians, and upon their refusing to sacrifice to Serapis, put them to death by cruel torments, crucifying them, breaking their legs, and throwing them into the sinks and jakes of the temple with the blood of their victims. The principal ancient divinities of Egypt were Apis, called also Osiris, once a great king and benefactor of that country, who was worshipped under the figure of a bull, and the wife of Apis, named Isis, who is said to have taught or improved agriculture.[1]

The temple of Serapis, in Alexandria, was most stately and rich, built on an eminence raised by art, in a beautiful spacious square, with an ascent of one hundred steps, surrounded with lofty edifices for the priests and officers. The temple was built of marble, supported with precious pillars, and the walls on the inside were covered with plates of brass, silver, and gold. The idol was of so enormous a size, that its arms being extended, they reached to the opposite walls of the temple: its figure was that of a venerable old man, with a beard and long hair; but with it was joined a monstrous figure of an animal, with three heads: the biggest, in the middle, was that of a lion; that of a dog fawning came out on the right side, and that of ravenous wolf on the left: a serpent was represented twining round these three animals, and laying its head on the right hand of Serapis: on the idol's head was placed a bushel, an emblem of the fertility of the earth. The statue was made of precious stones, wood, and all sorts of metal together; its color was at first blue, but the steams or moisture of the place had turned it black. A hole in the temple was contrived, to admit the sun's rays upon its mouth at the hour when the idol of the sun was brought in to visit it. Many other artifices were employed to deceive the people into an opinion of its miracles. No idol was so much respected in Egypt; and on its account Alexandria was looked upon as a holy city.

The emperor, being informed of the sedition, called those happy who {605} had received by it the crown of martyrdom: and not to dishonor their triumph, he pardoned their murderers, but sent an order to demolish the temples in Egypt. When this letter was read at Alexandria, the pagans raised hideous cries; many left the city, and all withdrew from the temple of Serapis. The idol was cast down by pieces, and thrown into a fire. The heathens were persuaded, that if any one should touch it the heavens would fall, and the world return into the state of its primitive chaos. Seeing no such judgment threaten, they began themselves to deride a senseless trunk reduced to ashes. The standard of the Nile's increase was kept in this temple, but it was on this occasion removed into the cathedral. The idolaters expected the river would swell no more: but finding the succeeding years very fertile, they condemned the vanity of their superstitions, and embraced the faith. Two churches were

built on the place where this temple stood, and its metal was converted to the use of churches. The busts of Serapis on the walls, doors, and windows of the houses, were broken and taken away. The temples all over Egypt were demolished, during the two following years. In pulling down those of Alexandria, the cruel mysteries of Mithra were discovered, and in the secret Adyta were found the heads of many infants cut off, cruelly mangled, and superstitiously painted. The artifices of the priests of the idols were likewise detected: there were hollow idols of wood and brass, placed against a wall, with subterraneous passages, through which the priests entered the hollow trunks of the idols, and gave answers as oracles, as is related by Theodoret,[2] and Rufinus.[3] Where the idols were cast down, figures of the cross were set up in their places. These martyrs suffered in the year 392. See Theodoret, Rufinus, Socrates, Sozomen, Fleury, b. 19. Tillemont in the history of Theodosius, art. 52-55.

Footnotes:

1. Those mistake the truth, who confound Serapis with Osiris, or who imagine him to have been the patriarch Joseph. Serapis was a modern divinity, raised by the Ptolemies. See Celmet, Banier on Mythology, &c.
2. B. 5, c. 22.
3. Ib. 2, c. 25.

ST. JOSEPH OF ARIMATHEA.

HE was a member of the Jewish Sanhedrim, but a faithful disciple of Jesus. It was no small proof of his great piety, that, though he had riches and honors to lose, he feared not the malice of men, but at a time when the apostles trembled, boldly declared himself a follower of Jesus who was crucified; and with the greatest devotion embalmed and buried his sacred body. This saint was the patron of Glastenbury, where a church and hermitage, very famous in the times of the ancient Britons,[1] were built by the first apostles of this island: among whom some moderns have placed St. Joseph himself, and Aristobulus.

Footnotes:

1. See Matthew of Westminster, and John of Glastenbury in their histories of that famous abbey published by Hearne; also Tanner's Notitia Monastica.

ST. GERTRUDE, VIRGIN,

ABBESS OF NIVELLE.

SHE was daughter of Pepin of Landen, mayor of the palace to the French

kings of Austrasia, and younger sister to St. Begga. She was born in 626. Her father's virtuous palace was the sanctuary of her innocence, and the school of her tender piety. Being pressed to marry, she declared in presence of king Dagobert: "I have chosen for my spouse him from {606} whose eternal beauty all creatures derive their glory, whose riches are immense, and whom the angels adore." The king admired her gravity and wisdom in so tender an age, and would not suffer her to be any more disturbed on that account. Her mother, the blessed Itta, employed St. Amand to direct the building of a great nunnery at Nivelles, in Brabant, for Gertrude. It is now a double chapter of canons and canonesses. The virgin was appointed abbess when only twenty years of age. Her mother, the blessed Itta, lived five years under her conduct, and died in the twelfth year of her widowhood, in 652. She is honored in the Belgic Martyrologies on the 8th of May. Gertrude governed her monastery with a prudence, zeal, and virtue, that astonished the most advanced in years and experience. She loved extreme holy poverty in her person and house; but enriched the poor. By assiduous prayer and holy meditation she obtained wonderful lights from heaven. At thirty years of age, she resigned her abbey to her niece Wilfrude, and spent the three years which she survived, in preparing her soul for her passage to eternity, which happened on the 17th of March, in 659. Her festival is a holyday at Louvain, and throughout the duchy of Brabant. It is mentioned in the true Martyrology of Bede, &c. See her life, written by one who was present at her funeral, and an eye-witness to the miracles, of which there is an account in Mabillon, and the Acts of the Saints. See also Rivet, Hist. Littér. t. 4, p. 39. An anonymous author much enlarged this life in the tenth century, but the additions are of small authority. This work was printed by Ryckel, abbot of St. Gertrude's, at Louvain, in 1632. See Hist. Littér. t. 6, p. 292. Also La Vie de S. Gertrude, abbesse de Nivelles, par Gul. Descoevres, in 12mo. at Paris, Ann. 1612. Consult likewise Dom Bouquet, Recueil des Hist. de France, t. 2, p. 603, &c.

MARCH XVIII.

SAINT ALEXANDER, B.M.

BISHOP OF JERUSALEM.

From St. Jerom, Catal. c. G. Euseb. Hist. b. 6, c. 8, 10, 14, 20. See Tillemont, t. 3, p. 415, and Le Quien Oriens Christ. t. 3, p. 150.

A.D. 251.

ST. ALEXANDER studied with Origen in the great Christian school of

Alexandria, under St. Pantenus and his successor, St. Clement. He was chosen bishop of a certain city in Cappadocia. In the persecution of Severus, in 204, he made a glorious confession of his faith, and though he did not then seal it with his blood, he suffered several years' imprisonment, till the beginning of the reign of Caracalla, in 211, when he wrote to congratulate the church of Antioch upon the election of St. Asclepias, a glorious confessor of Christ, to that patriarchate; the news of which, he says, had softened and made light the irons with which he was loaded. He sent that letter by the priest St. Clement of Alexandria, a man of great virtue, whom God had sent into Cappadocia to instruct and govern his people during his confinement.

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St. Alexander being enlarged soon after, in 212, was commanded by a revelation from God to go to Jerusalem to visit the holy places.[1] The night before his arrival, St. Narcissus, bishop of Jerusalem, and some other saints of that church, had a revelation, in which they heard a distinct voice commanding them to go out of the city and take for bishop him whom God sent them. St. Narcissus was then very old and decrepit: he and his flock seized Alexander, and by the consent of all the bishops of Palestine, assembled in a council, made him his coadjutor and joint bishop of Jerusalem. St. Narcissus and Alexander still governed this church together, when the latter wrote thus to the Antinoits: "I salute you in the name of Narcissus, who held here the place of bishop before me, and, being above one hundred and sixteen years old, is now united with me by prayer. He conjures you with me to live in inviolable peace and union." St. Alexander collected at Jerusalem a great library, consisting of the writings and letters of eminent men, which subsisted when Eusebius wrote. He excelled all other holy prelates and apostolic men in mildness and in the sweetness of his discourses, as Origen testifies. St. Alexander was seized by the persecutors under Decius, confessed Christ a second time, and died in chains at Cæsarea, about the end of the year 251, as Eusebius testifies. He is styled a martyr by St. Epiphanius, St. Jerom, and the Martyrologies, and honored in the Roman Martyrology on the 18th of March; by the Greeks on the 16th of May and the 22d of December.

* * * * *

A pastor must first acquire a solid degree of interior virtue, before he can safely undertake to labor in procuring the salvation of others, or employ himself in exterior functions of the ministry. He must have mortified the deeds of the flesh by compunction, and the habitual practice of self-denial; and the fruits of the spirit must daily more and more perfectly subdue his passions. These fruits of the spirit are

charity and humility, which stifle all the motions of anger, envy, and pride: holy joy, which banishes carnal sadness, sloth, and all disrelish in spiritual exercises; peace, which crushes the seeds of discord, and the love and relish of heavenly things, which extinguish the love of earthly goods and sensual pleasures. One whose soul is slothful, sensual, and earthly, deserves not to bear the name of a Christian, much less of a minister of the gospel. There never was a saint who did not carry his cross, and walk in the steps of Christ crucified. St. Alexander would have thought a day lost in which he did not add something to the sacrifice of his penance in order to continue and complete it. By this he prepared himself to die a victim of fidelity and charity. This is the continued martyrdom by which every true Christian earnestly labors to render himself every day more and more pleasing to God, making his body a pure holocaust to him by mortification, and his soul, by the fervor of his charity and compunction.

Footnotes:

1. Eus. b. 6, c. 14. S. Hieron. in Catal.

SAINT CYRIL, CONFESSOR,

ARCHBISHOP OF JERUSALEM.

From the church historians, and his works collected by Dom Touttée in his excellent edition of them at Paris, in 1720.

A.D. 386.

CYRIL was born at or near the city of Jerusalem, about the year 315. So perfectly was he versed in the holy scriptures, that many of his discourses, {608} and some of these pronounced extempore, are only passages of the sacred writings connected and interwoven with each other. He had read diligently both the fathers and the pagan philosophers. Maximus, bishop of Jerusalem, ordained him priest about the year 345, and soon after appointed him his preacher to the people, likewise his catechist to instruct and prepare the catechumens for baptism; thus committing to his care the two principal functions of his own pastoral charge. St. Cyril mentions his sermons to the faithful every Sunday.[1] Catechumens ordinarily remained two years in the course of instruction and prayer, and were not admitted to baptism till they had given proof of their morals and conduct, as well as of their constancy in the faith.[2] This office St. Cyril performed for several years; but we have only the course of his catechetical sermons for the year 348, or 347. Perhaps the others were never committed to writing. He succeeded Maximus in the see of Jerusalem about the end of the year 350.

The beginning of his episcopacy was remarkable for a prodigy by which God was pleased to honor the instrument of our redemption. It is related by Socrates,[3] Philostorgius,[4] the chronicle of Alexandria, &c. St. Cyril, an eye-witness, wrote immediately to the emperor Constantius, an exact account of this miraculous phenomenon: and his letter is quoted as a voucher for it by Sozomen,[5] Theophanes,[6] Eutychius,[7] John of Nice,[8] Glycas, and others. Dr. Cave has inserted it at length in his life of St. Cyril.[9] The relation he there gives of the miracle is as follows: "On the nones (or 7th) of May, about the third hour, (or nine in the morning,) a vast luminous body, in the form of a cross, appeared in the heavens, just over the holy Golgotha, reaching as far as the holy mount of Olivet, (that is, almost two English miles in length,) seen not by one or two persons, but clearly and evidently by the whole city. This was not, as may be thought, a momentary transient phenomenon: for it continued several hours together visible to our eyes, and brighter than the sun; the light of which would have eclipsed it, had not this been stronger. The whole city, struck with a reverential fear, tempered with joy, ran immediately to the church, young and old, Christians and heathens, citizens and strangers, all with one voice giving praise to our Lord Jesus Christ, the only Son of God, the worker of miracles; finding by experience the truth of the Christian doctrine, to which the heavens bear witness." He concludes his letter with wishes that the emperor may always glorify the holy and consubstantial Trinity.[10] Philostorgius and the Alexandrian chronicle affirm, that this cross of light was encircled with a large rainbow.[11] The Greek church commemorates this miracle on the 7th of May.

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Some time after this memorable event, a difference happened between our saint and Acacius, archbishop of Cæsarea, first a warm Semi-Arian, afterwards a thorough Arian. It began on the subject of metropolitanical jurisdiction, which Acacius unjustly claimed over the Church of Jerusalem; and what widened the breach between them was their difference of sentiments with regard to the consubstantiality of the Son, which St. Cyril had always most zealously asserted.[12] This was sufficient to render him odious in the eyes of Acacius, who in a council of Arian bishops convened by him, declared St. Cyril deposed for not appearing, after two years' warning, to answer to the crimes alleged against him. One of them was that he had lavished away the goods of the Church, and had applied its sacred ornaments to profane uses. The ground of the accusation was, that, in time of a great famine at Jerusalem, he had sold some of the Church plate, and precious stuffs, to relieve the wants of the poor. St. Cyril, not looking upon the members of the council as qualified judges, appealed to higher powers,[13] but yielding to violence withdrew to Antioch, and thence removed to Tarsus, where he was

honorably entertained by the bishop Sylvains, and had in great respect, notwithstanding the sentence of Acacius and his council against him. Here living in communion with Sylvanus, Eustathius of Sebaste, Basil of Ancyra. and others, who soon after appeared at the head of the Semi-Arian faction, this gave rise to the calumny that St. Cyril himself had espoused it. But nothing could be more falsely alleged against him, he having always maintained the Catholic faith. He had accordingly, in 349, together with his predecessor Maximus, received the decrees of the council of Sardica, and consequently those of Nice. And we have already seen, in his letter to Constantius, that he made an undaunted profession of the Consubstantial Trinity. To which we may add, that in the council of Constantinople, in 381, he joined with the other bishops in condemning the Semi-Arians and Macedonians. And the orthodox bishops assembled in the same city, in 382, writing to pope Damasus and to the western bishops, gave a most ample testimony to his faith, declaring, "That the most reverend and beloved of God, Cyril, bishop of Jerusalem, had been canonically elected by the bishops of the province, and had suffered many persecutions-for the faith." [14] Upon the death of Constantius, in 361, Julian the apostate, partly out of aversion to his uncle, and partly in hopes to see the Christian sects and the orthodox more at variance, suffered all the banished bishops to return to their churches. Thus did God make use of the malice of his enemy to restore St. Cyril to his see. He shortly after made him an eye-witness to the miraculous manifestation of his power, by which he covered his blaspheming enemies with confusion. The following most authentic history of that remarkable event is gathered from the original records, and vindicated against the exceptions of certain skeptics by Tillemont, [15] and by our most learned Mr. Warburton, in his Julian. In vain had the most furious tyrants exerted the utmost cruelty, and bent the whole power which the empire of the world put into their hands, to extirpate, if it had been possible, the Christian name. The faith increased under axes, and the blood of martyrs was a fruitful seed, which multiplied {610} the Church over all nations. The experience how weak and ineffectual a means brute force was to this purpose, moved the emperor Julian, the most implacable, the most crafty, and the most dangerous instrument which the devil ever employed in that design, to shift his ground, and change his artillery and manner of assault. He affected a show of great moderation, and in words disclaimed open persecution; but he sought by every foul and indirect means to undermine the faith, and sap the foundations of the Christian religion. For this purpose he had recourse to every base art of falsehood and dissimulation, in which he was the most complete master. He had played off the round of his machines to no purpose, and seemed reduced to his last expedient of the pacific kind, the discrediting the Christian religion by bringing the scandal of imposture upon its divine author. This he attempted to do by a project of rebuilding the Jewish temple--which, if he could have

compassed, it would have sufficiently answered his wicked design; Christ and the prophet Daniel having in express terms foretold not only its destruction, which was effected by the Romans under Titus, but its final ruin and desolation.

The Jewish religion was a temporary dispensation, intended by its divine author, God himself, to prefigure one more complete and perfect, and prepare men to embrace it. It not only essentially required bloody sacrifices, but it enjoined a fixed and certain place for them to be performed in; this was the temple at Jerusalem. Hence the final destruction of this temple was the abolition of the sacrifices, which annihilated the whole system of this religious institution. Whence St. Chrysostom[16] shows that the destruction of Jerusalem is to be ascribed, not to the power of the Romans, for God had often delivered it from no less dangers; but to a special providence, which was pleased to put it out of the power of human perversity to delay or respite the extinction of those ceremonial observances. "As a physician," says that father, "by breaking the cup, prevents his patient from indulging his appetite in a noxious draught; so God withheld the Jews from their sacrifices by destroying the whole city itself, and making the place inaccessible to all of them." St. Gregory Nazianzen, Socrates, Theodoret, and other Christian writers, are unanimous in what they say of Julian's motive, ascribing to him the intention already mentioned, of falsifying the scripture prophecies, those of Daniel and Christ, which his actions sufficiently evidence. His historian, indeed, says, that he undertook this work out of a desire of rendering the glory of his reign immortal by so great an achievement:[17] but this was only an after-thought or secondary motive; and Sozomen in particular assures us that not only Julian, but that the idolaters who assisted in it, pushed it forward upon that very motive, and for the sake thereof suspended their aversion to the Jewish nation. Julian himself wrote a letter to the body or community of the Jews, extant among his works,[18] mentioned by Sozomen,[19] and translated by Dr. Cave, in his life of St. Cyril. In it he declares them free from all exactions and taxes, and orders Julius or Illus, (probably Hillel,) their most reverend patriarch, to abolish the apostoli, or gatherers of the said taxes; begs their prayers, (such was his hypocrisy,) and promises, after his Persian expedition, when their temple should be rebuilt, to make Jerusalem his residence, and to offer up his joint prayers together with them.

After this he assembled the chief among the Jews, and asked them why they offered no bloody sacrifices, since they were prescribed by their law. They replied, that they could not offer any but in the temple, which then lay in ruins. Whereupon he commanded them to repair to Jerusalem, rebuild {611} their temple, and re-establish their ancient worship, promising them his concurrence towards carrying on the work.

The Jews received the warrant with inexpressible joy, and were so elated with it, that, flocking from all parts to Jerusalem, they began insolently to scorn and triumph over the Christians, threatening to make them feel as fatal effects of their severity, as they themselves had heretofore from the Roman powers.[20] The news was no sooner spread abroad than contributions came in from all hands. The Jewish women stripped themselves of their most costly ornaments to contribute towards the expense of the building. The emperor also, who was no less impatient to see it finished, in order to encourage them in the undertaking, told them he had found in their mysterious sacred books that this was the time in which they were to return to their country, and that their temple and legal observances were to be restored.[21] He gave orders to his treasurers to furnish money and every thing necessary for the building, which would require immense sums: he drew together the most able workmen from all quarters, and appointed for overseers persons of the highest rank, placing at their head his intimate friend Alypius, who had formerly been Pro-prefect of Britain; charging him to make them labor in this great work without ceasing, and to spare no expense. All things were in readiness, workmen were assembled from all quarters; stone, brick, timber, and other materials, in immense quantities, were laid in. The Jews of both sexes and of all degrees bore a share in the labor; the very women helping to dig the ground and carry out the rubbish in their aprons and skirts of their gowns. It is even said that the Jews appointed some pickaxes, spades, and baskets to be made of silver for the honor of the work. But the good bishop St. Cyril, lately returned from exile, beheld all these mighty preparations without any concern, relying on the infallible truth of the scripture prophecies: as, that the desolation of the Jewish temple should last till the end;[22] and that one stone should not be left on another;[23] and being full of the spirit of God, he foretold, with the greatest confidence, that the Jews, so far from being able to rebuild their ruined temple, would be the instruments whereby that prophecy of Christ would be still more fully accomplished than it had been hitherto, and that they would not be able to put one stone upon another,[24] and the event justified the prediction.

Till then the foundations and some ruins of the walls of the temple subsisted, as appears from St. Cyril:[25] and Eusebius says,[26] the inhabitants still carried away the stones for their private buildings. These ruins the Jews first demolished with their own hands, thus concurring to the accomplishment of our Saviour's prediction. Then they began to dig the new foundation, in which work many thousands were employed. But what they had thrown up in the day was, by repeated earthquakes, the night following cast back again into the trench. "And when Alypius the next day earnestly pressed on the work, with the assistance of the governor of the province, there issued," says

Ammianus, "such horrible balls of fire out of the earth near the foundations,[27] which rendered the place, from time to time, inaccessible to the scorched and blasted workmen. And the victorious element continuing in this manner obstinately and resolutely bent as it were to drive them to a distance, Alypius thought proper to give over the enterprise." [28] {612} This is also recorded by the Christian authors, who, besides the earthquake and fiery eruption, mention storms, tempests, and whirlwinds, lightning, crosses impressed on the bodies and garments of the assistants, and a flaming cross in the heavens, surrounded with a luminous circle. The order whereof seems to have been as follows. This judgment of the Almighty was ushered in by storms and whirlwinds, by which prodigious heaps of lime and sand and other loose materials were carried away.[29] After these followed lightning, the usual consequence of collision of clouds in tempests. Its effects were, first the destroying the more solid materials, and melting down the iron instruments;[30] and secondly, the impressing shining crosses on the bodies and garments of the assistants without distinction, in which there was something that in art and elegance exceeded all painting or embroidery; which when the infidels perceived, they endeavored, but in vain, to wash them out.[31] In the third place came the earthquake which cast out the stones of the old foundations, and shook the earth into the trench or cavity dug for the new; besides overthrowing the adjoining buildings and porticoes wherein were lodged great numbers of Jews designed for the work, who were all either crushed to death, or at least maimed or wounded. The number of the killed or hurt was increased by the fiery eruption in the fourth place, attended both with storms and tempests above, and with an earthquake below.[32] From this eruption, many fled to a neighboring church for shelter, but could not obtain entrance; whether on account of its being closed by a secret invisible hand, as the fathers state the case, or at least by a special providence, through the entrance into the oratory being choked up by a frightened crowd, all pressing to be foremost. "This, however," says St. Gregory Nazianzen,[33] "is invariably affirmed and believed by all, that as they strove to force their way in by violence, the _Fire_, which burst from the foundations of the temple, met and stopped them, and one part it burnt and destroyed, and another it desperately maimed, leaving them a living monument of God's commination and wrath against sinners." This eruption was frequently renewed till it overcame the rashness of the most obdurate, to use the words of Socrates; for it continued to be repeated as often as the projectors ventured to renew their attempt, till it had fairly tired them out. Lastly, on the same evening, there appeared over Jerusalem a lucid cross, shining very bright, as large as that in the reign of Constantine, encompassed with a circle of light. "And what could be so proper to close this tremendous scene, or to celebrate this decisive victory, as the Cross triumphant, encircled with the _Heroic_ symbol of conquest?"

This miraculous event, with all its circumstances, is related by the writers of that age; by St. Gregory Nazianzen in the year immediately following it; by St. Chrysostom, in several parts of his works, who says that it happened not twenty years before, appeals to eye-witnesses still living and young, and to the present condition of those foundations, "of which," says he, "we are all witnesses;" by St. Ambrose in his fortieth epistle, written in 388; Rufinus, who had long lived upon the spot; Theodoret, who lived in the neighborhood in Syria; Philostorgius, the Arian; Sozomen, who says many were alive when he wrote who had it from eye-witnesses, and mentions the visible marks still subsisting; Socrates, &c. The testimony of the heathens corroborates this evidence; as that of Ammianus Marcellinus above quoted, a nobleman of the first rank, who then lived in the court of Julian at Antioch and in an office of distinction, and who probably wrote his {613} account from the letter of Alypius to his master at the time when the miracle happened. Libanius, another pagan friend and admirer of Julian, both in the history of his own life, and in his funeral oration on Julian's death, mentions these earthquakes in Palestine, but with a shyness which discovers the disgrace of his hero and superstition. Julian himself speaks of this event in the same covert manner. Socrates testifies, that at the sight of the miracles, the Jews at first cried out that Christ is God; yet returned home as hardened as ever. St. Gregory Nazianzen says, that many Gentiles were converted upon it, and went over to the Church. Theodoret and Sozomen say many were converted; but as to the Jews, they evidently mean a sudden flash of conviction, not a real and lasting conversion. The incredulous blinded themselves by various pretences: but the evidence of the miracle leaves no room for the least cavil or suspicion. The Christian writers of that age are unanimous in relating it with its complicated circumstances yet with a diversity which shows their agreement, though perfect, could not have been concerted. The same is confirmed by the testimony of the most obstinate adversaries. They who, when the temple at Daphne was consumed about the same time, by lightning, pretended that it was set on fire by Christians, were not able to suspect any possibility of contrivance in this case: nor could the event have been natural. Every such suspicion is removed by the conformity of the event with the prophecies: the importance of the occasion, the extreme eagerness of Jews and Gentiles in the enterprise, the attention of the whole empire fixed on it, and the circumstances of the fact. The eruption, contrary to its usual nature, was confined to one small spot; it obstinately broke out by fits, and ceased with the project, and this in such a manner, that Ammianus himself ascribes it to an intelligent cause. The phenomena of the cross in the air, and on the garments, were admirably fitted, as moral emblems, to proclaim the triumph of Christ over Julian, who had taken the cross out of the military ensigns, which Constantine had put there to be a lasting

memorial of that cross which he had seen in the air that presaged his victories. The same was again erected in the heavens to confound the vanity of its impotent persecutor. The earthquake was undoubtedly miraculous; and though its effects were mostly such as might naturally follow, they were directed by a special supernatural providence, as the burning of Sodom by fire from heaven. Whence Mr. Warburton concludes his dissertation on this subject with the following corollary. "New light continually springing up from each circumstance as it passes in review, by such time as the whole event is considered, this illustrious miracle comes out in one full blaze of evidence." [34] Even Jewish Rabbins, who do not copy from Christian writers, relate this event in the same manner with the fathers from their own traditions and records. [35] This great event happened in the beginning of the year 363. St. Chrysostom admires the wonderful conduct of divine providence in this prodigy, and observes, that had not the Jews set about to rebuild their temple, they might have pretended they could have done it: therefore did God permit them thrice to attempt it; once under Adrian, when they brought a greater desolation upon themselves; a second time under Constantine the Great, who dispersed them, cut off their ears, and branded their bodies with the marks of rebellion. He then relates this third attempt, "in our own time," as he says, "not above twenty years ago, in which God himself visibly baffled their endeavors, to show that no human power could reverse his decree; and this at a time {614} when our religion was oppressed, lay under the axes, and had not the liberty even to speak; that impudence itself might not have the least shadow of pretence."

St. Cyril adored the divine power in this miracle, of which he had ocular demonstration. Orosius says that Julian had destined him to slaughter after his Persian expedition, but the death of the tyrant prevented his martyrdom. He was again driven from his see by the Arian emperor, Valens, in 367, but recovered it in 378, when Gratian, mounting the throne, commanded the churches to be restored to those who were in communion with pope Damasus. He found his flock miserably divided by heresies and schisms under the late wolves to whom they had fallen a prey; but he continued his labors and tears among them. In 381 he assisted at the general council of Constantinople, in which he condemned the Semi-Arians and Macedonians, whose heresy he had always opposed, though he had sometimes joined their prelates against the Arians before their separation from the church, as we have seen above; and as St. Hilary, St. Meletius, and many others had done. He had governed his church eight years in peace from the death of Valens, when, in 386, he passed to a glorious immortality, in the seventieth year of his age. He is honored by the Greeks and Latins on this day, which was that of his death.

Footnotes:

1. Cat. 5, 10, 14.
2. See Fleury, *Moeurs des Chrétiens*, p. 42.
3. B. 2, c. 28.
4. Ib. 3, c. 26.
5. Ib. 5, c. 5.
6. Ad an. 353.
7. Annal. p. 475.
8. Auetuar. Combefis, t. 2, p. 382.
9. T. 2, p. 344.
10. [Greek: Tên homousion Triada]. This is an argument of his firm adherence to the Nicene faith, and that by the praises which he bestows on an Arian emperor in this piece, he meant not to flatter him in his heterodox sentiments; they being only compliments of course in an address to an eastern emperor, and his own sovereign.
11. Certain moderns imagine that the luminous crosses which appeared in the air in the reigns of Constantine and Constantius were merely natural solar halos; and that under Julian, which appeared in the night, a lunar halo, or circle of colors, usually red, round those celestial bodies. But in opposition to this hypothesis we must observe that those natural phenomena do not ordinarily appear in the figure of a cross, but of a ring or circle, as both experience and the natural cause show. We ought also to take notice, that this prodigy appeared thrice in the same century, and always on extraordinary occasions, in which many circumstances rendered a miraculous manifestation of the divine power highly credible. Moreover, how will these secretaries and confidants of the intrigues of nature, as Mr. Warburton styles them, account for the inscription, *IN*, which was formed in bright letters round the cross, which appeared in the air to Constantine and his whole army, as that emperor himself affirmed upon oath, and as Eusebius assures us from his testimony, and that of other eye-witnesses. (l. 1, de Vit. Constant., c. 28, olim 22.) Fabricius very absurdly pretends that [Greek: graphên] may here signify an emblem, not an inscription. Mr. Jortin, after taking much pains on this subject, is obliged to confess (vol. 3, p. 6) that, "After all, it seems more natural to interpret [Greek: graphên legousan] of a writing than of a picture. It is an ugly circumstance," says this author, "and I wish we could fairly get rid of it." Those who can explain the scripture account of the passage of the Israelites through the Red Sea by a natural strong wind, and an extraordinary ebbing of the waters, can find no knot too hard for them. To deny a supernatural interposition they can swallow contradictions, and build hypotheses far more wonderful than the greatest miracles.
12. Sozomen indeed says, (b. 4, c. 24,) that Acacius fought for Arianism, Cyril for Semi-Arianism: but this is altogether a mistake. For Acacius himself was at that time a Semi-Arian, and in 341, in

the council of Antioch, affirmed Christ to be like, though not equal to his Father. It was only in 358, that he closed in with Eudoxius, and the other rigid Arians. And as to St. Cyril, it is also clear from the facts above mentioned, and from his writings, that he always professed the Catholic faith with regard to the article of the Consubstantiality of the Son of God. This is demonstrated by Dom Toutée, in his life of St. Cyril, and by his colleague Dom Mares, in his dissertation on the Semi-Arians, printed at Paris, in 1721, to vindicate this father against a certain author in the memoirs of Trevoux, an 1721.

13. Sozom. b. 4, c. 24.
14. Apud Theod. Hist. b. 5, c. 9.
15. Tillem. t. 7, p. 409.
16. Hom. 6, adv. Judæ, t. 1, p. 646, ed. Ben.
17. Amm. Marcell. l. 3, c. 1.
18. Ep. 25, p. 153.
19. Soz. l. 5, c. 22.
20. It was about this time that the Jews demolished the great church of Alexandria, two more at Damascus, and others elsewhere.
21. Naz. Or. 4, adv. Julian.
22. Dan. ix. 27.
23. Matt. xxiv. 2.
24. Rufin. Hist. l. 10, c. 37.
25. Catech. 15, n. 15.
26. Dem. Evang. l. 8, p. 406.
27. Out of the very foundations themselves, according to St. Chrysostom, Sozomen, and Theodoret.
28. Hocque modo elemento destinatus repellente. Amm. Marcel. l. xxiii. c. 1. A very emphatical expression in the mouth of a pagan. He seems by it to ascribe sense to the element, by which he discovers the finger of God visibly detesting the obstinacy of the undertaking, and a renewal of the eruption so often, till it overcame the rashness of the most obstinate.
29. Theod. Hist. l. 3, c. 20.
30. Soc. lib. 3, c. 20.
31. St. Greg. Naz. Or. 4 adv. Julian. Theodoret, indeed, says that these crosses were shaded with a dark color: but this without any real contradiction to St. Gregory's relation of the matter, because, like the phosphorus, they were {} a darkish hue by day, and lucid by night.
32. St. Greg. Naz. Or. 9.
33. Or. 4. adv. Julian.
34. This learned author demonstrates, lib. 2, ch. 4, that the exceptions of Mr. Basnage are founded on glaring mistakes and misrepresentations of his authorities.
35. See Warburton, p. 88.

APPENDIX

ON

THE WRITINGS OF ST. CYRIL OF JERUSALEM

ST. MAXIMUS, bishop of Jerusalem, having appointed St. Cyril both his preacher and his catechist, our saint diligently acquitted himself of both these functions, the most important of the episcopal charge. St. Cyril mentions his sermons which he made to the people every Sunday. (Cat. 5, 10, 14.) One of these is extant in the new edition of his works. It is a moral discourse against sin, as the source of all our miseries, drawn from the gospel upon the sick man healed at the Probatric pond. (John v.) He preached every year a course of catechetical sermons for the instruction of the catechumens, to prepare them for baptism and the holy communion. Only those which he preached in 347, or rather in 348, seem to have been committed to writing. These consist of eighteen to the competentes, or Illuminati, that is, catechumens before baptism; and of five mystagogic catechetical discourses, so called either because they were addressed to the catechumens immediately after they were initiated in the holy mysteries of Baptism, Confirmation, and the Eucharist, or because these sacraments are fully explained in them, which were never expounded to those who were not initiated, out of respect, and for fear of giving occasion to their profanation by the blasphemies of infidels. In the first eighteen St. Cyril explains the doctrine of the church concerning the pardon of sin, prayer, and all the articles of the Apostles' Creed. The style is clear, suitable to an exposition of doctrine such as is here given, and the work is one of the most important of Christian antiquity. The Latin translation of Grodecus, canon of Warmia in Poland, printed first in 1563, though often corrected, was very inaccurate; and the Greek editions very incorrect and imperfect, before that given of Thomas Miller at Oxford, in 1703, which is very valuable, though the author in part of his notes, where he endeavors to maintain the principles of the Protestant church, is very inconsistent. Dom Tontée, a Maurist monk, who died in 1718, prepared an excellent and complete edition of the works of St. Cyril; which was published by Dom Maran, in 1720, in one volume in folio. The journalists of Trevoux, in their memoirs for December, in 1721, criticised some of the notes concerning the Semi-Arians, and the temporary neutrality of St. Cyril. Dom Maran answered them by a learned and curious dissertation, *Sur le Semi-Ariens*, printed by Vincent, in 1722.

Three French Calvinists, Aubertin, Rivet, (*Critici Sacri*, l. 3, c. 8, 9, 10, and 11,) one the apostate Casimir Oudin, (*De Ser. Eccl. t. {}*), p.

459,) deny these catecheses, at least the {615} mystagogics, to be the work of St. Cyril. Oudin, to his usual inaccuracy, adds many affected blunders, and shows a dread of his unanswerable authority in favor of many articles which he was unwilling to allow was his chief motive for raising such a contest about the author; though if this was not St. Cyril, these critics must confess, from six hundred passages in the discourses, that they were delivered at Jerusalem, about the middle of the fourth century. Other Protestants, especially the English, are more sincere, and prove them this father's most undoubted work, as Doctor Cave, in St. Cyril's life, Thomas Milles, in his preface and notes to his edition of St. Cyril, Whittaker, Vossius. Bull, &c. They were preached at Jerusalem, seventy years after Manes broached his heresy, whom some then alive had seen, (Cat. 6,) which agrees only to the year 347. They are mentioned by St. Jerom, in the same age, (Catal. c. 112,) quoted by Theodoret, (Dial. Inconfusus, p. 106,) and innumerable other fathers in every age downwards. As for the five mystagogics, they are inseparable from the rest, and as undoubted. The author promises them in his eighteenth, and mentions his first eighteen in the first mystagogic. (n. 9.) They are quoted by Eustrasius, (under Justinian,) by Anastius the Sinaite, Nico the monk, and other ancients produced by Dom Touttée. (Disc. 2, p. cv.)

In his first catechetical instructions, he commands the catechumens not to divulge any part of our mysteries to any infidel, as unworthy, and exhorts them to the dispositions and preparation for holy baptism, viz. to a pure intention, assiduity in prayer, and at church devoutly receiving the exorcisms, fasting, sincere repentance, confessing their sins, whatever they had committed. (Cat. 1, n. 5.) In the fourth he gives a summary of the Christian faith, and reckons up the canonical books of scripture, in which he omits the Apocalypse, and some of the deuterocanonical books, though he quotes these in other places as God's word. In the following discourses he explains very distinctly and clearly every article of our creed: he teaches Christ's descent into the subterraneous dungeons ([Greek: eis ta katachthonia]) to deliver the ancient just. (Cat. 4, n. 11, p. 57.) The porters of hell stood astonished to behold their conqueror, and fled: the prophets and saints, with Moses, Abraham, David, &c., met him, now redeemed by him. (Cat. 14, n. 19, p. 214.) He extols exceedingly the state of virginity as equal to that of the angels. (Cat. 4, n. 24; Cat. 12, n. 33, 34.) He says it will in the day of judgment, in the list of good works, carry off the first crowns. (Cat. 15, n. 23.) He compares it to gold, and marriage, which is yet good and honorable, to silver; but prescribes times of continency to married persons for prayer. (Cat. 4, n. 26.) He calls Lent the greatest time of fasting and penance, but says, "Thou dost not abstain from wine and flesh as bad in themselves, as the Manichees, for so thou wilt have no reward; but thou retrenchest them, good indeed in themselves, for

better spiritual recompenses which are promised." (Cat. 4, n. 27.) He mentions the fasts and watchings of superposition, *_i.e._* of holy week before Easter, as most austere. (Cat. 18.) He expresses on all occasions the tenderest devotion to the holy cross of Christ, and a great confidence in it, with which he endeavors also to inspire others. "Let us not be ashamed of the cross of Christ," says he: "sign it openly on thy forehead, that the devils, seeing the royal standard, may fly far trembling; make this sign when thou eatest or drinkest, sittest, liest, risest, speakest, walkest, in a word, in every action [Greek: *en pantipragmati*]." (Cat. 4, p. 58.) And again, "when thou art going to dispute against an infidel, make with thy hand the sign of the cross, and thy adversary will be struck dumb; be not ashamed to confess the cross. The angels glory in it, saying, Whom do you seek? Jesus, the crucified, Mat. xxviii. 6. You could have said, O Angel, My Lord: but the cross is his crown." (Cat. 13, n. 22, p. 194.) St. Porphyry of Gaza, instructed by St. Cyril's successor, John, following this rule, by beginning a disputation with a famous Manichean woman, struck her miraculously dumb. St. Cyril, in his thirteenth catechesis, thus addresses his catechumen, (n. 36, p. 200:) "Be careful to form with your finger on your forehead boldly, the sign of the cross for a signet and standard, and that before every thing,--while we eat our bread, or drink our cups, in coming in and going out, before sleep, and in rising, in walking, and in standing still." He testifies, in his tenth catechesis, (n. 19,) that the holy wood of the cross kept at Jerusalem, had, in the few years since its invention by St. Helena, already filled the whole world, being carried everywhere by those who, full of devotion, cut of little chips, (p. 146.) We learn from Rufin, (Hist. b. 1, c. 10,) that the holy cross was covered by St. Helena with a silver case; and from S. Paulinus, (Ep. 31, n. 6,) that it was kept in an inner treasury in the church, into which the passage lay through a portico or gallery, as appears from the Spiritual Meadow. (C. 105.) A lamp burned before the cross, by the oil whereof St. Sabas and St. Cyriacus wrought many miracles, as we read in their lives. A priest was appointed by the bishop to be the guardian of this sacred treasury, which honor was conferred on St. Porphyry of Gaza, soon after St. Cyril's death; and then the case of the cross was of gold. St. Paulinus says, it was exposed to the public veneration of the people once a year, at Easter, which some think to have been on Good Friday. St. Sophronius of Jerusalem, (Or. 1,) besides other days, in his time, says it was on Easter Monday. At extraordinary times the bishop gave leave for it to be shown to pilgrims to be venerated, and for them to cut off small chips, by which, miraculously, the cross never diminished, as St. Paulinus wrote seventy {616} years after its invention. The devotion of St. Cyril to the holy cross, was doubtless more inflamed by the sacred place in which he made all his sermons, which was the church built by St. Helena and Constantine, sometimes called of the Holy Cross, which was kept in it;

sometimes of the Resurrection, because it contained in it the sepulchre, out of which Christ arose from death. It is curiously described as it stood, before it was destroyed by the Saracens, in 1011, by Dom Touttée, in a particular dissertation in the end of St. Cyril's works, (p. 423.) It was since rebuilt, but not exactly in the same place.

St. Cyril inculcates also an honor due to the relics of saints, which he proves (Cat. 17, n. 30, 31) from the Holy Ghost performing miracles by the handkerchiefs of St. Paul, how much more by the saints' bodies? This he shows (Cat. 18, n. 16, p. 293) by the man raised to life by touching the dead body of Eliseus. (4 Reg. xiii. 21.) He gives the Blessed Virgin the title of Mother of God, [Greek: theotokos]. (Cat. 10, n. 19, p. 146.) He is very clear in explaining the eternity and consubstantiality of God the Son, (Cat. 4, 10, 11, 15,) which would alone justify him from all suspicion of semi-Arianism. He is no less explicit against the Macedonians, on the divinity of the Holy Ghost. On that article: I believe in the Holy Ghost, "Believe of him," says he, "the same as of the Father and of the Son," &c. (Cat. 4, n. 16, pp. 59, 60.) On the article of the holy Catholic Church, he observes that the very name of Catholic distinguishes it from all heresies, which labor in vain to usurp it; this always remains proper to the spouse of Christ, as we see, if a stranger ask in any city, Where is the Catholic Church? (Cat. 18, n. 26.) That it is catholic, or universal, because spread over the whole world, from one end to the other; and because universally and without failing or error, [Greek: katholikôs kai anelleipôs], it teaches all truths of things visible and invisible, (ib. n. 23, p. 296,) which he proves from Matt. xvi. 18. The gates of hell shall never prevail against it. 1 Tim. iii. 15. It is the pillar and ground of truth. Malach. i. 11. From the rising of the sun to the setting, my name is glorified. He is very earnest in admonishing, that no book is to be received as divine, but by the authority of the Church, and by tradition from the apostles, and the ancient bishops, the rulers of the Church. (Cat. 4, n. 23, 35, 36.) By the same channel of the tradition of the Church, he teaches the sign of the cross, the honoring of that holy wood of our Saviour's sepulchre, and of saints' relics, exorcisms, and their virtue, insufflations, oil sanctified by exorcisms, (Cat. 20,) holy chrism, (Cat. 21,) blessing the baptismal water, (Cat. 3,) prayers, and sacrifices for the dead, (Cat. 23,) the perpetual virginity of the Virgin Mary, (Cat. 12,) &c. He made these eighteen catecheses to the catechumens during Lent: the five following he spoke to them after they were baptized during Easter week, to instruct them perfectly in the mysteries of the three sacraments they had received together--baptism, confirmation, and the eucharist--which it was thought a profanation to explain fully to any before baptism. Hence these five are called mystagogic catecheses. As to baptism, St. Cyril teaches (Procat. n. 16, p. 12) that it imprints an indelible signet, or spiritual character in

the soul, which, he says, (Cat. 1, n. 2) is the mark by which we belong to Christ's flock: he adds, this is conferred by the regeneration, by and in the lotion with water. (Cat. 4 & 12; Cat. 16, n. 24.) He calls the character given by confirmation the signet of the communication of the Holy Ghost, (Cat. 18, n. 33,) and says (Cat. 22, n. 7) it is imprinted on the soul, while the forehead is anointed with chrism, (Cat. 22, n. 7,) and after by baptism. (ib. n. 33,) by which he clearly distinguishes the characters of these two different sacraments, though Mr. Milles (not. in Procat.) has taken great pains to confound them. St. Cyril teaches that baptism perfectly remits all sin; but penance, the remedy for sins after it, does not quite efface them, as wounds that are healed leave still scars. (Cat. 18, n. 20.) He attributes great virtue to the exorcisms for purifying the soul, (Procat. n. 9,) and says, as incantations give a diabolical virtue to defile the soul, so does the invocation of the Holy Ghost give a virtue to the water, and gives it the power to sanctify. (Cat. 3, n. 3.) He says the same of the blessed oil, (Cat. 20, n. 3, p. 3,) and establishes clearly confirmation to be a distinct sacrament from baptism: he calls it the chrism and the mystical ointment, (Cat. 21,) and says it is to arm and fortify us against the enemies of our salvation, (ib. p. 317, n. 4,) and that while the body is anointed with this visible ointment, the soul is sanctified by the holy and life-giving spirit. (ib. n. 3.) In his nineteenth catechesis, the first mystagogic, he explains the force of the baptismal renunciations of the devil and his pomps. In the twentieth, the other ceremonies of baptism, and what they mean; in the twenty-first, the sacrament of confirmation; in the twenty-second, that of the blessed eucharist; in the twenty-third, or last, the liturgy or sacrifice of the mass and communion. As to the blessed eucharist, he says, by it we are made concorporeal and consanguineal with Christ by his body and blood being distributed through our bodies. (Cat. 22, n. 1, 3.) This same strong expression, which wonderfully declares the strict union which is the effect of this sacrament, is used by St. Chrysostom, (Horm. 6, in Hebr. &c.,) St. Isidore of Pelusium, (l. 3, ep. 195,) St. Cyril of Alexandria, (l. 10, in Joan. p. 862, dial. de Trin. p. 407,) &c. Our holy doctor explains to his neophytes the doctrine of transubstantiation in so plain terms, that no one can doubt of its being the faith of the Church in the fourth age. The learned Lutheran Faffius, (Dis. de oblatione Euchar. c. 38, p. 327,) owns it cannot be denied that this is Cyril's opinion. Grebe affirms the same, (not. in 1. 5, Irenæ. c. 2, p. 339.) {617} This twenty-second catechesis alone puts it out of dispute. "Do not look upon the bread and wine as bare and common elements, for they are the Body and Blood of Christ, as our Lord assures us. Although thy sense suggest this to thee, let faith make thee firm and sure. Judge not of the thing by the taste, but be certain from faith that thou hast been honored with the gift of Christ's Body and Blood. (Cat. 22, n. 6, p. 321.) When he has pronounced and said of the bread: 'This is my

body,' who will, after this, dare to doubt? and when he has assured and said, 'This is my blood,' who can ever hesitate, saying it is not his blood? (n. 1, p. 32.) He changed water into wine, which is akin to blood, in Cana; and shall we not think him worthy our belief, when he has changed, [Greek: metaballôn], wine into blood? (n. 2,) &c. Wherefore let us receive them with an entire belief as Christ's Body and Blood, for under the figure of bread is given to thee his Body, and under the figure of wine his Blood, that when thou hast received Christ's Body and Blood, thou be made one body and blood with him: for so we carry him about in us, his Body and Blood being distributed through our bodies." (n. 3, p. 320.) We learn the manner of receiving the blessed sacrament from his Catech. 23. "Putting your left hand under your right," says he, "form a throne of your right hand to receive the king; hold it hollow, receiving on it the Body of Christ. Answer, Amen. Carefully sanctify your eyes, by touching them with the holy Body, being very watchful that no part of it fall. Approach to the cup of the Blood, bowed in a posture of adoration and reverence; saying, Amen, take of the Blood of Christ. While yet something of the moisture sticks on your lips, touch them with your hand, and by applying it then to your eyes, forehead, and other senses, sanctify them."

In his twenty-third or last catechesis, he calls the mass an unbloody sacrifice, a victim of propitiation, a supreme worship, &c. (n. 8, p. 327.) He explains the Preface, and the other principal parts of it, especially the Communion, and mentions the priest from the altar crying out to the faithful, before they approached to receive, [Greek: Ta hagia tois hagiois]. He expounds the Lord's Prayer, and mentions the commemorations for the living and the dead. Of the latter he writes thus: (n. 9, p. 328.) "We also pray for the deceased holy fathers, bishops, and all in general who are dead, believing that this will be a great succor to those souls for which prayer is offered, while the holy and most tremendous victim lies present." And, (n. 10, ib.,) "If a king, being offended at certain persons, had banished them, and their friends offer him a rich garland for them, will not he be moved to release their punishment? In like manner, we, offering prayers to God for the dead, though they be sinners, do not make a garland, but we offer Christ sacrificed for our sins, striving to appease and make our merciful God propitious both to them and ourselves." This very passage is quoted out of St. Cyril, in the sixth century, by Eustratius, a priest of Constantinople, author of the life of the patriarch Eutychius, in his book on praying for the dead, or on the state of the dead, published by Leo Allatius, I. De Consensu Eccl. Orient. et Occid. De Purgat., and in Bibl. Patr. t. 27. It is also cited by Nikon the monk, in his Pandect.

St. Cyril's famous letter to Constantius, On the Apparition of the Cross in the Heavens, was written by him soon after he was raised to the

episcopal dignity, either in the same year, 350, or in the following.

A sermon, On the Feast of the Purification of the Blessed Virgin, and the Presentation of Christ in the Temple, bears the name of St. Cyril of Jerusalem, in almost all the MSS.; but the custom of carrying blessed candles in procession that day, mentioned in this discourse, was only introduced at Jerusalem at the suggestion of a devout lady named Icelia, about the middle of the fifth century, about sixty years after the death of St. Cyril. Other passages in this discourse seem clearly levelled against the heresy of Nestorius. The style is also more pompous and adorned than that of St. Cyril, nor abounds with parenthesis like his. It is a beautiful, eloquent, and solid piece, and was probably composed by some priest of the church of Jerusalem, whose name was Cyril, about the sixth century, when either Sallust or Elias was patriarch. See Dom. Touttée, and Ceillier, t. 6, p. 544.

ST. EDWARD, KING AND MARTYR.

HE was monarch of all England, and succeeded his father, the glorious king Edgar, in 975, being thirteen years old. He followed in all things the counsels of St. Dunstan; and his ardor in the pursuit of all virtues is not to be expressed. His great love of purity of mind and body, and his fervent devotion, rendered him the miracle of princes, while by his modesty, clemency, prudence, charity, and compassion to the poor, he was the blessing and the delight of his subjects.' His stepmother, Elfrida, had attempted {618} to set him aside, that the crown might fall on her own son, Ethelred, then seven years old. Notwithstanding her treasonable practices, and the frequent proofs of her envy and jealousy, Edward always paid her the most dutiful respect and deference, and treated his brother with the most tender affection. But the fury of her ambition made her insensible to all motives of religion, nature, and gratitude. The young king had reigned three years and a half, when, being one day weary with hunting in a forest near Wareham, in Dorsetshire, he paid a visit to his stepmother at Corfesgeate, now Corfe-castle, in the isle of Purbeck, and desired to see his young brother at the door. The treacherous queen caused a servant to stab him in the belly while he was stooping, out of courtesy, after drinking. The king set spurs to his horse, but fell off dead, on the 18th of March, 979, his bowels being ripped open so as to fall out. His body was plunged deep into a marsh, but discovered by a pillar of light, and honored by many miraculous cures of sick persons. It was taken up and buried in the church of our Lady at Wareham; but found entire in three years after, and translated to the monastery at Shaftesbury. His lungs were kept at the village called Edwardstow, in 1001; but the chiefest part of his remains were deposited at Wareham, as the Saxon Chronicle and Florence of Worcester say: but part was afterwards removed to Shaftesbury, not Glastenbury, as

Caxton mistakes. The long thin knife with which he was stabbed, was kept in the church at Faversham, before the suppression of the monasteries, as Hearne mentions. His name is placed in the Roman Martyrology. The impious Elfrida, being awaked by the stings of conscience, and by the voice of miracles, retired from the world, and built the monasteries of Wherwell and Ambresbury, in the first of which she lived and died in the practice of penance. The reign of her son Ethelred was weak and unfortunate, and the source of the greatest miseries to the kingdom, especially from the Danes. See Malmesbury, Brompton, abbot of Jorval, in Yorkshire, and Ranulf Higden, in his Polychronicon, published by Gale. Also an old MS. life of the saint, quoted by Hearne, on Langtoft's Chronicle, t. 2, p. 628, and from the MS. lives of saints, in the hands of Mr. Sheldon, of Weston.

ST. ANSELM, BISHOP OF LUCCA, C.

HE was a native of Mantua, and was educated there in grammar and dialectics. Having entered himself among the clergy, he spent some time in the study of theology and the canon law, and laid that foundation of learning, which, joined with his natural genius and eminent virtue, qualified him to rise to the highest degree of excellence. Anselm Badagius, a Milanese, bishop of Lucca, was chosen pope in 1061, and took the name of Alexander II. He nominated our saint his successor in the see of Lucca; and he took a journey into Germany to the emperor, Henry IV., but out of a scruple refused to receive the investiture of the bishopric from that prince, so that the pope was obliged to keep in his own hands the administration of the see of Lucca. St. Gregory VII., who succeeded Alexander II., in 1073, ordered Anselm to receive the investiture from Henry. This compliance gave our saint such remorse, that he left his see, and took the monastic habit at Cluni. The pope obliged him to return to his bishopric, which he did. His zeal soon raised him enemies: by virtue of a decree of pope Gregory IX. he attempted to reform the canons of his cathedral, and to oblige them to live in community: this they obstinately refused to do, though they were interdicted by the pope, and afterwards excommunicated in a council, in which Peter Igneus, the famous bishop of Albano, presided in the name of {619} his holiness. The holy countess, Maud, undertook to expel the refractory canons, but they raised a sedition, and, being supported by the emperor Henry, drove the bishop out of the city, in 1079. St. Anselm retired to the countess Maud, whose director he was; for he was eminently experienced in the paths of an interior life, and, in the greatest hurry of business, he always reserved several hours in the day, which he consecrated to prayer, and attended only to God and himself. While he studied or conversed with others, his heart was virtually united to God, and every object served as it were naturally to raise his affections afresh to his Creator. Pope Gregory suffered him not to bury

himself in his retreat, but, during his exile, appointed him apostolic legate in Lombardy, charging him with the care of several dioceses in those parts, which, through the iniquity of the times, had continued long vacant. St. Anselm wrote an apology for Gregory VII., in which he shows that it belongs not to temporal princes to give pastors to the church of Christ, and to confute the pretensions of the antipope, Guibert.[1] In another work he proves, that temporal princes cannot dispose of the revenues of the church. St. Anselm died at Mantua on the 18th of March, in 1086. His name occurs on this day in the Roman Martyrology, and he is honored at Mantua as patron of that city. Baldus, his penitentiary, has written his life, in which he ascribes to him several miracles. See it in Canisius's *Lect. Antiq. t. 3, p. 372.*

Footnotes:

1. This work is published by Canisius, *Lect. Antiq. t. 3, p. 389*, and *Bibl. Patr. Lugdun, t. 18, Colon. t. 1{2}.*

ST. FRIDIAN, ERIGDIAN, OR FRIGDIAN, C.

BISHOP OF LUCCA.

HE is said to have been son to a king of Ulster in Ireland, at least he is looked upon as of Irish extraction. Travelling into Italy, to improve himself in ecclesiastical learning and virtue, he made such progress that, upon the death of Geminian, bishop of Lucca, he was chosen bishop of that extensive diocese, the eleventh from St. Paulinus, founder of that church, said to have been a disciple of St. Peter. St. Gregory the Great assures us, that he miraculously checked an impetuous flood of the river Auser, now called the Serchio, when it threatened to drown great part of the city. St. Fridian died in 578, and was buried in a place where the church now stands, which bears his name. Pope Alexander II. sent for some regular canons from this church to establish that order in the churches of St. John Lateran, and of the cross of Jerusalem, at Rome, but, in 1507, the congregation of St. Frigidian was united to that of St. John Lateran.[1] See St. Gregory the Great, l. 3, Dial. c. 9, Bede, Notker, Raban, Usuard, and the Roman Martyrology, on the 18th of March. Also Innocent III. c. 34, de Testibus et Attestationibus. In Decreto Gregoriano. Rursus id c. 8, de Testibus cogendis. Ib. iterum, de Verborum Significatione. See also Dempster (of the family of the barons of Muresk, a Scotchman, public professor, first in several towns in Flanders, afterwards at Pisa, and lastly, at Bononia, where he died in 1625) in his *Etruria Regalis, t. 2, l. 5, c. 6, p. 299*, which work was printed with many cuts, in two volume, folio, at Florence, in 1723, at the expense of Thomas Coke, late earl of Leicester, then on his travels. And principally, see the *Ecclesiastical History of Lucca*, printed in that city, in 1736, and again in 1741, in 12mo.

Footnotes:

1. See F. Hebb{oi}, t. 2, p. 50.

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MARCH XIX.

ST. JOSEPH.

THE glorious St. Joseph was lineally descended from the greatest kings of the tribe of Juda, and from the most illustrious of the ancient patriarchs; but his true glory consisted in his humility and virtue. The history of his life hath not been written by men; but his principal actions are recorded by the Holy Ghost himself. God intrusted him with the education of his divine Son, manifested in the flesh. In this view he was espoused to the Virgin Mary. It is an evident mistake of some writers, that by a former wife he was the father of St. James the Less, and of the rest who are styled in the gospels the brothers of our Lord; for these were only cousin-germans to Christ, the sons of Mary, sister to the Blessed Virgin, wife of Alphæus, who was living at the time of our Redeemer's crucifixion. St. Jerom assures us,[1] that St. Joseph always preserved his virgin chastity; and it is of faith that nothing contrary thereto ever took place with regard to his chaste spouse, the blessed Virgin Mary. He was given her by heaven to be the protector of her chastity, to secure her from calumnies in the birth of the Son of God, and to assist her in his education, and in her journeys, fatigues, and persecutions. How great was the purity and sanctity of him who was chosen the guardian of the most spotless Virgin! This holy man seems, for a considerable time, to have been unacquainted that the great mystery of the Incarnation had been wrought in her by the Holy Ghost. Conscious therefore of his own chaste behavior towards her, it could not but raise a great concern in his breast, to find that, notwithstanding the sanctity of her deportment, yet he might be well assured that she was with child. But being a just man, as the scripture calls him, and consequently possessed of all virtues, especially of charity and mildness towards his neighbor, he was determined to leave her privately, without either condemning or accusing her, committing the whole cause to God. These his perfect dispositions were so acceptable to God, the lover of justice, charity, and peace, that before he put his design in execution, he sent an angel from heaven not to reprehend any thing in his holy conduct, but to dissipate all his doubts and fears, by revealing to him this adorable mystery. How happy should we be if we were as tender in all that regards the reputation of our neighbor; as free from entertaining any injurious thought or suspicion, whatever

certainty our conjectures or our senses may seem to rely on; and as guarded in our tongue! We commit these faults only because in our hearts we are devoid of that true charity and simplicity, whereof St. Joseph sets us so eminent an example on this occasion.

In the next place we may admire in secret contemplation, with what devotion, respect, and tenderness, he beheld and adored the first of all men, the new-born Saviour of the world, and with what fidelity he acquitted himself of his double charge, the education of Jesus, and the guardianship of his blessed mother. "He was truly the faithful and prudent servant," says St. Bernard,[2] "whom our Lord appointed the master of his household, the comfort and support of his mother, his fosterfather, and most faithful co-operator to the execution of his deepest counsels on earth." "What a happiness," {621} says the same father, "not only to see Jesus Christ, but also to hear him, to carry him in his arms, to lead him from place to place, to embrace and caress him, to feed him, and to be privy to all the great secrets which were concealed from the princes of this world!"

"O astonishing elevation! O unparalleled dignity!" cries out the pious Gerson,[3] in a devout address to St. Joseph, "that the mother of God, queen of heaven, should call you her lord; that God himself, made man, should call you father, and obey your commands. O glorious Triad on earth, Jesus, Mary, Joseph, how dear a family to the glorious Trinity in heaven, Father, Son, and Holy Ghost! Nothing is on earth so great, so good, so excellent." Amidst these his extraordinary graces, what more wonderful than his humility! He conceals his privileges, lives as the most obscure of men, publishes nothing of God's great mysteries, makes no further inquiries into them, leaving it to God to manifest them at his own time, seeks to fulfil the order of providence in his regard, without interfering with any thing but what concerns himself. Though descended from the royal family which had long been in possession of the throne of Judaea, he is content with his condition, that of a mechanic or handicraftsman,[4] and makes it his business, by laboring in it, to maintain himself, his spouse, and the divine Child.

We should be ungrateful to this great saint, if we did not remember that it is to him, as the instrument under God, that we are indebted for the preservation of the infant Jesus from Herod's jealousy and malice, manifested in the slaughter of the Innocents. An angel appearing to him in his sleep, bade him arise, take the child Jesus, and fly with him into Egypt, and remain there till he should again have notice from him to return. This sudden and unexpected flight must have exposed Joseph to many inconveniences and sufferings in so long a journey, with a little babe and a tender virgin, the greater part of the way being through deserts, and among strangers; yet he alleges no excuses, nor inquires at

what time they were to return. St. Chrysostom observes that God treats thus all his servants, sending them frequent trials, to clear their hearts from the rust of self-love, but intermixing seasons of consolation.[5] "Joseph," says he, "is anxious on seeing the Virgin with child; an angel removes that fear; he rejoices at the child's birth, but a great fear succeeds; the furious king seeks to destroy the child, and the whole city is in an uproar to take away his life. This is followed by another joy, the adoration of the Magi; a new sorrow then arises; he is ordered to fly into a foreign unknown country, without help or acquaintance." It is the opinion of the fathers, that upon their entering Egypt, at the presence of the child Jesus, all the oracles of that superstitions country were struck dumb, and the statues of their gods trembled, and in many places fell to the ground, according to that of Isaiah xix. _And the statues of the Egyptians shall be shaken in his presence._[6] The fathers also attribute to this holy visit the spiritual benediction poured on that country, which made it for many ages most fruitful in saints.[7]

After the death of king Herod, which was notified to St. Joseph by a vision, God ordered him to return with the child and his mother into the land of Israel, which our saint readily obeyed. But when he arrived in Judæa, {622} hearing that Archelaus succeeded Herod in that part of the country, apprehensive he might be infected with his father's vices--cruelty and ambition--he feared on that account to settle there, as he would otherwise probably have done, for the more commodious education of the child. And, therefore, being directed by God in another vision, he retired into the dominions of his brother, Herod Antipas, in Galilee, to his former habitation in Nazareth, where the wonderful occurrences of our Lord's birth were less known. St. Joseph being a strict observer of the Mosaic law, in conformity to its direction, annually repaired to Jerusalem to celebrate the passover. Archelaus being banished by Augustus, and Judæa made a Roman province, he had now nothing more to fear at Jerusalem. Our Saviour being advanced to the twelfth year of his age, accompanied his parents thither; who having performed the usual ceremonies of the feast, were now returning with many of their neighbors and acquaintance towards Galilee, and never doubting but that Jesus had joined himself with some of the company, they travelled on for a whole day's journey without further inquiry after him, before they discovered that he was not with them. But when night came on, and they could hear no tidings of him among their kindred and acquaintance, they, in the deepest affliction, returned with the utmost speed to Jerusalem: where, after an anxious search of three days, they found him in the temple, sitting among the learned doctors of the law, hearing them discourse, and asking them such questions as raised the admiration of all that heard him, and made them astonished at the ripeness of his understanding: nor were his parents less surprised on

this occasion. And when his mother told him with what grief and earnestness they had sought him, and to express her sorrow for that, though short, privation of his presence, said to him: "Son, why hast thou thus dealt with us? Behold, thy father and I sought thee in great affliction of mind;" she received for answer, that being the Messiah and Son of God, sent by his Father into the world in order to redeem it, he must be about his Father's business, the same for which he had been sent into the world; and therefore that it was most likely for them to find him in his Father's house: intimating that his appearing in public on this occasion was to advance his Father's honor, and to prepare the princes of the Jews to receive him for their Messiah; pointing out to them from the prophets the time of his coming. But though in thus staying in the temple, unknown to his parents, he did something without their leave, in obedience to his heavenly Father, yet in all other things he was obedient to them, returning with them to Nazareth, and there living in all dutiful subjection to them.

Aelred, our countryman, abbot of Rieval, in his sermon on losing the child Jesus in the temple, observes that this his conduct to his parents is a true representation of that which he shows us, while he often withdraws himself for a short time from us to make us seek him the more earnestly. He thus describes the sentiments of his holy parents on this occasion.[8] "Let us consider what was the happiness of that blessed company, in the way to Jerusalem, to whom it was granted to behold his face, to hear his sweet words, to see in him the signs of divine wisdom and virtue; and in their mutual discourse to receive the influence of his saving truths and example. The old and young admire him. I believe boys of his age were struck with astonishment at the gravity of his manners and words. I believe such rays of grace darted from his blessed countenance as drew on him the eyes, ears, and hearts of every one. And what tears do they shed when he is not with them." He goes on considering what must be the grief of his parents when they had lost him; what their sentiments, and how earnest their {623} search: but what their joy when they found him again. "Discover to me," says he, "O my Lady, Mother of my God, what were your sentiments, what your astonishment and your joy when you saw him again, and sitting, not among boys, but amidst the doctors of the law: when you saw every one's eyes fixed on him, every one's ears listening to him, great and small, learned and unlearned, intent only on his words and motions. You now say: I have found him whom I love. I will hold him, and will no more let him part from me. Hold him, sweet Lady, hold him fast; rush on his neck, dwell on his embraces, and compensate the three days' absence by multiplied delights in your present enjoyment of him. You tell him that you and his father sought him in grief. For what did you grieve? not for fear of hunger or want in him whom you knew to be God: but I believe you grieved to see yourself deprived of the delights of his presence even

for a short time; for the Lord Jesus is so sweet to those who taste him, that his shortest absence is a subject of the greatest grief to them." This mystery is an emblem of the devout soul, and Jesus sometimes withdrawing himself, and leaving her to dryness, that she may be more earnest in seeking him. But, above all, how eagerly ought the soul which has lost God by sin, to seek him again, and how bitterly ought she to deplore her extreme misfortune!

As no further mention is made of St. Joseph, he must have died before the marriage of Cana, and the beginning of our divine Saviour's ministry. We cannot doubt but he had the happiness of Jesus and Mary attending at his death, praying by him, assisting and comforting him in his last moments. Whence he is particularly invoked for the great grace of a happy death, and the spiritual presence of Jesus in that tremendous hour. The church reads the history of the patriarch Joseph on his festival, who was styled the saviour of Egypt, which he delivered from perishing by famine; and was appointed the faithful master of the household of Potiphar, and of that of Pharaoh and his kingdom. But our great saint was chosen by God the saviour of the life of him who was the true Saviour of the souls of men, rescuing him from the tyranny of Herod. He is now glorified in heaven, as the guardian and keeper of his Lord on earth. As Pharaoh said to the Egyptians in their distress: "Go to Joseph;" so may we confidently address ourselves to the mediation of him to whom God, made man, was subject and obedient on earth.

The devout Gerson expressed the warmest devotion to St. Joseph, which he endeavored by letters and sermons to promote. He composed an office in his honor, and wrote his life in twelve poems, called Josephina. He enlarged on all the circumstances of his life by pious affection, and meditations. St. Teresa chose him the chief patron of her order. In the sixth chapter of her life she writes thus: "I chose the glorious St. Joseph for my patron, and I commend myself in all things singularly to his intercession. I do not remember ever to have asked of God any thing by him which I did not obtain. I never knew any one, who, by invoking him, did not advance exceedingly in virtue: for he assists in a wonderful manner all who address themselves to him." St. Francis of Sales, throughout his whole nineteenth entertainment, extremely recommends devotion to him, and extols his merits, principally his virginity, humility, constancy, and courage. The Syrians and other eastern churches celebrate his festival on the 20th of July; the western church, on the 19th of March. Pope Gregory XV., in 1621, and Urban VIII., in 1642, commanded it to be kept a holyday of obligation.

The holy family of Jesus, Mary, and Joseph, presents to us the most perfect model of heavenly conversation on earth. How did those two seraphims, Mary and Joseph, live in their poor cottage! They always

enjoyed {624} the presence of Jesus, always burning with the most ardent love for him: inviolably attached to his sacred person, always employed and living only for him. What were their transports in beholding him, their devotion it, listening to him, and their joy in possessing him! heavenly life! anticipation of the heavenly bliss! divine conversation! We may imitate them, and share some degree of this advantage, by conversing often with Jesus, and by the contemplation of his most amiable goodness, kindling the fire of his holy love in our breasts. The effects of this love, if it be sincere, will necessarily appear in our putting on his spirit, and imitating his example and virtues; and in our studying to walk continually in the divine presence, finding God everywhere, and esteeming all the time lost which we do not spend with God, or for his honor.

Footnotes:

1. L. adv. Helvid. c. 9.
2. Hom. 2. super missus est, n. 16, p. 742.
3. Serm. de Nativ.
4. This appears from Mat. xiii. 55. St. Justin, (Dial. n. 89, ed. Ben. p. 186,) St. Ambrose, (in Luc. p. 3,) and Theodoret (b. 3, Hist. c. 18) say he worked in wood, as a carpenter. St. Hilary (in Mat. c. 14, p. 17) and St. Peter Chrysologus (Serm. 48) say he wrought in iron as a smith; probably he wrought both in iron and in wood; which opinion St. Justin favors, by saying: "He and Jesus made ploughs and yokes for oxen."
5. Hom. 8, in Mat. t. 7, p. 123, ed. Ben.
6. This is affirmed by St. Athanasius, (l. de Incarn.) Eusebius, (Demonstrat. Evang. l. 6, c. 20.) St. Cyril (Cat. 10,) St. Ambrose, (in Ps. 118, Octon. 5,) St. Jerom, (in Isai. 19,) St. Chrysostom, St. Cyril of Alexandria, (in Isai.) Sozomen, (l. 5. c. 20,) &c.
7. See the Lives of the Fathers of the desert.
8. Bibl. Patr. t. 13.

ST. ALCMUND, M.

HE was son of Eldred, and brother of Osred, kings of the Northumbrians. During his temporal prosperity, the greater he was in power, so much the more meek and humble was he in his heart, and so much the more affable to others. He was poor amidst riches, because he knew no greater pleasure than to strip himself for the relief of the distressed. Being driven from his kingdom, together with his father, by rebellious subjects, in league with Danish plunderers, he lived among the Picts above twenty years in banishment; learning more heartily to despise earthly vanities, and making it his whole study to serve the King of kings. His subjects, groaning under the yoke of an insupportable tyranny, took up arms against their oppressors, and induced the royal

prince, upon motives of compassion for their distress and a holy zeal for religion, to put themselves at their head. Several battles were prosperously fought; but at length the pious prince was murdered by the contrivance of king Eardulf, the usurper, as Matthew of Westminster, Simeon of Durham, and Florence of Worcester, say. Dr. Brown Willis, in his Notitia of parliamentary boroughs, writes, with some ancients, that he was slain by the Danes, about the year 819. His body was interred at Lilleshult, in Shropshire; but afterwards translated to Derby, where he was honored with great devotion as patron of the town, on the 19th of March. An old manuscript sermon preached in his church at Derby, about the year 1140, extant in a manuscript collection of sermons of that age in my hands, folio 138, gives a particular history of this translation of his relics to Derby, where his church became famous for miracles, and for the resort of pilgrims. See on this saint the history of John of Glastonbury, Matthew of Westminster, the manuscript sermon above mentioned, and Henschenius t. 3, Mart. p. 47.

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MARCH XX.

ST. CUTHBERT, CONFESSOR.

BISHOP OF LINDISFARNE.

From his life written by Bede, and from that author's Church-History, b. 4 c. 27 to c. 32. Simeon Dunelm, or rather Turgot, Hist. Dunelm, published by Bedford: the old Latin hymn On St. Cuthbert, MS. in Bibl. Cotton. n. 41, spud Wanley, p. 184, and four Latin prayers, in honor of St. Cuthbert, MS. n. 190 in the library of Durham church. Warmley, Catal. t. 2, p. 297. Harpsiald, sæc. 7, c. 34. Hearne on Langtoft, t. 2, p. 687. N.B. The history of Durham, which is here quoted, was compiled by Turgot, prior of Durham, down to the year 1104, and continued to the year 1161 by Simeon.

A.D. 687.

WHEN the Northumbrians, under the pious king Oswald, had, with great fervor, embraced the Christian faith, the holy bishop St. Aidan founded two monasteries, that of Mailros, on the bank of the Tweed, and another in the isle of Lindisfarne, afterwards called Holy Island, four miles distant from Berwick. In both he established the rule of St. Columba; and usually resided himself in the latter. St. Cuthbert[1] was born not very far from Mailros, and in his youth was much edified by the devout deportment of the holy inhabitants of that house, whose fervor in the

service of God, and the discharge of the duties of a monastic life, he piously endeavored to imitate on the mountains where he kept his father's sheep. It happened one night, that, while he was watching in prayer, near his flock, according to his custom, he saw the soul of St. Aidan carried up to heaven by angels, at the very instant that holy man departed this life in the isle of Lindisfarne. Serious reflections on the happiness of such a death determined the pious young man to repair, without delay, to Mailros, where he put on the monastic habit, while Eata was abbot, and St. Boisil prior. He studied the holy scriptures under the latter, and in fervor surpassed all his brethren in every monastic exercise. Eata being called to govern the new monastery of Rippon, founded by king Alcfrid, he took with him St. Cuthbert, and committed to him the care of entertaining strangers; which charge is usually the most dangerous in a religious state. Cuthbert washed the feet of others and served them with wonderful humility and meekness, always remembering that Christ himself is served in his members. And he was most careful that the functions of Martha should never impair his spirit of recollection. When St. Wilfred was made abbot of Rippon, St. Cuthbert returned with Eata to Mailros; and St. Boisil dying of the great pestilence, in 664, he was chosen provost or prior in his place.

In this station, not content by word and example to form his monks to perfect piety, he labored assiduously among the people to bring them off from several heathenish customs and superstitious practices which still obtained among them. For this purpose, says our venerable historian, he often went out, sometimes on horseback, but oftener on foot, to preach the way of life to such as were gone astray. Parochial churches being at this time very scarce in the country, it was the custom for the country people to flock about a priest or ecclesiastical person when he came into any village, for the sake of his instructions; hearkening willingly to his words, and more willingly practising the good lessons he taught them. St. Cuthbert {626} excelled all others by a most persuasive and moving eloquence; and such a brightness appeared in his angelical face in delivering the word of God to the people, that none of them durst conceal from him any part of their misbehavior, but all laid their conscience open before him, and endeavored by his injunctions and counsels to expiate the sins they had confessed, by worthy fruits of penance. He chiefly visited those villages and hamlets at a distance, which, being situate among high and craggy mountains, and inhabited by the most rustic, ignorant, and savage people, were the less frequented by other teachers. After St. Cuthbert had lived many years at Mailros, St. Eata, abbot also of Lindisfarne, removed him thither, and appointed him prior of that larger monastery. By the perfect habit of mortification and prayer the saint had attained to so eminent a spirit of contemplation, that he seemed rather an angel than a man. He often spent whole nights in prayer, and sometimes, to resist sleep, worked or

walked about the island while he prayed. If he heard others complain that they had been disturbed in their sleep, he used to say, that he should think himself obliged to any one that awaked him out of his sleep, that he might sing the praises of his Creator, and labor for his honor. His very countenance excited those who saw him to a love of virtue. He was so much addicted to compunction, and inflamed with heavenly desires, that he could never say mass without tears. He often moved penitents, who confessed to him their sins, to abundant tears, by the torrents of his own, which he shed for them. His zeal in correcting sinners was always sweetened with tender charity and meekness. The saint had governed the monastery of Lindisfarne, under his abbot, several years, when earnestly aspiring to a closer union with God, he retired, with his abbot's consent, into the little isle of Farne, nine miles from Lindisfarne, there to lead an austere eremitical life. The place was then uninhabited, and afforded him neither water, tree, nor corn. Cuthbert built himself a hut with a wall and trench about it, and, by his prayers, obtained a well of freshwater in his own cell. Having brought with him instruments of husbandry, he sowed first wheat, which failed; then barley, which, though sowed out of season, yielded a plentiful crop. He built a house at the entry of the island from Lindisfarne, to lodge the brethren that came to see him, whom he there met and entertained with heavenly conferences. Afterwards he confined himself within his own wall and trench, and gave spiritual advice only through a window, without ever stirring out of his cell. He could not, however, refuse an interview with the holy abbess and royal virgin Elfleda, whom her father, king Oswi, had dedicated to God from her birth, and who, in 680, succeeded St. Hilda in the government of the abbey of Whitby. This was held in the isle of Cocket, then filled with holy anchorets. This close solitude was to our saint an uninterrupted exercise of divine love, praise, and compunction; in which he enjoyed a paradise of heavenly delights, unknown to the world.

In a synod of bishops, held by St. Theodorus at Twiford, on the river Alne, in the kingdom of Northumberland, it was resolved that Cuthbert should be raised to the episcopal see of Lindisfarne. But as neither letters nor messengers were of force to obtain his consent to undertake the charge, king Egfrid, who had been present at the council, and the holy bishop Trumwin, with many others, sailed over to his island, and conjured him, on their knees, not to refuse his labors, which might be attended with so much advantage to souls. Their remonstrances were so pressing, that the saint could not refuse going with them, at least to the council, but weeping most bitterly. He received the episcopal consecration at York, the Easter following, from the hands of St. Theodorus, assisted by six other bishops. In {627} this new dignity the saint continued the practice of his former austerities; but remembering what he owed to his neighbor, he went about preaching and instructing

with incredible fruit, and without any intermission. He made it everywhere his particular care to exhort, feed, and protect the poor. By divine revelation he saw and mentioned to others, at the very instant it happened, the overthrow and death of king Egfrid, by the Picts, in 685. He cured, by water which he had blessed, the wife of a noble Thane, who lay speechless and senseless at the point of death, and many others. For his miracles he was called the Thaumaturgus of Britain. But the most wonderful of his miracles was that which grace wrought in him by the perfect victory which it gave him over his passions. His zeal for justice was most ardent; but nothing seemed ever to disturb the peace and serenity of his mind. By the close union of his soul with God, whose will alone he sought and considered in all things, he overlooked all temporal events, and under all accidents his countenance was always cheerful, always the same; particularly in bearing all bodily pains, and every kind of adversity with joy, he was invincible. His attention to, and pure view of God in all events, and in all his actions, arose from the most tender and sweet love, which was in his soul a constant source of overflowing joy. Prayer was his centre. His brethren discovered sometimes that he spent three or four nights together in that heavenly exercise, allowing himself very little or no sleep. When St. Ebba, the royal virgin, sister to the kings St. Oswald and Oswi, abbess of the double monastery of Coldingham, invited him to edify that house by his exhortations, he complied, and stayed there some days. In the night, while others were asleep, he stole out to his devotions according to his custom in other places. One of the monks who watched and followed him one night, found that the saint, going down to the seashore, went into the water up to the armpits, and there sung praises to God. In this manner he passed the silent time of the night. Before the break of day he came out, and having prayed awhile on the sands, returned to the monastery, and was ready to join in morning lauds.

St. Cuthbert, foreseeing his death to approach, resigned his bishopric, which he had held two years, and retired to his solitude in Farne Island, to prepare himself for his last passage. Two months after he fell sick, and permitted Herefrid, the abbot of Lindisfarne, who came to visit him, to leave two of his monks to attend him in his last moments. He received the viaticum of the body and blood of Christ from the hands of the abbot Herefrid, at the hour of midnight prayer, and immediately lifting up his eyes, and stretching out his hands, sweetly slept in Christ on the 20th day of March, 687. He died in the island of Farne: but, according to his desire, his body was buried in the monastery of St. Peter in Lindisfarne, on the right side of the high altar. Bede relates many miracles performed at his tomb; and adds, that eleven years after his death, the monks taking up his body, instead of dust which they expected, found it unputrefied, with the joints pliable, and the clothes fresh and entire.[2] They put it into a new coffin, placed above

the pavement, over the former grave: and several miracles were there wrought, even by touching the clothes which covered the coffin. William of Malmesbury[3] writes, that the body was again found incorrupt four hundred and fifteen years afterwards at Durham, and publicly shown. In the Danish invasions, the monks carried it away from Lindisfarne; and, after several removals on the continent, settled with their treasure on a woody hill almost surrounded by the river Were, formed by nature for a place of, defence. They built there a church of stone, which {628} Aldhune, bishop of Lindisfarne, dedicated in 995, and placed in it the body of St. Cuthbert with great solemnity, transferring hither his episcopal see.[4] Many princes enriched exceedingly the new monastery and cathedral, in honor of St. Cuthbert. Succeeding kings, out of devotion to this saint, declared the bishop a count palatine, with an extensive civil jurisdiction.[5] The great king Alfred, who honored St. Cuthbert as his particular patron, and ascribed to his intercession some of his greatest victories, and other blessings which he received, was a special benefactor to this church.[6] The present cathedral was built in 1080. When the shrine of the saint was plundered and demolished by the order of king Henry VIII., the body of St. Cuthbert, which was found still entire, as Harpsfield testifies, met with greater regard than many others; for it was not burnt, as were those of St. Edmund, king and martyr, St. Thomas, and others. After the king's officers had carried away the plunder of his shrine, it was privately buried under the place where the shrine before stood, though the spot is now unknown. His ring, in which a sapphire is enchased, was given by lord viscount Montaigne to the bishop of Chalcedon,[7] who had long been sheltered from the persecution in the house of that nobleman,[8] and was by him left in the monastery of English canonesses at Paris, which is also possessed of a tooth of St. Cuthbert. A copy of St. John's gospel, which, after the example of his master St. Poasil, he often read to nourish the fire of divine love in his soul, was put into his coffin when he was buried, and found in his tomb. It is now in the possession of Mr. Thomas Philips, canon of, Tongres, on whom the present earl of Litchfield bestowed it. The copy is judged undoubtedly genuine by our ablest Protestant antiquaries, who carefully examined it.

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The life of St. Cuthbert was almost a continual prayer. There was no business, no company, no place, how public soever, which did not afford him an opportunity, and even a fresh motive to pray. Not content to pass the day in this exercise, he continued it constantly for several hours of the night, which was to him a time of light and interior delights. Whatever he saw seemed to speak to him of God, and to invite him to his love. His conversation was on God or heavenly things, and he would have regretted a single moment, which had not been employed with God or for

his honor, as utterly lost. The inestimable riches which he found in God, showed him how precious every moment is, in which he had it in his power to enjoy the divine converse. The immensity of God, who is present in us and in all creatures, and whom millions of worlds cannot confine or contain; his eternity, to which all time coexists, and which has neither beginning, end, nor succession; the unfathomed abyss of his judgments; the sweetness of his providence; his adorable sanctity; his justice, wisdom, goodness, mercy, and love, especially as displayed in the wonderful mystery of the Incarnation, and in the doctrine, actions, and sufferings of our Blessed Redeemer, in a word, all the incomprehensible attributes of the Divinity, and the mysteries of his grace and mercy, successively filled his mind and heart, and kindled in his soul the most sweet and ardent affections, in which his thirst {629} and his delight, which were always fresh and always insatiable, gave him a kind of anticipated taste of paradise. For holy contemplation discovers to a soul a new and most wonderful world, whose beauty, riches, and pure delights, astonish and transport her out of herself. St. Teresa, coming from prayer, said she came from a world greater and more beautiful beyond comparison, than a thousand worlds, like that which we behold with our corporal eyes, could be. St. Bernard was always torn from this holy exercise with regret, when obliged to converse with men in the world, in which he trembled, lest he should contract some attachment to creatures, which would separate him from the chaste embraces of his heavenly spouse. The venerable priest, John of Avila, when he came from the altar, always found commerce with men insipid and insupportable.

Footnotes:

1. Cuthbert signifies Illustrious for skill: or G{}bbertus, Worthy of God.
2. Bede, Hist. b. 4, c. 30.
3. L. 4, Pontif. Angl.
4. Dunelm, or Durham, signifies a hill upon waters, from the Saxon words Dun, a bill, and Holme, a place situate in or among the waters.
5. See Dugdale's history of the cathedral of Durham; and Dr. Brown Willis on the same.
6. See Hickes, Thes. Ling. Septentr. Præf. p. 8.
7. Bp. Smith, Flores Hist. Eccles. p. 120.
8. Dr. Richard Smith, bishop of Chalcedon, relates in his life of Margaret lady Montaigne, that queen Elizabeth, out of her singular regard for this lady, from the time she had been lady of honor in the court of queen Mary and king Philip, tacitly granted her house a kind of privilege, by never allowing it to be searched on account of religious persecution; so that sometimes sixty priests at once lay hid in it.

ST. WULFRAN, ARCHBISHOP OF SENS.

AND APOSTOLIC MISSIONARY IN FRISELAND.

HIS father was an officer in the armies of king Dagobert, and the saint spent some years in the court of king Clotaire III., and of his mother St. Bathildes, but occupied his heart only on God, despising worldly greatness as empty and dangerous, and daily advancing in virtue in a place where virtue is often little known. His estate of Maurilly he bestowed on the abbey of Fontenelle, or St. Vandrille, in Normandy. He was chosen and consecrated archbishop of Sens, in 682, which diocese he governed during two years and a half with great zeal and sanctity. A tender compassion for the blindness of the idolaters of Friseland, and the example of the English zealous preachers in those parts, moved him to resign his bishopric with proper advice, and, after a retreat at Fontenelle, to enter Friseland in quality of a poor missionary priest. He baptized great multitudes, with a son of king Radbod, and drew the people from the barbarous custom of sacrificing men to idols. The lot herein decided, on great festivals, who should be the victim; and the person was instantly hanged, or cut in pieces. The lot having fallen on one Ovon, St. Wulfran earnestly begged his life of king Radbod: but the people ran tumultuously to the palace, and would not suffer what they called a sacrilege. After many words, they consented that if the God of Wulfran should save Ovon's life, he should ever serve him, and be Wulfran's slave. The saint betook himself to prayer, and the man, after hanging on the gibbet two hours, being left for dead, by the cord breaking, fell to the ground; and being found alive was given to the saint, and became a monk and priest at Fontenelle. Wulfran also miraculously rescued two children from being drowned in the sea, in honor of the idols. Radbod, who had been an eye-witness to this last miracle, promised to become a Christian, and was instructed among the catechumens. But his criminal delays rendered him unworthy such a mercy. As he was going to step into the baptismal font, he asked where the great number of his ancestors and nobles were in the next world. The saint replied, that hell is the portion of all who die guilty of idolatry. At which the prince drew back, and refused to be baptized, saying, he would go with the greater number. This tyrant sent afterwards to St. Willebrord, to treat with him about his conversion; but before the arrival of the saint, was found dead. St. Wulfran retired to Fontenelle, that he might prepare himself for death, and died there on the 20th of April, in 720. His relics were removed to Abbeville, where he is honored as patron. See his life, written by Jonas, monk of Foutenelle, eleven years after his death, purged from spurious additions by Mabillon, {630} sæc. 3, Ben. Fleury, b. 41, t. 9, p. 190. See also the history of the discovery of his relics at St. Vandrille's,

accompanied with miracles, and their translation to Rouen in 1062, well written by an anonymous author who assisted at that ceremony, several parts of which work are published by D'Achery, Spicil. t. 3, p. 248, the Bollandists, and Mabillon. The Bollandists have added a relation of certain miracles, said to have been performed by the relics of this saint at Abbeville.

MARCH XXI.

ST. BENEDICT, ABBOT,

PATRIARCH OF THE WESTERN MONKS.

From St. Gregory, (Dial. l. 2, c. 1,) who assures us that he received his account of this saint from four abbots, the saint's disciples; namely, Constantine, his successor at Monte Cassino, Simplicius, third abbot of that house, Valentinian, the first abbot of the monastery of Lateran, and Honoratus, who succeeded St. Benedict at Subiaco. See the remarks of Mabillon, Annal. Ben. l. 1, p. 3, and l. 2, p. 38. and Act. Sanct. Bened. t. 1, p. 80. Also Dom. Mege, Vie de St. Benoit, avec one Histoire Abrégée de son Ordre, in 4to. An. 1690. Hæften's Disquisitions, and abbot Steingelt's abridgment of the same, and Ziegelbauer and Legipont, Historia Literaria Ord. S. Benedicti, Ann. 1754, t. 1, p. 3, and principally t. 3, p. 2.

A.D. 543.

ST. BENEDICT, or KENNET, was a native of Norcia, formerly an episcopal see in Umbria, and was descended from a family of note, and born about the year 480. The name of his father was Eutropius, and that of his grandfather, Justinian. When he was fit for the higher studies, he was sent by his parents to Rome, and there placed in the public schools. He, who till that time knew not what vice was, and trembled at the shadow of sin, was not a little shocked at the licentiousness which he observed in the conduct of some of the Roman youth, with whom he was obliged to converse; and he was no sooner come into the world, but he resolved to bid an eternal farewell to it, not to be entangled in its snares. He therefore left the city privately, and made the best of his way towards the deserts. His nurse, Cyrilla, who loved him tenderly, followed him as far as Afilum, thirty miles from Rome, where he found means to get rid of her, and pursued his journey alone to the desert mountains of Sublacum,[1] near forty miles from Rome. It is a barren, hideous chain of rocks, with a river and lake in the valley. Near this place the saint met a monk of a neighboring monastery, called Romanus, who gave him the monastic habit, with suitable instructions, and conducted him to a deep

narrow cave in the midst of these mountains, almost inaccessible to men. In this cavern, now called the Holy Grotto, the young hermit chose his abode: and Romanus, who kept his secret, brought him hither, from time to time, bread and the like slender provisions, which he retrenched from his own meals, and let them down to the holy recluse with a line, hanging a bell to the cord to give him notice. Bennet seems to have been about fourteen or fifteen years old when he came to Sublacum; St. Gregory says, he was yet a child. He lived three years in this manner, known only to Romanus. But God was pleased to manifest his servant to men, that he might shine forth as a light to many. In 497, a certain pious priest in that country, while he was preparing a dinner for {631} himself on Easter-Sunday, heard a voice which said: "You are preparing for yourself a banquet, while my servant Bennet, at Sublacum, is distressed with hunger." The priest immediately set out in quest of the hermit, and with much difficulty found him out. Bennet was surprised to see a man come to him; but before he would enter into conversation with him, he desired they might pray together. They then discoursed for some time on God and heavenly things. At length the priest invited the saint to eat, saying it was Easter-day, on which it is not reasonable to fast; though St. Bennet answered him, that he knew not that it was the day of so great a solemnity, nor is it to be wondered at, that one so young should not be acquainted with the day of a festival, which was not then observed by all on the same day, or that he should not understand the Lunar Cycle, which at that time was known by very few. After their repast the priest returned home. Soon after certain shepherds discovered the saint near his cave, but at first took him for a wild beast; for he was clad with the skins of beasts, and they imagined no human creature could live among those rocks. When they found him to be a servant of God, they respected him exceedingly, and many of them were moved by his heavenly discourses to embrace with fervor a course of perfection. From that time he began to be known, and many visited him, and brought him such sustenance as he would accept: in requital for which he nourished their souls with spiritual instructions. Though he lived sequestered from the world, he was not yet secure from the assaults of the tempter. Wherever we fly the devil still pursues us, and we carry a domestic enemy within our own breasts. St. Gregory relates, that while St. Bennet was employed in divine contemplation, the fiend endeavored to withdraw his mind from heavenly objects, by appearing in the shape of a little black-bird; but that, upon his making the sign of the cross, the phantom vanished. After this, by the artifices of this restless enemy, the remembrance of a woman whom the saint had formerly seen at Rome, occurred to his mind, and so strongly affected his imagination, that he was tempted to leave his desert. But blushing at so base a suggestion of the enemy, he threw himself upon some briars and nettles which grew in the place where he was, and rolled himself a long time in them, till his body was covered with blood. The wounds of his body stifled all

inordinate inclinations, and their smart extinguished the flame of concupiscence. This complete victory seemed to have perfectly subdued that enemy; for he found himself no more molested with its stings.

The fame of his sanctity being spread abroad, it occasioned several to forsake the world, and imitate his penitential manner of life. Some time after, the monks of Vicovara,[2] on the death of their abbot, pitched upon him to succeed him. He was very unwilling to take upon him that charge, which he declined in the spirit of sincere humility, the beloved virtue which he had practised from his infancy, and which was the pleasure of his heart, and is the delight of a God humbled even to the cross, for the love of us. The saint soon found by experience that their manners did not square with his just idea of a monastic state. Certain sons of Belial among them carried their aversion so far as to mingle poison with his wine: but when, according to his custom, before he drank of it he made the sign of the cross over the glass, it broke as if a stone had fallen upon it. "God forgive you, brethren," said the saint, with his usual meekness and tranquillity of soul, "you now see I was not mistaken when I told you that your manners and mine would not agree." He therefore returned to Sublacum; which desert he soon peopled with monks, for whom he built twelve monasteries, {632} placing in each twelve monks with a superior.[3] In one of these twelve monasteries there lived a monk, who, out of sloth, neglected and loathed the holy exercise of mental prayer, insomuch that after the psalmody or divine office was finished, he every day left the church to go to work, while his brethren were employed in that holy exercise; for by this private prayer in the church, after the divine office, St. Gregory means pious meditation, as Dom. Mege demonstrates. This slothful monk began to correct his fault upon the charitable admonition of Pompeian, his superior; but, after three days, relapsed into his former sloth. Pompeian acquainted St. Benedict, who said, "I will go and correct him myself." Such indeed was the danger and enormity of this fault, as to require the most effectual and speedy remedy. For it is only by assiduous prayer that the soul is enriched with the abundance of the heavenly water of divine graces, which produces in her the plentiful fruit of all virtues. If we consider the example of all the saints, we shall see that prayer was the principal means by which the Holy Ghost sanctified their souls, and that they advanced in perfection in proportion to their progress in the holy spirit of prayer. If this be neglected, the soul becomes spiritually barren, as a garden loses all its fruitfulness, and all its beauty, if the pump raises not up a continual supply of water, the principle of both. St. Benedict, deploring the misfortune and blindness of this monk, hastened to his monastery, and coming to him at the end of the divine office, saw a little black boy leading him by the sleeve out of the church. After two days' prayer, St. Maurus saw the same, but Pompeian could not see this vision, by which was represented that the devil

studies to withdraw men from prayer, in order that, being disarmed and defenceless, they may easily be made a prey. On the third day, St. Benedict finding the monk still absent from church in the time of prayer, struck him with a wand, and by that correction the sinner was freed from the temptation. Dom. German Millet[4] tells us, from the tradition and archives of the monastery of St. Scholastica, that this happened in St. Jerom's. In the monastery of St. John, a fountain sprung up at the prayers of the saint; this, and two other monasteries, which were built on the summit of the mountain, being before much distressed for want of water. In that of St. Clement, situate on the bank of a lake, a Goth, who was a monk, let fall the head of a sickle into the water as he was cutting down thistles and weeds in order to make a garden; but St. Maur, who with St. Placidus lived in that house, holding the wooden handle in the water, the iron of its own accord swam, and joined it again, as St. Gregory relates. St. Benedict's reputation drew the most illustrious personages from Rome and other remote parts to see him. Many, who came clad in purple, sparkling with gold and precious stones, charmed with the admirable sanctity of the servant of God, {633} prostrated themselves at his feet to beg his blessing and prayers, and some imitating the sacrifice of Abraham, placed their sons under his conduct in their most tender age, that they might be formed to perfect virtue from their childhood. Among others, two rich and most illustrious senators, Euty chius, or rather Equitius, and Tertullus, committed to his care their two sons Maurus, then twelve years old, and Placidus, also a child, in 522.[5] The devil, envying so much good, stirred up his wicked instruments to disturb the tranquillity of the servant of God. Florentius, a priest in the neighboring country, though unworthy to bear that sacred character, moved by a secret jealousy, persecuted the saint, and aspersed his reputation with grievous slanders. Bennet, being a true disciple of Christ, knew no revenge but that of meekness and silence: and not to inflame the envy of his adversary, left Sublacum, and repaired to Mount Cassino. He had not got far on his journey, when he heard that Florentius was killed by the fall of a gallery in which he was. The saint was much afflicted at his sudden and unhappy death, and enjoined Maurus a penance for calling it a deliverance from persecution.

Cassino is a small town, now in the kingdom of Naples, built on the brow of a very high mountain, on the top of which stood an old temple of Apollo, surrounded with a grove in which certain idolaters still continued to offer their abominable sacrifices. The man of God having, by his preaching and miracles, converted many of them to the faith, broke the idol to pieces, overthrew the altar, demolished the temple, and cut down the grove. Upon the ruins of which temple and altar he erected two oratories or chapels; one bore the name of St. John the Baptist, the other of St. Martin. This was the origin of the celebrated abbey of Mount Cassino, the foundation of which the saint laid in 529,

the forty-eighth year of his age, the third of the emperor Justinian: Felix IV. being pope, and Athalaric king of the Goths in Italy. The patrician, Tertullus, came about that time to pay a visit to the saint, and to see his son Placidus; and made over to this monastery several lands which he possessed in that neighborhood, and also a considerable estate in Sicily. St. Bennet met on Mount Cassino one Martin, a venerable old hermit, who, to confine himself to a more austere solitude, had chained himself to the ground in his cell, with a long iron chain. The holy abbot, fearing this singularity might be a mark of affectation, said to him: "If you are a servant of Jesus Christ, let the chain of his love, not one of iron, hold you fixed in your resolution." Martin gave proof of his humility by his obedience, and immediately laid aside his chain. St. Bennet governed also a monastery of nuns, situate near Mount Cassino, as is mentioned by St. Gregory: he founded an abbey of men at Terracina, and sent St. Placidus into Sicily to establish another in that island. Though ignorant of secular learning, he was eminently replenished with the Spirit of God, and an experimental science of spiritual things: on which account he is said by St. Gregory the Great to have been "learnedly ignorant and wisely unlettered." [6] For the alphabet of this great man is infinitely more desirable than all the empty science of the world, as St. Arsenius said of St. Antony. From certain very ancient pictures of St. Benedict, and old inscriptions, {634} Mabillon proves this saint to have been in holy orders, and a deacon. Several moderns say he was a priest; but, as Muratori observes, without grounds. [7] By the account which St. Gregory has given us of his life, it appears that he preached sometimes in neighboring places, and that a boundless charity opening his hand, he distributed among the needy all that he had on earth, to lay up his whole treasure in heaven. St. Bennet, possessing perfectly the science of the saints, and being enabled by the Holy Ghost to be the guide of innumerable souls in the most sublime paths of Christian perfection, compiled a monastic rule, which, for wisdom and discretion, St. Gregory the Great preferred to all other rules; and which was afterwards adopted, for some time, by all the monks of the West. It is principally founded on silence, solitude, prayer, humility, and obedience. [8]

St. Bennet calls his Order a school in which men learn how to serve God: and his life was to his disciples a perfect model for their imitation, and a transcript of his rule. Being chosen by God, like another Moses, to conduct faithful souls into the true promised land, the kingdom of heaven, he was enriched with eminent supernatural gifts, even those of miracles and prophecy. He seemed, like another Eliseus, endued by God with an extraordinary power, commanding all nature; and like the ancient prophets, foreseeing future events. He often raised the sinking courage of his monks, and baffled the various artifices of the devil with the sign of the cross, rendered the heaviest stone light in building his

monastery by a short prayer, and, in presence of a multitude of people, raised to life a novice who had been crushed by the fall of a wall at Mount Cassino. He foretold, with {635} many tears, that this monastery should be profaned and destroyed; which happened forty years after, when the Lombards demolished it about the year 580. He added, that he had scarce been able to obtain of God that the inhabitants should be saved.[9] It was strictly forbid by the rule of St. Benedict, for any monk to eat out of his monastery, unless he was at such a distance {636} that he could not return home that day, and this rule, says Saint Gregory, was inviolably observed. Indeed, nothing more dangerously engages monks in the commerce of the world; nothing more enervates in them the discipline of abstinence and mortification, than for them to eat and drink with seculars abroad. St. Gregory tells us, that St. Bennet knew by revelation the fault of one of his monks who had accepted of an invitation to take some refreshment when he was abroad on business.[10] A messenger who brought the saint a present of two bottles of wine, and had hid one of them, was put in mind by him to beware of drinking of the other, in which he afterwards found a serpent. One of the monks, after preaching to the nuns, had accepted of some handkerchiefs from them, which he hid in his bosom; but the saint, upon his return, reprov'd him for his secret sin against the rule of holy poverty. A novice, standing before him, was tempted with thoughts of pride on account of his birth: the saint discovered what passed in his soul, and bid him make the sign of the cross on his breast.

When Belisarius, the emperor's general, was recalled to Constantinople, Totila, the Arian king of the Goths, invaded and plundered Italy. Having heard wonders of the sanctity of St. Bennet, and of his predictions and miracles, he resolved to try whether he was really that wonderful man which he was reported to be. Therefore, as he marched through Campania, in 542, he sent the man of God word that he would pay him a visit. But instead of going in person, he dressed one of his courtiers, named Riggo, in his royal purple robes, and sent him to the monastery, attended by the three principal lords of his court, and a numerous train of pages. St. Bennet, who was then sitting, saw him coming to his cell, and cried out to him at some distance: "Put off, my son, those robes which you wear, and which belong not to you." The mock king, being struck with a panic for having attempted to impose upon the man of God, fell prostrate at his feet, together with all his attendants. The saint, coming up, raised him with his hand; and the officer returning to his master, related trembling what had befallen him. The king then went himself, but was no sooner come into the presence of the holy abbot, but he threw himself on the ground and continued prostrate till the saint, going to him, obliged him to rise. The holy man severely reprov'd him for the outrages he had committed, and said: "You do a great deal of mischief, and I foresee you will do more. You will take Rome: you will

cross the sea, and will reign nine years longer: but death will overtake you in the tenth, when you shall be arraigned before a just God to give an account of your conduct." All which came to pass as St. Benedict had foretold him. Totila was seized with fear, and recommended himself to his prayers. From that day the tyrant became more humane; and when he took Naples, shortly after, treated the captives with greater lenity than could be expected from an enemy and a barbarian.[11] When the bishop of Canusa afterwards said to that saint, that Totila would leave Rome a heap of stones, and that it would be no longer inhabited, he answered "No: but it shall be beaten with storms and earthquakes, and shall be like a tree which withers by the decay of its root." Which prediction St. Gregory observes to have been accomplished.

The death of this great saint seems to have happened soon after that of his sister St. Scholastica, and in the year after his interview with Totila. He foretold it his disciples, and caused his grave to be opened six days before. When this was done he fell ill of a fever, and on the sixth day would be carried into the chapel, where he received the body and blood of our {637} Lord,[12] and having given his last instructions to his sorrowful disciples, standing and leaning on one of them, with his hands lifted up, he calmly expired, in prayer, on Saturday, the 21st of March, probably in the year 543, and of his age the sixty-third; having spent fourteen years at Mount Cassino. The greatest part of his relics remains still in that abbey; though, some of his bones were brought into France, about the close of the seventh century, and deposited in the famous abbey of Fleury, which, on that account, has long borne the name of St. Bennet's on the Loire.[13] It was founded in the reign of Clovis II., about the year 640, and belongs at present to the congregation of St. Maur.

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St. Gregory, in two words, expresses the characteristic virtue of this glorious patriarch of the monastic order, when he says, that, returning from Vicovara to Sublaco, he dwelt alone with himself;[14] which words comprise a great and rare perfection, in which consists the essence of holy retirement. A soul dwells not in true solitude, unless this be interior as well as exterior, and unless she cultivates no acquaintance but with God and herself, admitting no other company. Many dwell in monasteries, or alone, without possessing the secret of living with themselves. Though they are removed from the conversation of the world, their minds still rove abroad, wandering from the consideration of God and themselves, and dissipated amid a thousand exterior objects which their imagination presents to them, and which they suffer to captivate their hearts, and miserably entangle their will with vain attachments and foolish desires. Interior solitude requires the silence of the

interior faculties of the soul, no less than of the tongue and exterior senses: without this, the enclosure of walls is a very weak fence. In this interior solitude, the soul collects all her faculties within herself, employs all her thoughts on herself and on God, and all her strength and affections in aspiring after him. Thus, St. Benedict dwelt with himself, being always busied in the presence of his Creator, in bewailing the spiritual miseries of {638} his soul and past sins, in examining into the disorders of his affections, in watching over his senses, and the motions of his heart, and in a constant attention to the perfection of his state, and the contemplation of divine things. This last occupied his soul in the sweet exercises of divine love and praise; but the first-mentioned exercises, or the consideration of himself, and of his own nothingness and miseries, laid the foundation by improving in him continually the most profound spirit of humility and compunction. The twelve degrees of humility, which he lays down in his Rule,[15] are commended by St. Thomas Aquinas.[16] The first is a deep compunction of heart, and holy fear of God and his judgments, with a constant attention to walk in the divine presence, sunk under the weight of this confusion and fear. 2. The perfect renunciation of our own will. 3. Ready obedience. 4. Patience under all sufferings and injuries. 5. The manifestation of our thoughts and designs to our superior or director. 6. To be content, and to rejoice, in all humiliations; to be pleased with mean employments, poor clothes, &c., to love simplicity and poverty, (which he will have among monks, to be extended even to the ornaments of the altar,) and to judge ourselves unworthy, and bad servants in every thing that is enjoined us. 7. Sincerely to esteem ourselves baser and more unworthy than every one, even the greatest sinners.[17] 8. To avoid all love of singularity in words or actions. 9. To love and practise silence. 10. To avoid dissolute mirth and loud laughter. 11. Never to speak with a loud voice, and to be modest in our words. 12. To be humble in all our exterior actions, by keeping our eyes humbly cast down with the publican,[18] and the penitent Manasses.[19] St. Benedict adds, that divine love is the sublime recompense of sincere humility, and promises, upon the warrant of the divine word, that God will raise that soul to perfect charity, which, faithfully walking in these twelve degrees, shall have happily learned true humility. Elsewhere he calls obedience with delay the first degree of humility,[20] but means the first among the exterior degrees; for he places before it interior compunction of soul, and the renunciation of our own will.

Footnotes:

1. Called by the Italians, who frequently soften _l_ into _i_, Subiaco.
2. Vicovara, anciently Varronis Vicus, a village between Subiaco and Tivoli.
3. These twelve monasteries were situated in the same neighborhood, in

the province Valeria. Moderns disagree in their names and description; according to the account of Dom. Mege, which appears most accurate, the first was called Columbaria, now St. Clement's, and stood within sixty paces from the saint's cave, called the Holy Grotto; the second was named of SS. Cosmos and Damian, now St. Scholastica's; the third, St. Michael's; the fourth, of St. Donatus, bishop and martyr; the fifth, St. Mary's, now St. Laurence's; the sixth, St. John Baptist's, situated on the highest part of the rock, but from a fountain which St. Bennet produced there by his prayers, and which still subsists, it is at present called St. John dell'Acqua; the seventh, St. Jerom's; the eighth, Vita Æterna; the ninth, St. Victorian or Victorin's, called from a martyr of that name, who is patron of the province of Valeria; the tenth, at the neighboring village Trebare; the eleventh, at St. Angelus's; the twelfth, at a fountain near the ancient castle, called Roca de Bore. These monasteries have been all united in that of St. Scholastica, which remains in a very flourishing condition, and is regarded as the mother-house of the whole Order, being certainly more ancient than that of Mount Cassino. It is a member of the Congregation of St. Justina, and though it is usually given in commendam, by a peculiar distinction, it is governed by a regular abbot chosen by the General Chapter. Of the rest of these twelve monasteries, only some cells or ruins remain. Besides the hundred and forty-four monks which were distributed in these twelve monasteries, St. Gregory tells us that the holy patriarch retained a small number with himself, by which it appears that he continued to live ordinarily in a distinct little monastery or hermitage about his grotto, though he always superintended and governed all these houses.

4. See Dom. Mege, p. 84.
5. It has been related in the life of St. Maurus, how he walked on the water to save the life of Placidus, then a child, who, going to the lake to fetch water, had fallen in; for to monasteries no distinction was shown to noblemen or their children, nor were they exempted from their share in manual labor, or other severities of the Rule. Such exemptions and privileges granted to many on pretence of health, first opened the door to a relaxation of monastic discipline. Placidus said, that when he was drawn by Maurus out of the water, he saw over his head the melotes of the abbot, and seemed to be saved by it, whence the miracle was by the disciples ascribed to St. Benedict. Dom Hæften thinks by the melotes is meant a cowl, to which that name is given by Paul the deacon, and the Roman Order or Ceremonial. But most understand a habit made of skins of goats, such as the Eastern monks wore, in imitation of the ancient prophets, as Cassian describes. (Instit. l. 1, c. 8.)
6. Scienter nesciens, et sapienter indoctus.
7. {Footnote not in text} Annal. Bened. t. 5, p. 122, ad an. 543. See

also Muratori, *Script. Ital.* t. 4, p. 217.

8. By it the abbot is charged with the entire government of the monastery. Seven hours a day are allotted the monks for manual labor, and two for pious reading, besides meditation from matins till break of day. But manual labor has been exchanged in most places for sacred studies and spiritual functions. The rule commands perpetual abstinence from flesh-meat, not only of four-footed animals, but also of fowls, which at that time were only served at the tables of princes as most exquisite dainties, as Mabillon shows from the testimony of St. Gregory of Tours. This law of abstinence is restored in the reformed congregation of St. Maur, and others. The hemina of wine allowed by St. Bennet per day, in countries where wine and water are only drunk, has been the subject of many dissertations, this measure having not been the same at all times, nor in all countries. The Roman hemina, which was half a sextarius, contained ten ounces, as Montfaucon demonstrates, (*Antiqu. expl.* t. 3, l. 4, c. 7, pp. 149, 152,) and as Mabillon allows. (*Præf. in Sæc.* 4.) Lancelot endeavors to show, in a dissertation on this subject, that St. Bennet is to be understood of this Roman hemina. Menard takes it to have been only seven ounces and a half. Mabillon (*Pr. in Sæc.* 4, p. cxv.) and Martenne (in c. 40, *Règ.*) think the holy founder speaks not of the ordinary of Roman hemina, and understand him of the Grecian, which contained a pound and a half, or eighteen ounces. Calmet looks upon Lancelot's opinion as most probable. He shows from the clear tradition of Benedictin writers and monuments, that St. Benedict's hemina contained three glasses or draughts. See Calmet, (in c. 40, *Règ.* t. 2, p. 62.) But St. Benedict allows and commends a total abstinence from wine. The portion of bread allowed by this holy patriarch to each monk, was a pound and a half, or eighteen ounces a day, as it is explained by the famous council held at Aix-la-Chapelle in the reign of Charlemagne.

The holy rule of St. Benedict, which the great Cosmus of Medicis, and other wise legislators read frequently, in order to learn the maxims of perfect government, has been explained by a great number of learned and pious commentators, of whom Calmet gives a list, (t. 1. p. 1.) The principal among the moderns are Hæften, prior of Affligem, in twelve books of monastic disquisitions, &c. Steingelt, abbot of Anhusen, gave a judicious abridgment of this work. Dom. Menard has written upon this rule in his *Comments on the Concord of Rules of St. Benedict of Anian.* Dom. Mege's *Commentaires sur le Règè de St. Benoît*, in 4to. printed at Paris in 1687, have been much blamed by his brethren for laxity. Dom. Martenne published with more applause his *Commentarius in Regulam S. Benedicti*, in 4to., in 1690. Son édition de la Règle est la plus exacte qu'on nous a donné; et son Commentaire également judicieux et scavant. Il ne parle pas de

celui de Dom. Mege, qui avoit parut trois ans avant le sien; parceque ses sentiments relâchés ses confreres, de sorte qu'en plusieurs monastères reformés de cet ordre on ne le met pas entre les mains des jeunes religieux Voyez le Cerf, Bibl. des Ecr. de la Congr. de St. Maur, p. 348. Hist. Literaria Ord. St. Bened. t. 3, p. 21. Dom. Calmet printed in 1734, in two volumes, in 4to., Commentaire Litéral Historique et Moral sur la Règle de St. Benoît, a work which, both for edification and erudition, is far superior to all the former, and is the masterpiece of this laborious writer, though not entirely exempt from little slips of memory, as when St. Cuthbert is called in it the founder of the monastery of Lindisfarne, (p. 18, t. 1.) The chief modern ascetical treatise on this subject is, La Règle de St. Benoît, traduite et expliquée par M. de Rancé, abbé de la Trappe, 2 vols. 4to. 1690, an excellent work for those who are, bound to study, and imbibe the spirit of this holy rule. It is reduced into meditations; which, as Calmet was informed by Mabillon, was done by a Benedictin nun. We have also Meditations on the Rule of St. Benedict, compiled by Dom. Morelle, author of many other works of piety and devotion. We have also very devout reflections on the prayers used in the religious profession of this order, under the following title: Sentiments de Piété sur la Profession religieuse, par un religieux Bénédictin de la Congrégation de St. Maur. Dom. Berthelet, of the congregation of St. Vannes, proves abstinence from flesh to have been anciently an essential duty of the monastic state, by an express book, entitled, Traité Historique et Moral de l'Abstinence de la Viande, 1731.

9. When the Lombards destroyed this famous abbey, in 580, St. Bennet, the abbot, escaped with all his monks to Rome, carrying with him only a copy of the Rule, written by St. Benedict himself, some of the habits which he and his sister St. Scholastica had worn, and the weight of the bread and measure of the wine which were the daily allowance for every monk. Pope Pelagius II. lodged these fathers near the Lateran church, where they built a monastery. In the pontificate of Gregory II., about the year 720, they were conducted back by abbot Petronax to Mount Cassino. This abbey was again ruined by the Saracens in 884: also by the Normans in 1046, and by the emperor Frederick II. in 1239. But was as often rebuilt. It is at this day very stately, and the abbot exercises an episcopal jurisdiction over the town of San Germano, three little miles distant, and over twenty-one other parishes. The regular abbot of Saint Scholastica at Subiaco, is temporal and spiritual lord of twenty-five villages. The Benedictins reckon in their order, comprising all its branches and filiations, thirty-seven thousand houses. As to the number of emperors, kings, queens, princes, and princesses, who embraced this order, and that of saints, popes, and writers of note, which it has given the church, see F. Helyot, Dom.

Mege, Calmet, and especially F. Ziegellaver, *Hist. Liter. Ord. S. Bened.*, 4 vol. folio, Aug. Vindel. An. 1754.

The monastic order settled by St. Athanasius at Milan and Triers, during his banishment into the West; by St. Eusebius of Vercelli, in his diocese, and by St. Hilary and St. Martin in Gaul, was founded upon the plan of the Oriental monasteries: being brought by those holy prelates from Egypt and Syria. The same is to be said of the first monasteries founded in Great Britain and Ireland. After the coming of St. Columban from Ireland into France, his Rule continued long most in vogue, and was adopted by the greater part of the monasteries that flourished in that kingdom. But it was customary in those ages, for founders of great monasteries frequently to choose out of different rules such religious practices and regulations, and to add such others as they judged most expedient: and the Benedictin Rule was sometimes blended with that of St. Columban, or others. In the reigns of Charlemagne and Louis the Débonnaire. for the sake of uniformity, it was enacted by the council of Aix-la-Chapelle in 802, and several other decrees, that the Rule of St. Benedict should alone be followed in all the monasteries in the dominions of those princes. F. Reyner, a most learned English Benedictin, in his *Apostolatus Benedictinorum in Anglia*, has, with profound erudition, produced all the monuments and authorities by which it can be made to appear that St. Gregory the Great established the Rule of St. Benedict in his monastery of St. Andrew at Rome, and was settled by St. Austin and the other monks who were sent by St. Gregory to convert the English in all the monasteries which they founded in this island. These proofs were abridged by Mabillon, Natalia Alexander, and others, who have judged that they amount to demonstration. Some, however, still maintain that the monastic rule brought hither by St. Austin, was a compilation from several different rules: that St. Bennet Biscop, and soon after St. Wilfrid, introduced several new regulations borrowed from the Rule of St. Benedict; that St. Dunstan established it in England more perfectly, still retaining several of the ancient constitutions of the English monasteries, and that it was not entirely adopted in England before Lanfranc's time. This opinion is warmly abetted by Dr. Lay, in his additions to Dugdale's *Antiquities of Warwickshire*, and Tanner's *Pref. to Notitia Monastica*, in folio.

The Order of St. Benedict has branched out, since the year 900, into several independent congregations, and the Orders of Camaldoly, Vallis Umrosa, Fontevrault, the Gilbertins, Silvestrins, Cistercians, and some others, are no more than reformations of the same, with certain particular additional constitutions.

Among the Reformations or distinct Congregations of Benedictins, the first is that of Cluni, so called from the great monastery of that name, in the diocese of Macon, founded by William the Pious, duke of Aquitaine, about the year 910. St. Berno, the first abbot, his successor St. Odo, afterwards St. Hugh, St. Odilo, St. Mayeul, Peter the Venerable, and other excellent abbots, exceedingly raised the reputation of this reform, and propagated the same. A second Reformation was established in this Congregation in 1621, by the Grand Prior de Veni, resembling those of St. Vanne and St. Maur. Those monks who would not adopt it in their houses, are called Ancient monks of Cluni. The Congregation of Cava was called from the great monastery of that name in the province of Salerno, founded in 980, under the observance of Cluni: it was the head of a Congregation of twenty-nine other abbeys, and ninety-one conventual priories; but a bishopric being erected in the town of Cava, by Boniface IX. in 1394, and the abbot's revenue and temporal jurisdiction being united to it by Leo X. in 1514, the monastery of the Blessed Trinity of Cava was much diminished, but is still governed by a regular abbot. In 1485, it was united, with all its dependencies, to the Congregation of St. Justina and Mount Cassino. The church of St. Justina at Padua, was founded by the Consul Opilius, in the fifth century, and the great monastery of Benedictin monks was built there in the ninth. The Reformation which was established in this house by Lewis Barbus, a patrician of Venice, in 1409, was soon adopted by a great number of monasteries in Italy: but when in 1504 the abbey of Mount Cassino joined this Congregation, it took the name of this mother-house. The Congregation of Savigni, founded by St. Vitalis, a disciple of B. Robert of Arbrissel, in the forest of Savigni, in Normandy in 1112, was united to the Cistercians in 1153. The Congregation of Tiron, founded by B. Bernard of Abbeville, another disciple of B. Robert of Arbrissel, in 1109, in the forest of Tiron, in Le Perche. It parsed into the Congregation of St. Maur, in 1629. These of Savigni and Tiron had formerly several houses in England. The Congregation of Bursfield in Germany, was established by a Reformation in 1461: that of Molck, vulgarly Mock, in Austria, in the diocese of Passaw, in 1418: that of Hirsauge, in the diocese of Spire, was instituted by St. William, abbot of S. Aurel, in 1080. The history of this abbey was written by Trithemius. After the change of religion it was secularized, and, by the treaty of Westphalia, ceded to the duke of Wirtemberg. The independent great Benedictin abbeys in Flanders, form a Congregation subject only to the Pope, but the abbots hold assemblies to judge appeals, in which the abbot of St. Vaast of Arms is president. The Congregation of Monte-Virgine, in Italy, was instituted by St. William, in 1119. That of St. Benedict's of Valladolid, in Spain, dates its establishment in 1390. In England,

archbishop Lanfranc united the Benedictin monasteries in one Congregation, which began from that time to hold regular general chapters, and for some time bore his name. This union was made stricter by many new regulations in 1335, under the name of the Black Monks. It is one of the most illustrious of all the orders, or bodies of religious men, that have ever adorned the Church, and, in spite of the most grievous persecutions, still subsists. The congregation of Benedictin nuns of Mount Calvary owes its original to a Reformation, according to the primitive austerity of this order, introduced first in the nunnery at Poitiers, in 1614, by the abbess Antoinette of Orleans, with the assistance of the famous F. Joseph, the Capuchin. It has two houses at Paris, and eighteen others in several parts of France. See Helyot, t. {} and 6. Calmet, Comment. sur la Règle de St. Benoît, t. 2, p. 525. Hermant Schoonbeck, &c.

10. St. Greg. Dial. l. 2, c. 12; Dom. Mege, p. 180.
11. Procop. l. 3, de Bello Gothico. Baronius, &c.
12. Exitum suum Dominici corporis et sanguinis perceptione communivit. St. Greg. Dial. b. 2, c.37.
13. Some have related that Aigulph, a monk of Fleury, and certain citizens from Mans, going to Mount Cassino in 653, when that monastery lay in ruins, brought thence the remains of St. Benedict and St. Scholastics, and placed those of the former at Fleury, and those of the latter at Mans. The author of this relation is either Adrevald or rather Adalbert, a monk of Fleury, whom some imagined contemporary with Aigulph, but he certainly lived at least two hundred years later, as he himself declares, and his account is in many capital circumstances inconsistent with those of the life of Aigulph, and with the authentic and certain history of that age, as is demonstrated by F. Stilling, the Bollandist, in the life of St. Aigulph, (t. 1, Sept. p. 744,) and by others. It is printed in the Bibliotheca Floriacensis, (or of Fleury,) t. 1, p. 1, and more correctly in Mabillon's Acta Ben. t. 2, p. 337, and the Bollandists, 21 Martij, p. 300. Soon after this relation was compiled by Adalbert, we find it quoted by Adrevald, a monk of the same house, in his history of several miracles wrought by the relics of this holy patriarch. (See Dom. Clemencez, Hist. Liter. t. 5, p. 516.) This Adrevald wrote also the life of St. Aigulph, who, passing from Fleury to Lerins, and being made abbot of that house, established there an austere reformation of the order: but by the contrivance of certain rebellious monks, joined in a conspiracy with the count of Usez, and some other powerful men, was seized by violence, and carried to the isle Caprasia, (now called Capraia,) situated between Corsica and the coast of Tuscany, where he was murdered, with three companions, about the year 679, on the 3rd day of September, on which he is honored as a martyr at Lerins. The relics of these martyrs were honorably conveyed thither soon after their death. F.

Vincent Barrali, in his History of Lerins, affirms that they still remain there; but this can be only true of part, for the body of St. Aigulph was translated to the Benedictin priory at Provins, in the diocese of Sens, and is to this day honored there, as Mabillon (*Sæc.* 2 Ben. pp. 666 and 742) and Stilling (t. 1. Sept.) demonstrate, from the constant tradition of that monastery, and the authority of Peter Cellensis and several other irrefragable vouchers.

That the greatest part at least of the relics of St. Benedict and St. Scholastica still remain at Mount Casino, is demonstrated by Angelus de Nuce, in his dissertation on this subject, by F. Stilling, in his comments on the life of St. Aigulph, t. 1. Sept., by pope Benedict XIV., *De Servor. Dei Beatif. and Canoniz.* l. 4, part 2, c. 24, n. 53, t. 5, p. 245, and Macchiarelli, the monk of Camaldoli. Soon after Mount Cassino was restored, pope Zachary visited that monastery and devoutly venerated the relics of St. Benedict and St. Scholastica in 746, as he testifies in his Bull. When pope Alexander II. consecrated the new church of that abbey in 1071, these sacred bones were inspected and found all to remain there, as we learn from his Bull, and by Leo of Ostia, and Peter the deacon. The same is affirmed in the acts of two visitations made of them in 1545 and 1650. Nevertheless, Angelus de Nuce (who relates in his Chronicle of Mount Cassino, that, in 1650, he saw these relics, with all the monks of that house, in the visitation then made) and Stilling allow that some of the bones of this saint were conveyed into France, not by St. Aigulph, but soon after his time, and this is expressly affirmed by Paul the Deacon, in his History of the Lombards, l. 6, c. 2.

14. Habitavit secum.

15. S. Bened. Reg. c. 7.

16. S. Thos. 2. 2. qu. 161. a. 6.

17. No one can, without presumption, pride, and sin, prefer himself before the worst of sinners; first, because the judgments of God are always secret and unknown to us. (See St. Aug. de Virginit. St. Thos 2.2. qu. 161. ad 1. Cassian, St. Bern., &c.) Secondly, the greatest sinners, had they received the graces with which we have been favored, would not have been so ungrateful; and if we had been in their circumstances, into what precipices should not we have fallen? Thirdly, instead of looking upon notorious sinners, we ought to turn our eyes towards those who serve God with fervor, full of confusion to see how far so many thousands are superior to us in every virtue. Thus we must practise the lesson laid down by St. Paul, never to measure ourselves with any one so as to prefer ourselves to another; but to look upon all others as superior to us, and less ungrateful and base than ourselves. Our own wretchedness and sinfulness we are acquainted with; but charity inclines us to judge the best of

others.

18. Luke xviii. 18.

19. Orat. ejus inter Apocryph.

20. St. Bened. Règ. p. 210.

ST. SERAPION,

CALLED the Sindonite, from a single garment of coarse linen which he always wore. He was a native of Egypt. Exceeding great was the austerity of his penitential life. Though he travelled into several countries, he always lived in the same poverty, mortification, and recollection. In a certain town, commiserating the spiritual blindness of an idolater, who was also a comedian, he sold himself to him for twenty pieces of money. His only sustenance in this servitude was bread and water. He acquitted himself at the same time of every duty belonging to his condition with the utmost diligence and fidelity, joining with his labor assiduous prayer and meditation. Having converted his master and the whole family to the faith, and induced him to quit the stage, he was made free by him, but could not be prevailed upon to keep for his own use, or even to distribute to the poor, the twenty pieces of coin he had received as the price of his liberty. Soon after this he sold himself a second time, to relieve a distressed widow. Having spent some time with his new master, in recompense of signal spiritual services, besides his liberty, he also received a cloak, a tunic, or undergarment, and a book of the gospels. He was scarce gone out of doors, when, meeting a poor man, he bestowed on him his cloak; and shortly after, to another starving with cold, he gave his tunic; and was thus reduced again to his single linen garment. Being asked by a stranger who it was that had stripped him and left him in that naked condition, showing his book of the gospels, he said: "This it is that hath stripped me." Not long after, he sold the book itself for the relief of a person in extreme distress. Being met by an old acquaintance, and asked what was become of it, he said "Could you believe it? this gospel seemed continually to cry to me: Go, sell all thou hast, and give it to the poor. Wherefore I have also sold it, and given the price to the indigent members of Christ." Having nothing now left but his own person, he disposed of that again on several other occasions, where the corporal or spiritual necessities of his neighbor called for relief: once to a certain Manichee at Lacedæmon, whom he served for two years, and before they were expired, brought both him and his whole family over to the true faith. St. John the Almoner having read the particulars of this history, called for his steward, and said to him, weeping: "Can we flatter ourselves that we do any great matters because we give our estates to the poor? Here is a man who could find means to give himself to them, and so many times over." St. Serapion went from Lacedæmon to Rome, there to study the most perfect, models of virtue, and, returning afterwards into Egypt, died in the

desert, being sixty years old, some time before Palladius visited Egypt in 388. Henschenius, in his Notes on the Life of St. Auxentius,[1] and Bollandus[2] take notice that in certain Menæa he is honored on the 21st of March; yet they have not given his acts on that day. Baronius confounds him with St. Serapion, the Sidonian martyr. See Pallad. Lausiac. ch. 83, and Leontius in the Life of St. John the Almoner.

Footnotes:

1. Henschen. Not. in Vit. S. Auxentii, ad 24 Feb {} 3 Febr.
2. Bolland ad 23 Jan. p. 508, t. 2, Jan.

ST. SERAPION,

ABBOT of Arsinoe, in Upper Egypt. He governed ten thousand monks, dispersed in the deserts and monasteries near that town. These religious men hired themselves to the farmers of the country to till their lands and reap their corn; joining assiduous prayer and other exercises of their state with their labor. Each man received for his wages twelve artabes, or about forty Roman bushels or modii, says Palladius: all which they put into the hands of their holy abbot. He gave to every one a sufficient allowance for his subsistence during the ensuing year, according to their abstemious manner of living. The remainder was all distributed among the poor. By this economy, all the necessities of the indigent in that country were supplied, and several barges loaded with corn were sent yearly by the river to Alexandria, for the relief of the poor of that great city. St. Serapion was honored with the priesthood, and with admirable sanctity applied himself to the sacred functions of the ministry: yet found time to join his brethren in their penitential labor, not to lose his share in their charity. His name is inserted by Canisius in his Germanic Martyrology on this day, from certain copies of the Greek Menæa. See Palladius, c. 76, p. 760; Rufin. Vit. Patr. l. 2, c. 18; Sozomen, l. 6, c. 28.

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ST. SERAPION, BISHOP OF THMUIS IN EGYPT, C.

THE surname of the Scholastic, which was given him, is a proof of the reputation which he acquired, by his penetrating genius, and by his extensive learning, both sacred and profane. He presided for some time in the catechetical school of Alexandria, but, to apply himself more perfectly to the science of the saints, to which he had always consecrated himself, his studies, and his other actions, he retired into the desert, and became a bright light in the monastic state. St. Athanasius assures us, in his life of St. Antony, that in the visits which Serapion paid to that illustrious patriarch, St. Antony often told

on his mountain things which passed in Egypt at a distance; and that at his death, he left him one of his tunics of hair. St. Serapion was drawn out of his retreat, to be placed in the episcopal see of Thmuis, a famous city of Lower Egypt, near Diospolis, to which Stephanus and Ptolemy give the title of a metropolis. The name in the Egyptian tongue signified a goat, which animal was anciently worshipped there, as St. Jerom informs us. St. Serapion was closely linked with St. Athanasius in the defence of the Catholic faith, for which he was banished by the emperor Constantius; whence St. Jerom styles him a confessor. Certain persons, who confessed God the Son consubstantial to the Father, denied the divinity of the Holy Ghost. This error was no sooner broached, but our saint strenuously opposed it, and informed St. Athanasius of this new inconsistent blasphemy; and that zealous defender of the adorable mystery of the Trinity, the fundamental article of the Christian faith, wrote against this rising monster. The four letters which St. Athanasius wrote to Serapion, in 359, out of the desert, in which at that time he lay concealed, were the first express confutation of the Macedonian heresy that was published. St. Serapion ceased not to employ his labors to great advantage, against both the Arians and Macedonians. He also compiled an excellent book against the Manichees, in which he shows that our bodies may be made the instruments of good, and that our souls may be perverted by sin; that there is no creature of which a good use may not be made; and that both just and wicked men are often changed, the former by falling into sin, the latter by becoming virtuous. It is, therefore, a self-contradiction to pretend with the Manichees that our souls are the work of God, but our bodies of the devil, or the evil principle.[1] St. Serapion wrote several learned letters, and a treatise on the Titles of the Psalms, quoted by St. Jerom, which are now lost. At his request, St. Athanasius composed several of his works against the Arians; and so great was his opinion of our saint, that he desired him to correct, or add to them what he thought wanting. Socrates relates[2] that St. Serapion gave an abstract of his own life, and an abridged rule of Christian perfection, in very few words, which he would often repeat, saying: "The mind is purified by spiritual knowledge, (or by holy meditation and prayer,) the spiritual passions of the soul by charity, and the irregular appetites by abstinence and penance." This saint died in his banishment in the fourth age, and is commemorated on this day in the Roman Martyrology. See his works, those of St. Athanasius in several places, St. Jerom, *Catall.* c. 99; Socrates {641}, l. 4, c. 23; Sozom. l. 4, c. 9; Photius, Col. 85; Tillem. t. 8; Ceillier, t. 6, p. 36.

Footnotes:

1. A Latin translation of St. Serapion's book against the Manichees, given F. Turrianus the Jesuit, is published in the *Bibliotheca Patrum*, printed at Lyons. and in F. Canisius's *Lectiones Antiquæ*, t. 5, part 1, p. 35. The learned James Basnage, who republished this

work of Canisius with curious additions and {notes}, has added the Greek text, t. 1, p. 37.

2. Socrat. Hist. l. 4, c. 23.

ST. ENNA, OR ENDEUS, ABBOT

HIS father, Conall Deyre, was lord of Ergall, a large territory in Ulster, in which principality Enna succeeded him; but by the pious exhortations of his sister, St. Fanchea, abbess of Kill-Aine, at the foot of mount Bregh, in the confines of Meath, he left the world, and became a monk. Going abroad, by her advice, he lived some time in the abbey of Rosnal, or the vale of Ross, under the abbot Mansenus. At length returning home, he obtained of Ængus, king of Munster, a grant of the isle of Arra, or Arn, wherein he founded a great monastery, in which he trained up many disciples, illustrious for sanctity, insomuch that the island was called Arran of the Saints. His death must have happened in the beginning of the sixth century. The chief church of the island is dedicated to God in his name, and called Kill-Enda. His tomb is shown in the churchyard of another church, in the same island, named Teglach-Enda. See F. Colgan, March 21.

MARCH XXII.

ST. BASIL OF ANCYRA, PRIEST, M.

From the authentic acts of his martyrdom in Ruinart, Henschenius, and Tillemont, t. 7, p. 375.

A.D. 362.

MARCELLUS, bishop of Ancyra, distinguished himself by his zeal against the Arians, on which account he was banished by Constantius in 336.[1] Basil, a ringleader of the Semi-Arians, was intruded into that see, but was himself deposed by the stanch Arians, in 360; and is mentioned by Socrates to have survived our saint, though he continued still in banishment under Jovian. The holy martyr of whom we speak was also called Basil. He was priest of Ancyra under the bishop Marcellus, and a man of a most holy life, and unblemished conversation, and had been trained up by saints in the practices of perfect piety. He preached the word of God with great assiduity, and when the Arian wolf, who bore his name, attempted to plant his heresy in that city, he never ceased to cry out to the people, with the zeal and intrepidity of a prophet, exhorting their to beware of the snares which {642} were laid for them, and to remain steadfast in the Catholic faith. He was forbidden by the Arian bishops, in 360, to hold ecclesiastical assemblies: but he despised the

unjust order; and as boldly defended the Catholic faith before Constantius himself. When Julian the Apostate re-established idolatry, and left no means untried to pervert the faithful, Basil ran through the whole city, exhorting the Christians to continue steadfast, and not pollute themselves with the sacrifices and libations of the heathens, but fight manfully in the cause of God. The heathens laid violent hands on him; and dragged him before Saturninus the proconsul, accusing him of sedition, of having overturned altars, that he stirred up the people against the gods, and had spoken irreverently of the emperor and his religion. The proconsul asked him if the religion which the emperor had established was not the truth? The martyr answered: "Can you yourself believe it? Can any man endued with reason persuade himself that dumb statues are gods?" The proconsul commanded him to be tortured on the rack, and scoffing, said to him, under his torments: "Do not you believe the power of the emperor to be great, who can punish those who disobey him? Experience is an excellent master, and will inform you better. Obey the emperor, worship the gods, and offer sacrifice." The martyr, who prayed during his torments with great earnestness, replied: "It is what I never will do." The proconsul remanded him to prison, and informed his master Julian of what he had done. The emperor approved of his proceedings, and dispatched Elpidius and Pegasus, two apostate courtiers, in quality of commissaries, to assist the proconsul in the trial of the prisoner. They took with them from Nicomedia one Aslepius, a wicked priest of Esculapius, and arrived at Ancyra. Basil did not cease to praise and glorify God in his dungeon, and Pegasus repaired thither to him in hopes, by promises and entreaties, to work him into compliance: but came back to the proconsul highly offended at the liberty with which the martyr had reproached him with his apostacy. At the request of the commissaries, the proconsul ordered him to be again brought before them, and tormented on the rack with greater cruelty than before; and afterwards to be loaded with the heaviest irons, and lodged in the deepest dungeon.

In the mean time Julian set out from Constantinople for Antioch, in order to prepare for his Persian expedition. From Chalcedon he turned out of his road to Pessinunte, a town in Galatia, there to offer sacrifice in a famous temple of Cibeles. In that town he condemned a certain Christian to be beheaded for the faith, and the martyr went to execution with as much joy as if he had been called to a banquet. When Julian arrived at Ancyra, St. Basil was presented before him, and the crafty emperor, putting on an air of compassion, said to him: "I myself am well skilled in your mysteries; and I can inform you, that Christ, in whom you place your trust, died under Pilate, and remains among the dead." The martyr answered: "You are deceived; you have renounced Christ at a time when he conferred on you the empire. But he will deprive you of it, together with your life. As you have thrown down his altars, so

will he overturn your throne: and as you have violated his holy law, which you had so often announced to the people, (when a reader in the church,) and have trodden it under your feet, your body shall be cast forth without the honor of a burial, and shall be trampled upon by men." Julian replied: "I designed to dismiss thee: but thy impudent manner of rejecting my advice, and uttering reproaches against me, force me to use thee ill. It is therefore my command, that every day thy skin be torn off thee in seven different places, till thou hast no more left." He then gave it in charge to count Frumentinus, the captain of his guards, to see this barbarous sentence executed. The saint, after having suffered with wonderful patience the first incisions, desired to speak to the emperor. {643} Frumentinus would be himself the bearer of this message to Julian, not doubting but Basil intended to comply and offer sacrifice. Julian instantly ordered that the confessor should meet him in the temple of Esculapius. He there pressed him to join him in making sacrifices. But the martyr replied, that he could never adore blind and deaf idols. And taking a piece of his flesh which had been cut out of his body that day, and still hung to it by a bit of skin, he threw it upon Julian. The emperor went out in great indignation: and count Frumentinus, fearing his displeasure, studied how to revenge an insult, for which he seemed responsible to his master. He therefore mounted his tribunal, and ordered the torments of the martyr to be redoubled; and so deep were the incisions made in his flesh, that his bowels were exposed to view, and the spectators wept for compassion. The martyr prayed aloud all the time, and at evening was carried back to prison. Next morning Julian set out for Antioch, and would not see Frumentinus. The count resolved to repair his disgrace, or at least to discharge his resentment by exerting his rage upon the servant of Christ. But to his thundering threats Basil answered: "You know how many pieces of flesh have been torn from my body: yet look on my shoulders and sides; see if any wounds appear? Know that Jesus Christ this night hath healed me. Send this news to your master Julian, that he may know the power of God whom he hath forsaken. He hath overturned his altars, who was himself concealed under them when he was sought by Constantius to be put to death. But God hath discovered to me that his tyranny shall be shortly extinguished with his life." Frumentinus seemed no longer able to contain his rage, and commanded the saint to be laid upon his belly, and his back to be pierced with red-hot iron spikes. The martyr expired under these torments on the 29th of June, in 362. But his name is honored both by the Latins and Greeks on the 22d of March.

The love of God, which triumphed in the breasts of the martyrs, made them regard as nothing whatever labors, losses, or torments they suffered for its sake, according to that of the Canticles: _If a man shall have given all that he possesses, he will despise it as nothing._
If the sacrifice of worldly honors, goods, friends, and life be required

of such a one, he makes it with joy, saying with the royal prophet, _What have I desired in heaven, or on earth, besides thee, O God! Thou art my portion forever._ If he lives deprived of consolation and joy, in interior desolation and spiritual dryness, he is content to bear his cross, provided he be united to his God by love, and says, My God and my all, if I possess you, I have all things in you alone: whatever happens to me, with the treasure of your love I am rich and sovereignly happy. This he repeats in poverty, disgraces, afflictions, and persecutions. He rejoices in them, as by them he is more closely united to his God, gives the strongest proof of his fidelity to him, and perfect submission to his divine appointments, and adores the accomplishment of his will. If it be the property of true love to receive crosses with content and joy, to sustain great labors, and think them small, or rather not to think of them at all, as they bear no proportion to the prize, to what we owe to God, or to what his love deserves: to suffer much, and think all nothing, and the longest and severest trials short: is it not a mark of a want of this love, to complain of prayer, fasts, and every Christian duty? How far is this disposition from the fervor and resolution of all the saints, and from the heroic courage of the martyrs!

Footnotes:

1. Marcellus wrote a famous book against the Arians, which Eusebius of Cæsarea and all the Arians condemned, as reviving the exploded heresy of Sabellius. But Sabellianism was a general slander with which they aspersed all orthodox pastors. It is indeed true, that St. Hilary, St. Basil, St. Chrysostom, and Sulpicius Severus charge Marcellus with that error; but were deceived by the clamors of the Arians. For Marcellus appealing to pope Julius, and repairing to Rome, was acquitted, and his book declared orthodox by that pope in 341, and also by the council of Sardica in 347; as St. Hilary (fragm. 3, pp. 1308, 1311) and St. Athanasius (Apol. contra Arianos, p. 165) testify. It was a calumny of the Arians, though believed by St. Hilary, that St. Athanasius at length abandoned and condemned him. It is demonstrated by Dom Montfaucon from the works of St. Athanasius, that he ever defended the innocence of Marcellus, (t. 2 Collect Patr.) Moreover, Marcellus being informed that St. Basil had suggested to St. Athanasius certain suspicions of his faith, in 372, towards the end of his life, sent St. Athanasius his most orthodox confession of faith, in which he explicitly condemns Sabellianism; which authentic monument was published by Montfaucon, (t. 2, Collect Patr. p. 55.) If Patavius, Bull, and others, who censure Marcellus, had seen this confession, they would have cleared him of the imputation of Sabellianism, and expounded favorably certain ambiguous expressions which occurred in his book against the Arians, which is now lost, and was compiled against a work of Asterius the Sophist, surnamed the advocate of the Arians.

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ST. PAUL, BISHOP OF NARBONNE, C.

ST. GREGORY of Tours informs us,[1] that he was sent with other preachers from Rome to plant the faith in Gaul. St. Saturninus of Thoulouse, and St. Dionysius of Paris, were crowned with martyrdom: but St. Paul of Narbonne, St. Trophimus of Arles, St. Martial of Limoges, and St. Gatian of Tours, after having founded those churches, amidst many dangers, departed in peace. Prudentius says,[2] that the name of Paul had rendered the city of Narbonne illustrious.

Footnotes:

1. Hist. Franc. l. 1, c. 30.
2. Hymn. 4.

ST. LEA. WIDOW.

SHE was a rich Roman lady; after the death of her husband she mortified her flesh by wearing rough sackcloth, passed whole nights in prayer, and by humility seemed every one's menial servant. She died in 384, and is honored on this day in the Roman Martyrology. St. Jerom makes an elegant comparison between her death and that of Prætextatus, a heathen, who was that year appointed consul, but snatched away by death at the same time. See St. Jerom, Ep. 20, (olim 24,) to Marcella, t. 4, p. 51, Ed. Ben.

ST. DEOGRATIUS, BISHOP OF CARTHAGE, C.

GENSERIC, the Arian king of the Vandals, took Carthage in 439, filled the city with cruelties, and caused Quodvultdeus, the bishop, and many others, to be put on board an old leaky vessel, who, notwithstanding, arrived safe at Naples. After a vacancy of fourteen years, in 454, St. Deogratius was consecrated archbishop. Two years after, Genseric plundered Rome, and brought innumerable captives from Italy, Sicily, Sardinia, and Corsica, into Africa, whom the Moors and Vandals shared among them on the shore, separating without any regard or compassion weeping wives from their husbands, and children from their parents. Deogratius sold every thing, even the gold and silver vessels of the church, to redeem as many as possible; he provided them with lodgings and beds, and furnished them with all succors, and though in a decrepit old age, visited those that were sick every day, and often in the night. Worn out by these fatigues, he died in 457, to the inexpressible grief of the prisoners, and of his own flock. The ancient calendar of Carthage, written in the fifth age, commemorates him on the 5th of January; but the Roman on the 22d of March. See St. Victor Vitensis, l.

1, c. 3.

ST. CATHARINE OF SWEDEN, VIRGIN.

SHE was daughter of Ulpho, prince of Nericia, in Sweden, and of St. Bridget. The love of God seemed almost to prevent in her the use of her reason. At seven years of age she was placed in the nunnery of Risburgh, and educated in piety under the care of the holy abbess of that house. Being very beautiful, she was, by her father, contracted in marriage to Egard {645} a young nobleman of great virtue: but the virgin persuaded him to join with her in making a mutual vow of perpetual chastity. By her discourses he became desirous only of heavenly graces, and, to draw them down upon his soul more abundantly, he readily acquiesced in the proposal. The happy couple, having but one heart and one desire, by a holy emulation excited each other to prayer, mortification, and works of charity. After the death of her father, St. Catharine, out of devotion to the passion of Christ, and to the relics of the martyrs, accompanied her mother in her pilgrimages and practices of devotion and penance. After her death at Rome, in 1373, Catherine returned to Sweden, and died abbess of Vadzstena, or Vatzten,[1] on the 24th of March, in 1381.[2] For the last twenty-five years of her life she every day purified her soul by a sacramental confession of her sins. Her name stands in the Roman Martyrology on the 22d of March. See her life written by Ulpho, a Brigittine friar, thirty years after her death, with the remarks of Henschenius.

Footnotes:

1. The great monastery of our Saviour at Wasten, or Vatzten, in the diocese of Lincopen, was first founded by St. Bridget, in 1344; but rebuilt in a more convenient situation in 1384, when the nuns and friars were introduced with great solemnity by the bishop of Lincopen. This is called its foundation in the exact chronicle of Sweden, published by Benzelius, Monum. Suec. p. 94.
2. St. Catharine of Sweden compiled a pious book, entitled, Sielinna Troëst, that is, Consolation to the Soul, which fills one hundred and sixty-five leaves in folio, in a MS., on vellum, mentioned by Starnman, Sur l'Etat des Sciences en Suède, dans les temps reculés. The saint modestly says in her preface, that as a bee gathers honey out of various flowers, and a physician makes choice of medicinal roots for the composition of his remedies, and a virgin makes up a garland out of a variety of flowers, so she has collected from the holy scriptures and other good books, chosen rules and maxims of virtue.

MARCH XXIII.

ST. ALPHONSUS TURIBIUS, ARCHBISHOP OF LIMA,

CONFESSOR.

From his life by F. Cyprian de Herrera, dedicated to pope Clement X., and the acts of his canonization.

A.D. 1606.

ST. TORIBIO, or TIIRIBIUS ALPHONSUS MOGROBEJO, was second son to the lord of Mogrobejo, and born in the kingdom of Leon, on the 16th of November, in 1538. From his infancy he discovered a strong inclination to piety; and, in his childhood, it was his delight, at times of recreation, to erect and adorn altars, and to serve the poor. He trembled at the very shadow of sin. One day, seeing a poor pedler-woman angry because she had lost something out of her pack, he most movingly entreated and exhorted her, that she would not offend God by passion; and, in order to appease her, gave her the value of her loss, which he had begged of his mother for that purpose. He was very devout to the Blessed Virgin, said every day her Office and Rosary, and fasted every Saturday in her honor. While at school, he usually gave part of his slender dinner to the poor, and was so much addicted to fasting, that his superiors were obliged, by strict commands, to compel him to moderate his austerities. He began his higher studies at Valladolid, but completed them at Salamanca. He was introduced early to the notice of king Philip II., honored by him with several dignities, and made president or chief judge at Granada. This office he discharged during five years with so much integrity, prudence, and virtue, that the eyes of the whole kingdom were fixed on him, and his life in the world {646} was a holy noviceship to the pastoral charge. The pressing necessities of the infant church of Peru required a prelate who inherited, in a distinguished manner, the spirit of the apostles; and the archbishopric of Lima falling vacant, Turibius was unanimously judged the person of all others the best qualified to be an apostle of so large a country, and to remedy the scandals which obstructed the conversion of the infidels. The king readily nominated him to that dignity, and all parties concerned applauded the choice. Turibius was thunderstruck at this unexpected news, and had no sooner received the message, but he cast himself on the ground at the foot of his crucifix, praying with many tears that God would deliver him from so heavy a burden, which he thought absolutely above his strength. He wrote the most urgent letters to the king's council, in which he pleaded his incapacity, and other impediments, and laid great stress on the canons, which forbid laymen to be promoted to such dignities in the church. This humility it was that obtained the succor of heaven by which he performed wonders in the

service of souls. Being compelled by obedience to acquiesce, he at length testified his submission by falling on his knees and kissing the ground.

After a suitable preparation, he received the four minor orders on four successive Sundays, the better to dispose himself for the functions of each; and after passing through the other orders, he was consecrated bishop. Immediately after which he set out for Peru, and landed at Lima, in the year 1581, of his age the forty-third. That diocese is extended one hundred and thirty leagues along the coast, comprising three cities, and many towns and villages, with innumerable cottages scattered over two ridges of the mountains of the Andes, esteemed the highest and the most rugged in the whole world. Some of the European generals, who first invaded that country, were men who seemed to measure every thing by their insatiable avarice and ambition, and had so far lost all sentiments of humanity towards the poor savages, that they deserved the name rather of tyrants and plunderers than of conquerors. Civil wars and dissensions completed the misfortune of that country; and covetousness, cruelty, treachery, fraud, and debauchery, seemed triumphant. Nor were the repeated orders of the Spanish court able to redress these evils. The sight of these disorders moved the good pastor often to tears, but his prudence and zeal overcame all difficulties, extirpated public scandals, and made that kingdom a flourishing portion of the Christian church. Upon his arrival he immediately began a visitation of his vast diocese: an undertaking of incredible fatigue, and attended with many dangers. He often crept over the steepest and most rugged mountains, covered with ice or snow, to visit some poor hut of Indians, and give them suitable comfort and instruction. He travelled often on foot, and sometimes barefoot, and by fasting and prayer never ceased to implore the divine mercy for the salvation of the souls committed to his charge. He placed everywhere able and zealous pastors, and took care that no one in the most remote corners of the rocks should be left destitute of the means of instruction and of the benefit of the sacraments. To settle and maintain discipline, he appointed diocesan synods to be held every two years, and provincial synods every seven; and was vigilant and severe in chastising the least scandal, especially of avarice, in the clergy. Without respect of persons, he reprov'd injustice and vice, and made use of all the means which his authority put into his hands, to check the insolence of public sinners, and to protect the poor from oppression. Many of the first conquerors and governors of Peru, before the arrival of the most virtuous viceroy Francis of Toledo, were men who often sacrificed every thing to their passions, and for their private ends. From some of these saint suffered many persecutions, and was {647} often thwarted by them in the discharge of his duty. But by the arms of meekness and patience he overcame all affronts and injuries, and with an invincible constancy he maintained the rights of justice and truth. He

showed that many sinners misconstrued the law of God to make it favor their passions; but that, as Tertullian observes, "Christ calls himself the truth, not custom," and will weigh our actions not in the false balance of the world, but in the true scales of the sanctuary. Thus he extirpated the most inveterate abuses,[1] and established with so great fervor the pure maxims of the gospel, as to revive in many the primitive spirit of Christianity. To extend and perpetuate the advantages of religion, which by his zeal he had procured, he filled this country with seminaries, churches, and many hospitals; but would never suffer his own name to be recorded in any of his munificent charities or foundations. When he was at Lima, he every day visited several hospitals, comforted and exhorted the sick, and administered the sacraments. When a pestilence, though that calamity is seldom known in Peru, raged in some parts of his diocese, Turibius distributed his own necessaries in relieving the afflicted: he preached penance, because sins are the cause of chastisements, and infinitely the worst of evils. He walked in the processions, bathed in tears, with his eyes always fixed on a crucifix, and offering himself to God for his flock; fasted, watched, and prayed for them, without intermission, till God was pleased to remove his scourge.

Nothing gave the saint so much pleasure as the greatest labors and dangers, to procure the least spiritual advantage to one soul. Burning with the most vehement desire of laying down his life for his flock, and of suffering all things for him who died for us, he feared no dangers. When he heard that poor Indians wandered in the mountains and deserts, he sought them out; and to comfort, instruct, or gain one of them, he often suffered incredible fatigues, and dangers in the wildernesses, and boldly travelled through the haunts of lions and tigers. He spent seven years in performing his first visitation: his second employed him four years, but the third was shorter. He converted innumerable infidels, and left everywhere monuments of his charity. In travelling, he either prayed or discoursed on heavenly things. On his arrival at a place, it was his custom to repair first to the church to pray before the altar. To catechise the poor, he would sometimes stay two or three days in places where he had neither bed nor any kind of food. He visited every part of his vast diocese: and when others suggested to him the dangers that threatened him from rocks, precipices, marshes, rivers, robbers, {648} and savages, his answer was that Christ came from heaven to save man, we ought not therefore to fear dangers for the sake of immortal glory. He preached and catechised without intermission, having for this purpose learned, in his old age, all the various languages of the barbarous nations of that country. Even on his journeys he said mass every day with wonderful fervor and devotion. He always made a long meditation before and after it, and usually went to confession every morning; though they who best knew his interior, testified, that they

were persuaded he had never in his whole life forfeited his baptismal innocence by any mortal sin. He seemed to have God and the divine honor alone before his eyes in all his words and actions, so as to give little or no attention to any thing else; by which means his prayer was perpetual. He retired in private to that exercise often in the day, and for a long time together. In it his countenance seemed often to shine with a divine light. The care with which he studied to disguise and conceal his great mortifications and works of piety, was the proof of his sincere humility. His munificence in relieving the poor of every class, especially those who were too bashful to make their necessities publicly known, always exhausted his revenues. The decrees of his provincial councils are monuments of his zeal, piety, learning, and discretion: they have been ever since esteemed, not only in the new world, but also in Europe, and at Rome itself, as oracles. The flourishing state of the church of Peru, the great number of saints and eminent pastors with which it abounded, and the establishment of innumerable seminaries of piety and learning, and hospitals for the poor, were the fruit of his zeal. If he did not originally plant the faith, he was at least the great propagator of it, and the chief instrument of God in removing scandals and advancing true piety in that vast country, which till then had been a land of abominations; while Francis of Toledo, the great viceroy, first settled the civil government in peace and tranquillity by salutary laws, which have procured him the title of the Legislator of Peru. St. Turibius, in the sixty-eighth year of his age, in 1606, during the visitation of his diocese, fell sick at Santa, a town one hundred and ten leagues distant from Lima. He foretold his death, and ordered him to be rewarded who should bring him the first account from his physician, that his recovery was despaired of. The ardor of his faith, his hope, his love of his Creator and Redeemer, his resignation and perfect sacrifice of himself, gathered strength in the fervent exercises and aspirations which he repeated almost without ceasing in his illness. By his last will he ordered what he had about him to be distributed among his servants, and whatever else he otherwise possessed to be given to the poor. He would be carried to the church, there to receive the holy viaticum: but received extreme unction in his sick bed. He often repeated those words of St. Paul: *“I desire to be dissolved, and to be with Christ.”* And in his last moments he ordered to be sung, by his bedside, those of the Psalmist: *“I rejoiced in the words that were said to me: We shall go into the house of the Lord.”* He died on the 23d of March, repeating those other words of the same prophet: *“Into thy hands I commend my spirit.”* His body being translated the year after to Lima, was found incorrupt, the joints flexible, and the skin soft. His historian, and the acts of the canonization, mention many sick restored to their health, and a girl raised to life by him while he was living: also many miracles wrought through his intercession after his death. He was beatified by Innocent XI. in 1679,[2] and solemnly

canonized by pope Benedict XIII. in 1726. On the miracles wrought by his intercession, see Benedict XIV.,[3] and especially the acts of his canonization.

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A pastor of souls must be careful to animate all his exterior actions and labors in the service of his neighbor, with the interior spirit of compunction, humility, zeal, charity, and tender devotion. Without this he loses the fruit of all the pains he takes, and by them will often deserve only chastisements in the world to come; so much will his intention and the affections of his heart be infected with self-love, and depraved by various imperfections, and secret sinister desires even in the most holy functions. Therefore, a fervent novitiate, employed in the exercises of an interior life, ought to be a part of the preparation for this state; and in the discharge of his duties, a person ought always to unite contemplation with action, and reserve to himself sufficient time for conversing with God and his own soul, and taking a frequent review of his own interior. From his labors he must return frequently to prayer, and constantly nourish in his soul a spirit of fervent devotion, which will thus accompany all his exterior actions, and keep his thoughts and affections always united to God. Those who are not faithful in thus maintaining and improving in themselves an interior spirit of piety, and in watching with fear and compunction over the motions of their own hearts, will generally advance very little the kingdom of Christ in the souls of others, and are in great danger of losing their own. This is what St. Bernard feared in his disciple pope Eugeuius III., whom he conjured with tears never to give himself up entirely to the care of others, so as not to live also for himself; so to communicate a spirit of piety to others, as not to suffer it to be drained in his own heart; to be a basin to hold it, not a pipe for it to run through.[4] This lesson is applicable, with due proportion, to other states, especially that of teaching the sciences, in which the exercises of an interior life are so much the more necessary, as the employment is more distracting, more tumultuous, and more exposed to the waves of vanity, jealousy, and other secret petty passions.

Footnotes:

1. The Indians were infamous for their debaucheries, and became so fond of the Spanish wines, after having once tasted them, that to purchase a small quantity they would give all their gold, and were never sober as long as they had wine to drink. But their crimes, which justly provoked the anger of heaven, could not justify the cruelty of their European enemies, in whom avarice seemed to have extinguished the sentiments both of humanity and religion. The missionary priests endeavored in vain to put a stop to the outrages

of their countrymen; and the Dominicans carried repeated complaints against them to the kings of Spain. At their remonstrances, Ferdinand, king of Castile, declared the Indians free, and forbade the Spaniards to employ them in carrying burdens, or to use a stick or whip in chastising them. The emperor, Charles V., was prevailed upon to send into America severe orders and regulations in their favor, but to very little effect. The officers, who assumed the haughty titles of conquerors of Mexico and Peru, would not be controlled. Bartholomew de las Casas, a Dominican, and bishop of Chiapa, in New Spain, made four fruitless voyages into Castile to plead the cause of the poor Indians; he obtained ample rescripts from the king, and was constituted by him protector-general of the Indians in America. But these expedients proved too weak against men that were armed. He therefore resigned his bishopric into the hands of the pope, in 1551, and returned into the convent of his order at Valhuto; where he wrote his books, *On the Destruction of the Indians by the Spaniards*, and *On the Tyranny of the Spaniards in the Indies*, both dedicated to king Philip II. The archbishop of Seville, and the universities of Salamanca and Alcala, forbade the impression of the answers which some wrote to defend the Spanish governors, on principles repugnant to the law of nature and of nations. These books of las Casas, being translated into French, were scattered among the people in the Low Countries, who had taken up arms against the Spaniards, and animated them exceedingly in their revolt. But the crimes of some ought not to be imputed to a nation: and the same country which gave birth to some monsters was most fruitful in saints, and produced the most zealous apostles and defenders of the Indians. The great principle which las Casas defended in the emperor's council, and in his writings, was, that the conquered Indians could not, without injustice, be made slaves to the Spaniards, which the king's council and the divines agreed to with regard to those who had not been taken armed in just wars. See the history of the Isle of St. Domingo, by {} Charlevoix.

2. Bened. XIV. *De Beatif. et Canoniz.* {} 1. Append. p. 496.
3. *De Servor. Dei Canoniz.* Roma. 1728. {}4. Tr. de *Miraculis*, c. 16, p. 196.
4. *Tuus esto ubique: concha esto non canalis.* S. Bern. l. d. *Consid.*

SS. VICTORIAN, PROCONSUL OF CARTHAGE,

AND OTHERS, MARTYRS UNDER THE VANDALS.

HUNERIC, the Arian king of the Vandals in Africa, succeeded his father Genseric in 477. He behaved himself at first with moderation towards the Catholics, so that they began to hold their assemblies in those places where they had been prohibited by Genseric: but in 480, he began a

grievous persecution of the clergy and holy virgins, which, in 484, became general, and occasioned vast numbers of the Catholics to be put to death. Victorian, a citizen of Adrumetum, one of the principal lords of the kingdom, had been made by him governor of Carthage with the Roman title of proconsul. He was the wealthiest subject the king had, who placed great confidence in him, and he had ever behaved with an inviolable fidelity. The king, after he had published his cruel edicts, sent a message to the proconsul in the most obliging terms, promising, if he would conform to his religion, and execute his orders, to heap on him the greatest wealth and the highest honors which it was in the power of a prince to bestow. The proconsul, who amidst the glittering pomp of the world perfectly understood its emptiness, made on the spot this generous answer: "Tell the king that I trust in Christ. If his majesty pleases, he may condemn me to the flames, or to wild beasts, or to any torments: but I shall never consent to renounce the Catholic church in which I have been baptized. Even if, there were no other life after this, I would never be ungrateful and perfidious to God, who hath granted me the {650} happiness of knowing him, and who hath bestowed on me his most precious graces." The tyrant became furious at this answer: nor can the tortures be imagined which he caused the saint to endure. Victorian suffered them with joy, and amidst them finished his glorious martyrdom. The Roman Martyrology joins with him on this day four others who were crowned in the same persecution. Two brothers of the city of Aquæ-regiæ, in the province of Byzacena, were apprehended for the faith, and conducted to Tabaia in the same province. They had promised each other, if possible, to die together; and they begged it of God, as a favor, that they might both suffer the same torments. The persecutors hung them in the air with great weights at their feet. One of them, under the excess of pain, begged to be taken down for a little ease. His brother, fearing this desire of ease might by degrees move him to deny his faith, cried out from the rack on which he was hanging: "God forbid, dear brother, that you should ask such a thing. Is this what we promised to Jesus Christ? Should not I accuse you at his terrible tribunal? Have you forgotten what we have sworn upon his body and blood, to suffer death together for his holy name?" By these words the other was so wonderfully encouraged that he cried out: "No, no; I ask not to be released: on the contrary, add new weights, if you please, increase my tortures, exert all your cruelties till they are exhausted upon me." They were then burnt with red-hot plates of iron, and tormented so long, and by so many new engines of torture, that the executioners at last left them, saying: "Everybody follows their example, no one now embraces our religion." This they said, chiefly because, notwithstanding they had been so long and so grievously tormented, there were no scars or bruises to be seen upon them. Two merchants of Carthage, who both bore the name of Frumentius, suffered martyrdom about the same time, and are joined with St. Victorian in the martyrologies. Among many glorious confessors

at that time, one Liberatus, an eminent physician, was sent into banishment with his wife. He only grieved to see his infant children torn from him. His wife checked his tears by these generous words: "Think no more of them, Jesus Christ himself will have care of them, and protect their souls." While in prison, she was told by the heretics that her husband had conformed: accordingly, when she met him at the bar before the judge she upbraided him in open court for having basely abandoned God: but discovered by his answer that a cheat had been put upon her, to deceive her into her ruin. Twelve young children, when dragged away by the persecutors, held their companions by the knees till they were torn away by violence. They were most cruelly beaten and scourged every day for a long time; yet by God's grace every one of them persevered to the end of the persecution firm in the faith. See St. Victor, De Persec. Vandal. l. 5, n. 4.

ST. EDELWALD,[1] PRIEST, C.

HE was, for his eminent sanctity, honored with the priesthood while he lived in the monastery of Rippon. Afterwards he led an eremitical life in the isle of Farne, where he died in 669, about eleven years after St. Cuthbert. His body was translated to Lindisfarne, afterwards to Durham. See Bede in vita S. Cuthberti, n. 68.

Footnotes:

1. Edelwald, or Ethelwald. signifies *_noble, potent_*.

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MARCH XXIV.

ST. IRENÆUS, BISHOP OF SIRMIIUM, M

From the original authentic acts of his trial in Henschenius, Ruinart, p. 403. Tillemont. t. 4, p. 248. Ceillier, t. 3, p. 497.

A.D. 304.

ST. IRENÆUS, bishop of Sirmium, capital of part of Pannonia, (now Sirmisch, a village in Hungary, twenty-two leagues from Buda to the south,) in the persecution of Dioclesian was apprehended and conducted before Probus, the governor of Pannonia, who said to him: "The divine laws oblige all men to sacrifice to the gods." Irenæus answered: "Into hell fire shall be thrown, whoever shall sacrifice to the gods." PROBUS. "The edicts of the most clement emperors ordain that all sacrifice to the gods, or suffer according to law." IRENÆUS. "But the law of my God

commands me rather to suffer all torments than to sacrifice to the gods." PROBUS. "Either sacrifice, or I will put you to the torture." IRENÆUS. "You cannot do me a greater pleasure; for by that means you will make me partake of the sufferings of my Saviour." The proconsul commanded him to be put on the rack; and while he was tortured, he said to him: "What do you say now, Irenæus? Will you sacrifice?" IRENÆUS. "I sacrifice to my God, by confessing his holy name, and so have I always sacrificed to him." All Irenæus's family was in the utmost concern for him. His mother, his wife, and his children surrounded him. His children embraced his feet, crying out: "Father, dear father, have pity on yourself and on us." His wife, dissolved in tears, cast herself about his neck, and, tenderly embracing him, conjured him to preserve himself for her, and his innocent children, the pledges of their mutual love. His mother, with a voice broken with sobs, sent forth lamentable cries and sighs, which were accompanied with those of their servants, neighbors, and friends; so that all round the rack on which the martyr was hanging, nothing was heard but sobs, groans, and lamentations. Irenæus resisted all these violent assaults, opposing those words of our Lord: *—If any one renounce me before men, I will renounce him before my Father who is to Heaven—*. He made no answer to their pressing solicitations, but raised his soul above all considerations of flesh and blood to him who was looking down on his conflict from above, waiting to crown his victory with immortal glory; and who seemed to cry out to him from his lofty throne in heaven: "Come, make haste to enjoy me." The governor said to him: "Will you be insensible to such marks of tenderness and affection? can you see so many tears shed for you without being moved? It is not beneath a great courage to be touched with compassion. Sacrifice, and do not destroy yourself in the flower of your age." Irenæus said: "It is that I may not destroy myself that I refuse to sacrifice." The governor sent him to prison, where he remained a long time, suffering divers torments. At the second time of examination, the governor, after having pressed him to sacrifice, asked him if he had a wife, parents, or children, alive. The saint answered all these questions in the negative. "Who then were those that wept for you at your first examination?" Irenæus made answer: "Our Lord Jesus Christ hath said: *—He that loveth father or mother, wife or children, brothers or relations more than me, is not worthy of me—*. So, when I lift up my eyes to contemplate that God whom I adore, and the joys he hath promised to those who faithfully serve him, I forget that I am a father, a husband, a son, a master, a friend." Probus said: "But you do not therefore cease to be so. Sacrifice at least for their sakes." Irenæus replied: "My children will not lose much by my death; for I leave them for father that same God whom they adore with me; so let nothing hinder you from executing the orders of your emperor upon me." PROBUS. "Throw not yourself away. I cannot avoid condemning you." IRENÆUS. "You cannot do me a greater favor, or give me a more agreeable pleasure." Then

Probus passed sentence after this manner: "I order that Irenæus, for disobeying the emperor's commands, be cast into the river." [1] Irenæus replied: "After so many threats, I expected something extraordinary, and you content yourself with drowning me. How comes this? You do me an injury; for you deprive me of the means of showing the world how much Christians, who have a lively faith, despise death, though attended with the most cruel torments." Probus, enraged at this, added to the sentence that he should be first beheaded. Irenæus returned thanks to God as for a second victory. When arrived on the bridge of Diana, from which he was to be thrown, stripping off his clothes, and lifting up his hands to heaven, he prayed thus: "Lord Jesus Christ, who condescendedst to suffer for the salvation of the world, command the heavens to open, that the angels may receive the soul of thy servant Irenæus, who suffers for thy name, and for thy people of the Catholic church of Sirmium." Then, his head being struck off, he was thrown into the river, on the 25th of March, on which day his name occurs in the Roman Martyrology. He suffered in the year 304. He was married before he was ordained bishop; but lived continent from that time, as the laws of the church required.

The martyrs most perfectly accomplished the precept of renouncing all things for Christ; but all who desire truly to become his disciples, are bound to do it in spirit. Many aspire to perfection by austere practices of exterior mortification and long exercises of devotion; yet make little progress, and, after many years, remain always subject to many imperfections and errors in a spiritual life. The reason is, because they neglected to lay the foundation by renouncing themselves. This requires constant watchfulness, courageous self-denial, a perfect spirit of humility, meekness and obedience, and sincere compunction, in which a soul examines and detects her vices, bewails her past sins and those of the whole world, sighs at the consideration of its vanity and slavery, and of her distance from heaven, labors daily to cleanse her mind from all idle thoughts, and her heart from all sin, all irregular attachments, and superfluous desires, flies the vain joys of the world, and often entertains herself on the bloody passion of Christ. If the affections are thus purified, and this cleanness of heart daily more and more cultivated, the rest costs very little, and the soul makes quick progress in the paths of holy love, by the assiduous exercises of contemplation and prayer, a constant fidelity in all her actions, and the most fervent and pure attention to the divine will and presence. Voluntary imperfections and failings, especially if habitual, both blind and defile the soul, disquiet her, extremely weaken her, and damp the fervor of her good desires and resolutions. They must therefore be retrenched with the utmost resolution and vigilance, especially those which arise from any secret vanity, sensuality, or want of the most perfect sincerity, candor, and simplicity. An habitual attachment to any failing, how trifling soever it may appear, how subtle and secret {653}

soever it may be, and under whatever pretences it may be disguised, exceedingly obstructs the operations of the Holy Ghost, and the effusion of divine grace in a soul.

Footnotes:

1. Meaning the Boswethe, which runs through Sirmisch, and falls into the sea five leagues lower.

ST. SIMON, AN INFANT, MARTYR AT TRENT.

IN the year 1472, when the Jews of Trent (famous for the last general council held there) met in their synagogue on Tuesday in Holy Week, to deliberate on the preparations for the approaching festival of the Passover, which fell that year on the Thursday following, they came to a resolution of sacrificing to their inveterate hatred of the Christian name, some Christian infant on the Friday following, or Good Friday. A Jewish physician undertook to procure such an infant for the horrid purpose. And while the Christians were at the office of Tenebræ on Wednesday evening, he found a child called Simon, about two years old, whom, by caresses, and by showing him a piece of money, he decoyed from the door of a house, the master and mistress whereof were gone to church, and carried him off. On Thursday evening the principal Jews shut themselves up in a chamber adjoining to their synagogue, and at midnight began their cruel butchery of this innocent victim. Having stopped his mouth with an apron, to prevent his crying out, they made several incisions in his body, gathering his blood in a basin. Some, all this while, held his arms stretched out in the form of a cross: others held his legs. The child being half dead, they raised him on his feet, and while two of them held him by the arms, the rest pierced his body on all sides with their awls and bodkins. When they saw the child had expired, they sung round it: "In the same manner did we treat Jesus, the God of the Christians: thus may our enemies be confounded forever." The magistrates and parents making strict search after the lost child, the Jews hid it first in a barn of hay, then in a cellar, and at last threw it into the river. But God confounded all their endeavors to prevent the discovery of the fact, which being fully proved upon them, with its several circumstances, they were put to death: the principal actors in the tragedy being broke upon the wheel and burnt. The synagogue was destroyed, and a chapel was erected on the spot where the child was martyred. God honored this innocent victim with many miracles. The relics lie in a stately tomb in St. Peter's church at Trent: and his name occurs in the Roman Martyrology. See the authentic account of Tiberinus, the physician who inspected the child's body; and the juridical acts in Surius and the Bollandists, with Henschenius's notes on this day: also Martenne, *Ampl. Collectio Vet.* t. 2, p. 1516, and *Bened. XIV. de Canoniz.* l. 1, c. 14, p. 105.

ST. WILLIAM OF NORWICH, M.

THIS martyr was another victim of the implacable rage of the Jews against our holy religion. He suffered in the twelfth year of his age. Having been not long bound an apprentice to a tanner in Norwich, a little before Easter, in 1137, the Jews of that city having enticed him into their houses, seized and gagged him: then they bound, mocked, and crucified him, in derision of Christ: they also pierced his left side. On Easter-day they put the body into a sack, and carried it into Thorp-wood, now a heath, near the gates of the city, there to bury it; but being discovered, left it hinging on a tree. The body was honored with miracles, and, in 1144, {654} removed into the churchyard of the cathedral of the Holy Trinity, by the monks of that abbey; and in 1150, into the choir. On the place in Thorpwood, where the body of the martyred child was found, a chapel was built, called St. William in the wood. Mr. Weever writes, that "the Jews in the principal cities of the kingdom, did use sometimes to steal away, circumcise, crown with thorns, whip, torture, and crucify some neighbor's male-child, in mockery and scorn of our Lord and Saviour Jesus Christ. St. Richard of Pontoise, in France, was martyred by them in that manner. As also St. Hugh, (according to Matthew Paris and John Capgrave,) a child crucified at Lincoln, in 1255." Nevertheless, it is a notorious slander of some authors, who, from these singular and extraordinary instances, infer this to have been at any time the custom or maxim of that people. The English calendars commemorated St. William on the 24th of March. See the history of his martyrdom and miracles by Thomas of Monmouth, a contemporary monk; also the Saxon Chronicle of the same age, and Bloomfield's History of Norfolk.[1]

Footnotes:

1. Pope Benedict XIV., l. 1, de Canon. c. 14, p. 103, shows that children who die after baptism before the use of reason, though saints, ought not to be canonized, because they never practised any heroic degree of virtue; and because this was never authorized by tradition in the church. Martyrs only, or infants, whether baptized or not, which were slain out of hatred to the name of Christ, are to be accepted, as is clear from the example of the Holy Innocents, who are styled martyrs by St. Irenæus, Origen, and other fathers; and the most ancient missals and homilies of fathers on their festival, prove them to have been honored as such from the primitive ages. Hence infants murdered by Jews, out of hatred to Christ, have been ranked among the martyrs, as St. Simon of Trent, by the authority of the bishop of that city, afterwards confirmed by the decrees of the popes Sixtus V. and Gregory XIII.; also St. William of Norwich in England, (though this child having attained to the use of reason, is

rather to be called an adult martyr.) And St. Richard of Pontoise, also about twelve years old, murdered in 1182 by certain Jews in the reign of Philip Augustus, who for this and other crimes banished the Jews out of France, in April, that same year. The body of St. Richard was translated to Paris, and enshrined in the parish church of the Holy Innocents, where his feast is kept on the 30th of March, but at Pontoise on the 25th. The celebrated F. Gaguin has written the history of his martyrdom, with an account of several miracles wrought at his shrine. His head is still shown in that church; the rest of his relics are said to have been carried off by the English, when they were masters of Paris.

MARCH XXV.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

THIS great festival takes its name from the happy tidings brought by the angel Gabriel to the Blessed Virgin Mary, concerning the incarnation of the Son of God. It commemorates the most important embassy that was ever known: an embassy sent by the King of kings, performed by one of the chief princes of his heavenly court; directed, not to the kings or emperors of the earth, but to a poor, unknown, retired virgin, who, being endowed with the most angelic purity of soul and body, being withal perfectly humble and devoted to God, was greater in his eyes than all the sceptres in the world could make a universal monarch. Indeed God, by the choice which he is pleased to make of a poor virgin, for the accomplishment of the greatest of all mysteries and graces, clearly demonstrates that earthly diadems, dignities, and treasures are of no consideration with him; and that perfect humility and sanctity alone constitute true greatness. God, who is almighty, can do all things by himself, without making use of the concurrence of creatures Nevertheless he vouchsafes, in his exterior works, {655} most frequently to use their co-operation. If he reveals his will and speaks to men, it is by the intervention of his prophets, and these he then enlightens by the ministry of angels. Many of the ancient patriarchs were honored by him with the most sublime commissions. By Moses he delivered his people from the Egyptian slavery, by him he gave them his law, and he appointed him mediator in his alliance with them. When the Son of God became man, he could have taken upon him our nature without the co-operation of any creature; but was pleased to be born of a woman. In the choice of her whom he raised to this most sublime of all dignities to which any pure creature could be exalted, he pitched upon her who, by the riches of his grace and virtues, was of all others the most holy and the most perfect. The design of this embassy of the archangel is as extraordinary as the persons concerned in it. It is to give a Saviour to the world, a victim

of propitiation to the sinner, a model to the just, a son to this Virgin, remaining still a virgin, and a new nature to the Son of God, the nature of man, capable of suffering pain and anguish in order to the satisfaction of God's justice for our transgressions. And the Son of God being to take a human body formed of her substance, the Holy Ghost, who, by a power all-divine, was to her in place of a spouse, was not content to render her body capable of giving life to a Man-God, but likewise enriched her soul with a fulness of grace, that there might be a sort of proportion between the cause and the effect, and she the better qualified to co-operate towards this mystery of sanctity.

The angel begins his address to her with *“Hail! full of grace.”*^[1] This is not the first time that angels appeared to women. But we find not that they were ever treated with that respect which the angel Gabriel shows to Mary. Sarah and Agar were visited by these celestial spirits, but not with an honor like that wherewith the angel on this occasion addresses the Blessed Virgin, saying, *“Hail! full of grace.”* He considers her as the greatest object among creatures of God's favor, affection, and complacency. He admires in her those wonderful effects of the divine liberality, those magnificent gifts and graces, those exalted virtues, which have placed the very foundation of her spiritual edifice on the holy mountains,^[2] in a degree of perfection surpassing that of all pure creatures. He admires that perfect gratitude with which she always received God's grace, and her perfect fidelity in corresponding with it, and advancing in sanctity by the help thereof, with a solicitude answerable to her love and gratitude for the preservation and increase of so inestimable a treasure. *“Full of grace.”* The first encomium which St. John gives us of the glory of the Word made flesh is, that he was *“full of grace and truth.”*^[3] God forbid that we should say that Mary was full of grace in the same manner as her Son; for he is the very source and origin of it, *“from whose fulness all the saints, Mary not excepted, have received.”*^[4] whatever degree they possess of grace and sanctity. St. Luke assures us also, that St. Stephen was full of grace and the Holy Ghost,^[5] but it was a fulness in regard to a less capacity, and in relation to a lower function. Moreover, to St. Stephen and other saints, who have received large portions of heavenly grace, we may say, in those other words of the angel, *“You have found favor with God.”*; but those very favors, though very great in themselves, were not to be compared with that which from all eternity was reserved for Mary. God made the saints the object of his gratuitous election, and he qualified them with his graces to be the messengers of his Son, the preachers and witnesses of his gospel; but Mary, was his choice, and was furnished with his graces to bear the most illustrious, {656} the most exalted title of honor that heaven could bestow on a pure creature to conceive of her proper substance the divine Word made man. If then the grace of God so raises a person in worth and merit, that there is not

any prince on earth who deserves to be compared with a soul that is dignified with the lowest degree of sanctifying grace; what shall we say or think of Mary, in whom the fulness of grace was only a preparation to her maternity? What shall we think of ourselves, (but in an opposite light,) who wilfully expose this greatest of all treasures on so many occasions to be lost, whereas we ought wilfully to forego and renounce all the advantages and pleasures of this world, rather than hazard the loss of the least degree of it, and be most fervent in our supplications to God for the gaining, preserving, and increasing so great a treasure: forasmuch as it is a pledge of God's love, a participation of his Spirit, and a title to the possession of his heavenly kingdom.

But who can be surprised at those inestimable treasures which God, on this occasion, with so liberal a hand, bestows on Mary, if he considers the purport of the following words of the angel to her: _The Lord is with thee_. He is with her in a manner more intimate, more perfect, and more divine, than he ever was or will be with any other creature. He is with her, not only by his essence, by his presence, by his power; for he is thus with all his creatures: He is with her, not only by his actual grace touching her heart and enlightening her understanding; he is thus many times with the sinner: He is with her, not only with his sanctifying grace, making her agreeable in his sight, and placing her in the number of his children; he is present in this manner with all the just: He is with her, not only by a special protection guiding her in his ways, and leading her securely to the term of salvation; this he does for the elect: but he is also with her by a substantial and corporeal presence, residing personally and really in her. In her, and of her substance, is this day formed his adorable body; in her he reposes for nine months, with his whole divinity and humanity. It is in this ineffable manner that he is with Mary, and with none but Mary. O glorious Virgin, thrice happy Mother, from this source and ocean of all grace what heavenly blessings in so long a space of time must have flowed upon you! and what honors must be due to one so nearly allied to our great Creator! What intercession so prevalent as that of the _Mother of divine grace!_

The angel concludes his address with these words: _Blessed art thou among women_.[6] _Blessed_, as being chosen preferably to all of her sex, to be the glorious instrument, in the hand of God, for removing the maledictions laid on mankind in punishment of their sins, and in communicating to them the source of all good. And on this account it was, that _all_ succeeding _generations_, as she foretold of herself, _should call her Blessed_.[7] regarding her as the centre in which all the blessings of the Old and New Testament are drawn together.

Though we are obliged to consider the eminent quality of Mother of God

as the source of all other graces bestowed on the Blessed Virgin, it must yet be owned it is not the greatest, and that she was happier in loving Jesus Christ, than in having conceived him and brought him forth. She is blessed among women and above the rest of creatures, not precisely on account of her maternity, but because she received a fulness of grace proportioned to the dignity to which she was chosen. So that, according to the remark of the holy fathers, she was happier for her sanctity than for her dignity: for her virtues, than for her privileges. Among her virtues, that of purity seems particularly deserving of notice on this solemnity, as the epistle for this festival {657} records that memorable prophecy of Isaias, _That a Virgin should conceive and bring forth a son_;[8] the most remarkable of all the signs God had promised the world for making known the accomplishment of the mystery of man's redemption. And, indeed, right reason seemed to require that she, who was to be the mother of God, should be of an integrity above reproach, and incapable of yielding to any solicitation: it was highly fit her virginity should be perfectly pure, and removed as far as possible from the least suspicion of blemish. For this reason, the moment God had chosen her to be his mother, he exacted from her the most authentic proofs of an inviolable attachment to purity. Thus, it is not in a crowd, or in idle conversation, but in a retreat, that the angel finds her. It is not from the distraction of diversions and entertainments that he calls her aside to deliver his message: no; she is alone in her house, with the door shut; "and," as St. Ambrose says, "he must be an angel that gets entrance there." [9] Hence, according to the same holy father, it was not the angel's appearance that gave her trouble, for he will not have it to be doubted but heavenly visions and a commerce with the blessed spirits had been familiar to her. But what alarmed her, he says, was the angel's appearing in human form, in the shape of a young man. What might add to her fright on the occasion, was his addressing her in the strain of praise, which kind of words flattery often puts in the mouths of ill-designing men. And how few, alas! are able to withstand such dangers? But Mary, guarded by her modesty, is in confusion at expressions of this sort, and dreads the least appearance of deluding flattery. Such high commendations make her cautious how she answers, till in silence she has more fully considered of the matter: _She revolved in her mind_, says St. Luke, _what manner of salutation this should be_. [10] Ah! what numbers of innocent souls have been corrupted for want of using the like precautions! Mary is retired, but how seldom now-a-days are young virgins content to stay at home! Mary is silent when commended, and answered not a word till she had well considered what she ought to say: but now it is to be feared that young women never think so little as when they are entertained with flattery. Every soothing word is but too apt to slide from the ear to the heart; and who can tell what multitudes, by their unwary methods, suffer shipwreck of their modesty, and then of their purity. For how can this

be long-lived after having lost all its guardians? No, it cannot be. Unless a virgin be assiduous in prayer and spiritual reading, modest in her dress, prudent and wary in her choice of company, and extremely careful in the government of her eyes and tongue when she happens to be in conversation with the other sex, there is but too much reason to apprehend that either her heart is already betrayed, or in danger of being vanquished by the next assault of her spiritual enemy. A dread of, and a speedy flight from all dangerous occasions is the only security of virtue and innocence. Presumption wants no other tempter. Even Mary, though confirmed in grace, was only secure by this fear and distrust in herself.

A second cause why Mary was disturbed at the words of the angel was, because they contained her praises. Humble souls always tremble and sink with confusion in their own minds when they hear themselves commended; because they are deeply penetrated with a sense of their own weakness and insufficiency, and they consider contempt as their due. They know that the glory of all gifts belongs solely to God, and they justly fear lest the poison of praise should insinuate itself into their minds; being sensible how infinitely dangerous honors and flattery are to humility. Are {658} these our sentiments? Do we never speak of ourselves to our own advantage? Do we never artfully praise ourselves, or willingly lend an ear to what flatterers say to applaud us? Are we troubled when we hear ourselves praised? What gives trouble but to too many is, that men give them not what they take to be their right; and that their praises equal not the notion they have framed of their merits. The high eulogiums bestowed on Mary by the angel she answers no otherwise than by a profound silence, by a saintly trouble of mind, which, with a modest blush, appears in her countenance. The angel, to calm her disquiets, says to her: _Fear not, Mary, for thou hast found favor before God_. He then informs her that she is to conceive and bring forth a son whose name shall be Jesus, who shall be great, and the son of the Most High, and possessed of the throne of David, her illustrious ancestor. Mary, who, according to St. Austin,[11] had consecrated her virginity to God by vow, is not at all weakened by the prospect of such a dignity, in her resolution of living a virgin: but, on the contrary, out of a just concern to know how she may comply with the will of God without prejudice to her vow, neither moved by curiosity, nor doubting of the miracle or its possibility, she inquires, _How shall this be_? Nor does she give her consent till the heavenly messenger acquaints her that it is to be a work of the Holy Ghost, who, in making her fruitful, will not intrench in the least upon her virginal purity, but cause her to be a mother, still remaining, as she desires, a pure virgin.

Moreover, had not Mary been deep-rooted in humility, what impression must not these great promises have made in her heart, at a time

especially when the first transports are so apt to overflow the soul on the sudden news of an unexpected glory. The world knows, from too frequent experience, how strongly the promise and expectation of new dignities raise the spirits, and alter the words, the looks, and the whole carriage of proud men. But Mary is still the same, or rather much more lowly and meek in spirit upon the accession of this unparalleled dignity. She sees no cause to pride herself in her virtues, graces, and privileges, knowing that the glory of all these are due only to the divine Author and Bestower of them. In submission, therefore, to God's will, without any further inquiries, she expresses her assent in these humble but powerful words: *Behold the handmaid of the Lord; be it done to me according to thy word.* What faith and confidence does her answer express! What profound humility and perfect obedience! She was saluted mother of God, yet uses no word of dignity, but styles herself nothing more than his handmaid, to be commanded and employed by him as he shall think fittest. The world, as heaven had decreed, was not to have a Saviour till she had given her consent to the angel's proposal; she gives it, and behold the power and efficacy of her submissive *Fiat*. That moment, the mystery of love and mercy promised to mankind four thousand years before, foretold by so many prophets, desired by so many saints, is wrought on earth. That moment, the Word of God is forever united to humanity: the soul of Jesus Christ, produced from nothing, begins to enjoy God, and to know all things past, present, and to come: that moment, God begins to have an adorer, who is infinite, and the world a mediator, who is omnipotent; and, to the working of this great mystery, Mary alone is chosen to co-operate by her free assent. The prophets represent the earth as moved out of its place, and the mountains as melting away before the very countenance of God looking down upon the world. Now that he descends in person, who would not expect that the whole heavens should be moved? But another kind of appearance best suited his coming on this occasion, which was with {659} the view of curing our pride by his wonderful humiliations, and thereby repair the injury the Godhead had suffered from our unjust usurpation; and not to show forth his grandeur, and display his all-glorious majesty. How far are the ways of God above those of men! how greatly does divine wisdom differ from human folly! how does every circumstance in this mystery confound the pride, the pomp, and the vain titles of worldly grandeur, and recommend to us the love of silence and sincere humility! Shall the disciples of Christ have other sentiments?

But what tongue can express the inward feelings and affections which then filled the glowing heart of the most pure Mother of God? What light shone in her understanding to penetrate the mysteries and the excess of the unfathomed goodness of God! what ardors of holy love inflamed her will! what jubilee filled her soul! Let men redeemed exult and praise, returning to God their best homages of adoration, thanksgiving, and

love. It is for this duty that the church has appointed this present festival, which we ought chiefly to consecrate to the contemplation of this adorable mystery with hymns of love, praise, and thanksgiving. It was the hope and comfort of all the ancient saints, and the great object of all their earnest prayers, tears, and sighs. The prophets had a view to it in all their predictions, this being the principal point in all the wonderful revelations of God made to his church since the fall of Adam in Paradise, whom he immediately comforted with a promise and glimpse of this glorious mercy. Every ordinance in the law which he gave the Jews was typical, and had either an immediate, or at least an indirect relation to Christ, and our redemption by him. Among the numberless religious rites and sacrifices which were prescribed them, there was not one which did not in some manner represent or allude to this mystery. How high an idea ought this circumstance to give us of its incomprehensible greatness, which its nature and wonderful effects and fruits must enhance beyond the power of words! We are lost in astonishment when we contemplate this prodigy of omnipotence, and infinite wisdom and mercy, and adore it in raptures and silence.

Gerson cries out on this mystery: "What ought every heart to say or think! every religious, every loving and faithful heart? It ought to rejoice exceedingly in this singular comfort, and to salute you with Gabriel: O blessed among women. On this day is accomplished the great desire of the holy ancient patriarchs and prophets, who often languished to hasten it, in their sighs, prayers, and writings, crying out aloud to the desire of the eternal hills. On this day is the Saviour of mankind, true God and man, conceived in the womb of Mary. This day our Lady received a name more sublime than can be understood, and the most noble of all names possible after that of her Son, by which she is called the Mother of God. On this day the greatest of miracles is wrought. Hear the wonders of love and mercy on this festival: God is made man; and man, in the divine person, God: he that is immortal is become mortal, and the Eternal is born in time. A virgin is a mother, a woman the mother of God; a creature has conceived her Creator!" St. Peter Chrysologus expresses the fruits of this mystery as follows: "One virgin so receives and contains God in the lodging of her breast as to procure peace for the earth, glory for heaven, salvation for the lost, life for the dead, an alliance of those on earth with the blessed in heaven, and the commerce of God with the flesh."^[12]

From the example of the Virgin Mary in this mystery, how ardent a love ought we to conceive of purity and humility! According to St. Gregory of Nyssa, and St. Jerom,^[13] she would rather be the spouse of God in spirit, by ^{660} spotless virginity, than his mother in the flesh; and so acceptable was this her disposition to God, that she deserved immediately to hear, that she should bring forth the Son of the Most

High, still remaining a most pure virgin: nor would God have otherwise raised her to this astonishing honor. The Holy Ghost is invited by purity to dwell in souls, but is chased away by the filth of the contrary vice. The dreadful havoc which it now-a-days makes among Christian souls, calls for torrents of tears, and is the source of the infidelity and universal desolation which spreads on every side. Humility is the foundation of a spiritual life. By it Mary was prepared for the extraordinary graces, and all virtues with which she was enriched, and for the eminent dignity of Mother of God.

St. Austin says, that according to an ancient tradition, this mystery was completed on the 25th of March.[14] Both eastern and western churches celebrate it on this day, and have done so at least ever since the fifth century. This festival is mentioned by pope Gelasius I., in 492. The council of Constantinople, in 692, orders the missa præsanctificatorum, as on Good-Friday, to be said on all days in Lent, except Saturdays, Sundays, and the feast of the Annunciation.[15] The tenth council of Toledo, in 656, calls this solemnity, The festival of the Mother of God,[16] by way of excellence. To praise the divine goodness for this incomprehensible mystery of the incarnation, Urban II., in the council of Clermont, in 1095, ordered the bell to be rung every day for the triple Angelical Salutation, called Angelus Domini, at morning, noon, and night. Which practice of devotion several popes have recommended by indulgences; as John XXII., Calixtus III., Paul III., Alexander VII., and Clement X. The late Benedict XIII. has augmented them to those who at the aforesaid hours shall devoutly recite this prayer kneeling.

Footnotes:

1. Luke i. 28.
2. Ps. lxxxvi.
3. John 1. 14.
4. Ibid. 16.
5. Acts iv. 8.
6. Luke i. 22.
7. Ibid. 48.
8. Isai. vii. 14.
9. O hospitium solis angelis pervium: S. Amb. in Luc.
10. Luke i. 29.
11. Quid profecto non diceret nisi se virginem ante vovisset. L. de Virg. c. 4, t. 6, p. 343.
12. Serm. 146.
13. St. Greg. Nyss. Tr. de Nativ.
14. L. 4. de Trin. c. 5.
15. See Thomasin des Fêtes, p. 229.
16. Festum Sanctæ Virginis Genitricis dies, festivitas matris--nam quod

festum est matris nisi incarnatio Verbi? Conc. Folêt X.

ST. CAMMIN, ABBOT.

AMONG the most celebrated saints of Ireland, published by Usher, is placed St. Cammin, who in his youth retired from the noise of the world into the island of Irish-Kealtair, in the lake of Derg-Derch, or Dergid, in the confines of Thomond and Galway. Here several disciples resorting to him, he built a monastery, which, out of veneration for his extraordinary sanctity, was long very famous among the Irish. The church of that place still retains, from him, the name of Tempul-Cammin. His happy death is placed in the Inis-Fallen annals, about the year 653. See Usher's Antiqu. p. 503.

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MARCH XXVI.

ST. LUDGER, BISHOP OF MUNSTER,

APOSTLE OF SAXONY.

From his life, written by Altfrid, one of his successors, and another compiled by a monk of Werden, about sixty years after the death of St. Ludger, of inferior authority to the former, both extant in Mabillon, Act. Bened. t. 4, p. 489: also a third life in Surius and the Bollandists, written by the monks of Werden perhaps twenty years after the latter. See Hist. Littér. Fr. t. 5, p. 660.

A.D. 809.

ST. LUDGER was born in Friseland, about the year 743. His father, who was a nobleman of the first rank in that country, at the child's own request, committed him very young to the care of St. Gregory, the disciple of St. Boniface, and his successor in the government of the see of Utrecht. Ludger had the happiness to have seen that holy martyr, and received from him strong impressions of virtue. Gregory educated him in his monastery, and admiring his progress in learning and piety, gave him the clerical tonsure. Ludger, desirous of further improvement, passed over into England, and spent four years and a half under Alcuin, who was rector of a famous school at York. He was careful to employ his whole time in the exercises of piety, and the study of the holy scriptures and fathers. In 773 he returned home, and St. Gregory dying in 776, his successor, Alberic, compelled our saint to receive the holy order of priesthood, and employed him for several years in preaching the word of

God in Friseland, where he converted great numbers, both among the pagans and vicious Christians, founded several monasteries, and built many churches. This was the state of affairs, when the pagan Saxons, ravaging the country, obliged him to leave Friseland. Whereupon he travelled to Rome, to consult pope Adrian II. what course to take, and what he thought God required of him. He then retired for three years and a half to Mount Cassino, where he wore the habit of the Order, and conformed to the practice of the rule during his stay, but made no religious vows. In 787, Charlemagne overcame the Saxons and conquered Friseland, and the coast of the Germanic ocean as far as Denmark. Ludger hearing that by this revolution the mission was again opened, returned into east Friseland, where he converted the Saxons to the faith; as he also did the province of Sudergou, now called Westphalia. He founded the monastery of Werden,[1] in the county of La Mark, twenty-nine miles from Cologne. His old master Alcuin being come into France, made his merit known to the emperor Charlemagne. In 802, Hildebald, archbishop of Cologne, not regarding his strenuous resistance, ordained him bishop of Mimigardford, (or ford of the river Mimigard,) a city which afterwards changed this name for that of Munster, from the great monastery of regular canons which St. Ludger built there, to serve for his cathedral. He joined to his diocese five cantons of Friseland, which he had converted, and also founded the monastery of Helmstad, afterwards called Lodger-Clooster, or Ludger's cloister, in the duchy of Brunswick.

He was very learned in the holy scriptures, and read daily lectures thereon to his disciples. He fasted and watched much, and always wore a hair shirt, but secretly, so that no one knew of it till a little before his death. {662} He ate some flesh at certain times, chiefly to conform to others, but always observing a strict temperance. When invited to any entertainment, his discourse the whole time was on religious subjects, and he withdrew immediately after. To the poor he was affable and courteous, but firm and resolute to the proud rich. He exerted an episcopal vigor against impenitent sinners, and refused all manner of presents from an incestuous lady, and at length excommunicated her. Except what was absolutely necessary for his subsistence, he employed the revenues of his own estate, and those of his bishopric, in charities. He was accused to the emperor Charlemagne, among other things, of wasting his income, and neglecting the embellishment of churches within his jurisdiction. And this prince, who loved to see churches magnificent, giving ear to the information, ordered him to appear at court. The morning after his arrival, the emperor's chamberlain brought him word that his attendance was required. The saint, being then at his prayers, told the officer that he would follow him as soon as he had finished them. He was sent for three several times before he was ready, which the courtiers represented as a contempt of his majesty; and the emperor, with some emotion, asked him why he had

made him wait so long, though he had sent for him so often. The bishop answered, that though he had the most profound respect for his majesty, yet God was infinitely above him; that while we are occupied with him, it is our duty to forget every thing else; and that in this he judged he had rather obeyed than neglected his majesty's orders, who, when he was chosen bishop, had recommended to him ever to prefer the service of God to that of men. This answer made such an impression on the emperor, in favor of the saint, that he looked upon it as a complete justification of his conduct as to every particular that had been laid to his charge: he accordingly dismissed him with honor, and disgraced his accusers. The saint took this liberty with a religious prince, that he might condemn the sloth of many who suffer distractions or earthly trifles to interrupt their commerce with God; but they who leave prayer for necessary works of charity or obedience, find God still in the exercises of those virtues. St. Ludger required so devout an attention at divine service, that being at prayers one night with his clergy, and one of them stooping down to mend the fire and hinder it from smoking, the saint after prayer severely rebuked him for it, and inflicted on him a penance for some days. St. Ludger was favored with the gift of miracles and prophecy. He foretold the invasions of the Normans from Denmark and Norway, and what ravages they would make in the French empire, and this at a time when there was not the least apprehension of any such thing. His great zeal inclined him to go and preach the faith to these northern nations, but the king would not allow of it. His last sickness, though violent did not hinder him from continuing his functions to the very last day of his life, which was Passion-Sunday, on which day he preached very early in the morning, said mass towards nine, and preached again before night, foretelling withal to those that were about him, that he should die the following night; and fixing upon a place in his monastery of Werden where he chose to be interred. He died accordingly on the 26th of March, at midnight. His relics are still kept at Werden. Joseph, an Englishman, a disciple of Alcuin, whom he attended into France, wrote, in sixteen verses, an eulogium of St. Ludger, published by Vossius[2] and Mabillon, as a specimen of good poetry for that age.

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Nothing so much scandalizes the very infidels, or shows the decay of piety, and loss of all sense of religion among Christians, as their disrespectful {663} behavior in the house of God and at the time of prayer. An awful, strict silence, the most profound exterior respect, and penetrating inward devotion of heart, must essentially accompany our homages when we present them before the throne of God, in whose presence the highest seraphims annihilate themselves. This silence we must observe not only with our tongues, but also with our bodies and all our limbs, both out of respect to the presence of God and his altar, and

also not to give the least occasion of distraction to others. Prayer is an action so sublime and supernatural, that the church in her canonical hours teaches us to begin it by a fervent petition of grace to perform it well. What an insolence and mockery is it to join with this petition an open disrespect and a neglect of all necessary precautions against distractions! We ought never to appear before God, to tender him our homages or supplications, without trembling, and without being deaf to all creatures, and shutting all our senses to every object that can distract our minds from God. In the life of F. Simon Gourdan, a regular canon of St. Victor's at Paris, who died in the odor of sanctity, in the year 1729, the eighty-fifth of his age, it is related that king Louis XIV. came to see him, and to recommend himself to his prayers. The servant of God made him wait till he had finished his thanksgiving after mass, which edified that great prince, who said, "he does well; for he is employed in attending on a much greater king." Though St. Francis of Sales on the like occasions chose rather to forego or defer his own private devotions, than not to be ready immediately to wait on others, in order to give them all the spiritual advice they desired; yet at prayer at least he and all truly religious persons seemed in some degree to rival the heavenly spirits in their awe and reverence. Silence at that holy time, or place, has always been esteemed a thing so sacred, that when the temple of Solomon was building, God commanded that there should not be heard so much as the sound of a hammer, or any other instrument. Even when we come from conversing with God, we ought to appear all penetrated with the divine presence, and rather as angels than men. Sanctity, modesty, and the marks of a heavenly spirit, ought to shine in our exterior, and to inspire others by our very sight with religious awe and devotion.

Footnotes:

1. Some have, by mistake, confounded this place with Ferden, or Werden, beyond the Weser.
2. Voss. de histor. lat. l. 2, c. 3.

ST. BRAULIO, BISHOP OF SARAGOSSA, C.

HE was the great assistant of St. Isidore of Seville in settling the discipline of the church of Spain, and is one of those holy pastors to whose zeal, learning, and labors it has always professed itself much indebted. He died in 646, in the twentieth year of his episcopacy. He has left us two letters to St. Isidore, an eulogium of that saint, and a catalogue of his works; also a hymn in iambic verse in honor of St. Emilian, and the life of that servant of God, who, after living long a hermit, was called to serve a parish in the diocese of Tarragon, where a famous monastery now bears his name.

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MARCH XXVII.

ST. JOHN OF EGYPT, HERMIT.

From Rufinus, in the second book of the lives of the fathers; and from Palladius in his Lausiaca; the last had often seen him. Also St. Jerom, St. Austin, Cassian, &c. See Tillemont, t. 10, p. 9. See also the Wonders of God in the Wilderness, p. 160.

A.D. 394.

ST. JOHN was born about the year 305, was of a mean extraction, and brought up to the trade of a carpenter. At twenty-five years of age he forsook the world, and put himself under the guidance and direction of an ancient holy anchoret with such an extraordinary humility and simplicity as struck the venerable old man with admiration; who inured him to obedience by making him water a dry stick for a whole year as if it were a live plant, and perform several other things as seemingly ridiculous, all which he executed with the utmost fidelity. To the saint's humility and ready obedience, Cassian[1] attributes the extraordinary gifts he afterwards received from God. He seems to have lived about twelve years with this old man, till his death, and about four more in different neighboring monasteries.

Being about forty years of age, he retired alone to the top of a rock of very difficult ascent, near Lycopolis.[2] His cell he walled up, leaving only a little window through which he received all necessaries, and spoke to those who visited him what might be for their spiritual comfort and edification. During five days in the week he conversed only with God: but on Saturdays and Sundays all but women had free access to him for his instructions and spiritual advice. He never ate till after sunset, and then very sparingly; but never any thing that had been dressed by fire, not so much as bread. In this manner did he live from the fortieth or forty-second to the ninetieth year of his age. For the reception of such as came to him from remote parts, he permitted a kind of hospital to be built near his cell or grotto, where some of his disciples took care of them. He was illustrious for miracles, and a wonderful spirit of prophecy, with the power of discovering to those that came to see him, their most secret thoughts and hidden sins. And such was the fame of his predictions, and the lustre of his miracles which he wrought on the sick, by sending them some oil which he had blessed, that they drew the admiration of the whole world upon him.

Theodosius the Elder was then emperor, and was attacked by the tyrant Maximus, become formidable by the success of his arms, having slain the emperor Gratian in 383, and dethroned Valentinian in 387. The pious emperor, finding his army much inferior to that of his adversary, caused this servant of God to be consulted concerning the success of the war against Maximus. Our saint foretold him that he should be victorious almost without blood. The emperor, full of confidence in the prediction, marched into the West, defeated the more numerous armies of Maximus twice in Pannonia; crossed the Alps, took the tyrant in Aquileia, and suffered {665} his soldiers to cut off his head. He returned triumphant to Constantinople, and attributed his victories very much to the prayers of St. John, who also foretold him the events of his other wars, the incursions of barbarians, and all that was to befall his empire. Four years after, in 392, Eugenius, by the assistance of Arbogastes, who had murdered the emperor Valentinian the Younger, usurped the empire of the West. Theodosius sent Eutropius the Eunuch into Egypt, with instructions to bring St. John with him to Constantinople, if it was possible; but that if he could not prevail with him to undertake the journey, to consult whether it was God's will that he should march against Eugenius, or wait his arrival in the East. The man of God excused himself as to his journey to court, but assured Eutropius that his prince should be victorious, but not without loss and blood: as also that he would die in Italy, and leave the empire of the West to his son; all which happened accordingly. Theodosius marched against Eugenius, and in the first engagement lost ten thousand men, and was almost defeated: but renewing the battle on the next day, the 6th of September, in 394, he gained an entire victory by the miraculous interposition of heaven, as even Claudian, the heathen poet, acknowledges. Theodosius died in the West, on the 17th of January, in 395, leaving his two sons emperors, Arcadius in the East, and Honorius in the West.

This saint restored sight to a senator's wife by some of the oil he had blessed for healing the sick. It being his inviolable custom never to admit any woman to speak to him, this gave occasion to a remarkable incident related by Evagrius, Palladius, and St. Austin in his treatise of Care for the Dead. A certain general officer in the emperor's service visiting the saint, conjured him to permit his wife to speak to him; for she was come to Lycopolis, and had gone through many dangers and difficulties to enjoy that happiness. The holy man answered, that during his stricter enclosure for the last forty years since he had shut himself up in that rock, he had imposed on himself an inviolable rule not to see or converse with women; so he desired to be excused the granting her request. The officer returned to Lycopolis very melancholy. His wife, who was a person of great virtue, was not to be satisfied. The husband went back to the blessed man, told him that she would die of grief if he refused her request. The saint said to him: "Go to your

wife, and tell her that she shall see me tonight, without coming hither or stirring out of her house." This answer he carried to her, and both were very earnest to know in what manner the saint would perform his promise. When she was asleep in the night, the man of God appeared to her in her dream, and said: "Your great faith, woman, obliged me to come to visit you; but I must admonish you to curb the like desires of seeing God's servants on earth. Contemplate only their life, and imitate their actions. As for me, why did you desire to see me? Am I a saint, or a prophet like God's true servants? I am a sinful and weak man. It is therefore only in virtue of your faith that I have had recourse to our Lord, who grants you the cure of the corporal diseases with which you are afflicted. Live always in the fear of God, and never forget his benefits." He added several proper instructions for her conduct, and disappeared. The woman awaking, described to her husband the person she had seen in her dream, with all his features, in such a manner as to leave no room to doubt but it was the blessed man that had appeared to her. Whereupon he returned the next day to give him thanks for the satisfaction he had vouchsafed his wife. But the saint on his arrival prevented him, saying: "I have fulfilled your desire, I have seen your wife, and satisfied her in all things she had asked: go in peace." The officer received his benediction, and continued his journey to Seyne. What the man of God foretold happened to him, as, {666} among other things, that he should receive particular honors from the emperor. Besides the authors of the saint's life, St. Austin relates this history which he received from a nobleman of great integrity and credit, who had it from the very persons to whom it happened. St. Austin adds, had he seen St. John, he would have inquired of him, whether he himself really appeared to this woman, or whether it was an angel in his shape, or whether the vision only passed in her imagination.[3]

In the year 394, a little before the saint's death, he was visited by Palladius, afterwards bishop of Helenopolis, who is one of the authors of his life. Several anchorites of the deserts of Nitria, all strangers, the principal of whom were Evagrius, Albinus, Ammonius, had a great desire to see the saint. Palladius, one of this number, being young, set out first in July, when the flood of the Nile was high. Being arrived at this mountain, he found the door of his porch shut, and that it would not be open till the Saturday following. He waited that time in the lodgings of strangers. On Saturday, at eight o'clock, Palladius entered the porch, and saw the saint sitting before his window, and giving advice to those who applied to him for it. Having saluted Palladius by an interpreter, he asked him of what country he was, and what was his business, and if he was not of the company or monastery of Evagrius: Palladius owned he was. In the mean time arrived Alypius, governor of the province, in great haste. The saint, on the arrival of Alypius, broke off his discourse with Palladius, who withdrew to make room for

the governor to discourse with the saint. Their conversation was very long, and Palladius being, weary, murmured within himself against the venerable old man, as guilty of exception of persons. He was even just going away, when the saint, knowing his secret thoughts, sent Theodorus, his interpreter, to him, saying: "Go, bid that brother not to be impatient: I am going to dismiss the governor, and then will speak to him." Palladius, astonished that his thoughts should be known to him, waited with patience. As soon as Alypius was gone, St. John called Palladius, and said to him: "Why was {sic} you angry, imputing to me in your mind what I was no way guilty of? To you I can speak at any other time, and you have many fathers and brethren to comfort and direct you in the paths of salvation. But this governor being involved in the hurry of temporal affairs, and being come to receive some wholesome advice during the short time his affairs will allow him time to breathe in, how could I give you the preference?" He then told Palladius what passed in his heart, and his secret temptations to quit his solitude; for which end the devil represented to him his father's regret for his absence, and that he might induce his brother and sister to embrace a solitary life. The holy man bade him despise such suggestions; for they had both already renounced the world, and his father would yet live seven years. He foretold him that he should meet with great persecutions and sufferings, and should be a bishop, but with many afflictions: all which came to pass, though at that time extremely improbable.

The same year, St. Petronius, with six other monks, made a long journey to pay St. John a visit. He asked them if any among them was in holy orders. They said: No. One, however, the youngest in the company, was a deacon, though this was unknown to the rest. The saint, by divine instinct, knew this circumstance, and that the deacon had concealed his orders out of a false humility, not to seem superior to the others, but their inferior, as he was in age. Therefore, pointing to him, he said: "This man is a deacon." The other denied it, upon the false persuasion that to lie with a view to one's own humiliation was no sin. St. John took him by {667} the hand, and kissing it, said to him: "My son, take care never to deny the grace you have received from God, lest humility betray you into a lie. We must never lie, under any pretence of good whatever, because no untruth can be from God." The deacon received this rebuke with great respect. After their prayer together, one of the company begged of the saint to be cured of the tertian ague. He answered: "You desire to be freed from a sickness which is beneficial to you. As nitre cleanses the body, so distempers and other chastisements purify the soul." However, he blessed some oil and gave it to him: he vomited plentifully after it, and was from that moment perfectly cured. They returned to their lodgings, where, by his orders, they were treated with all proper civility, and cordial hospitality. When they went to him again, he received them with joyfulness in his countenance, which

evidenced the interior spiritual joy of his soul; he bade them sit down, and asked them whence they came. They said, from Jerusalem. He then made them a long discourse, in which he first endeavored to show his own baseness; after which he explained the means by which pride and vanity are to be banished out of the heart, and all virtues to be acquired. He related to them the examples of many monks, who, by suffering their hearts to be secretly corrupted by vanity, at last fell also into scandalous irregularities; as of one, who, after a most holy and austere life, by this means fell into fornication, and then by despair into all manner of disorders: also of another, who, from vanity, fell into a desire of leaving his solitude; but by a sermon he preached to others, in a monastery on his road, was mercifully converted, and became an eminent penitent. The blessed John thus entertained Petronius and his company for three days, till the hour of None. When they were leaving him, he gave them his blessing, and said: "Go in peace, my children; and know that the news of the victory which the religious prince Theodosius has gained over the tyrant Eugenius, is this day come to Alexandria: but this excellent emperor will soon end his life by a natural death." Some days after their leaving him to return home, they were informed he had departed this life. Having been favored by a foresight of his death, he would see nobody for the last three days. At the end of this term he sweetly expired, being on his knees at prayer, towards the close of the year 394, of the beginning of 395. It might probably be on the 17th of October, on which day the Copts, or Egyptian Christians, keep his festival: the Roman and other Latin Martyrologies mark it on the 27th of March.

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The solitude which the Holy Ghost recommends, and which the saints embraced, resembled that of Jesus Christ, being founded in the same motive or principle, and having the same exercises and employments, and the same end. Christ was conducted by the Holy Ghost into the desert, and he there spent his time in prayer and fasting. Woe to those whom humor or passion leads into solitude, or who consecrate it not to God by mortification, sighs of penance, and hymns of divine praise. To those who thus sanctify their desert, or cell, it will be an anticipated paradise, an abyss of spiritual advantages and comforts, known only to such as have enjoyed them. _The Lord will change the desert into a place of delights, and will make the solitude a paradise and a garden worthy of himself._[4] In it only joy and jubilee shall be seen, nothing shall be heard but thanksgiving and praise. It is the dwelling of a terrestrial seraph, whose sole employment is to labor to know, and correct, all secret disorders of his own soul, to forget the world, and all objects of vanity which could distract or entangle him; to subdue his senses, to purify the faculties of his soul, and entertain in his

{668} heart a constant fire of devotion, by occupying it assiduously on God, Jesus Christ, and heavenly things, and banishing all superfluous desires and thoughts; lastly, to make daily progress in purity of conscience, humility, mortification, recollection, and prayer, and to find all his joy in the most fervent and assiduous adoration, love, and praise of his sovereign Creator and Redeemer.

Footnotes:

1. Coll. b. 4, c. 21, p. 81.
2. A city in the north of Thebais, in Egypt.
3. S. Aug. l. pro curâ de mortuis, c. 17, p. 294.
4. Isa. lxiii.

ST. RUPERT, OR ROBERT, C.

BISHOP OF SALTZBOURG.

HE was by birth a Frenchman, and of royal blood; but still more illustrious for his learning, and the extraordinary virtues he practised from his youth. He exercised himself in austere fasting, watching, and other mortifications; was a great lover of chastity and temperance; and so charitable as always to impoverish himself to enrich the poor. His reputation drew persons from remote provinces to receive his advice and instructions. He removed all their doubts and scruples, comforted the afflicted, cured the sick, and healed the disorders of souls. So distinguished a merit raised him to the episcopal see of Worms. But that people, being for the most part idolaters, could not bear the lustre of such a sanctity, which condemned their irregularities and superstitions. They beat him with rods, loaded him with all manner of outrages, and expelled him the city. But God prepared for him another harvest. Theodon, duke of Bavaria, hearing of his reputation and miracles, sent messengers to him, earnestly beseeching him to come and preach the gospel to the Baioarians, or Bavarians. This happened two years after his expulsion from Worms: during which interval he had made a journey to Rome. He was received at Ratisbon by Theodon and his court with all possible distinction, in 697, and found the hearts both of the nobles and people docile to the word of God. The Christian faith had been planted in that country two hundred years before, by St. Severinus, the apostle of Noricum. After his death, heresies and heathenish superstitions had entirely extinguished the light of the gospel. Bagintrude, sister of duke Theodon, being a Christian, disposed her brother and the whole country to receive the faith. Rupert, with the help of other zealous priests, whom he had brought with him, instructed, and, after a general fast, baptized, the duke Theodon and the lords and people of the whole country. God confirmed his preaching by many miracles. He converted also to Christianity the neighboring nations.

After Ratisbon, the capital, the second chief seat of his labors was Laureacum, now called Lorch,[1] where he healed several diseases by prayer, and made many converts. However, it was not Lorch, nor the old Reginum, thence called Regensbourg, now Ratisbon, the capital of all those provinces, that was pitched upon to be the seat of the saint's bishopric, but old Juvavia, then almost in ruins, since rebuilt and called Saltzbourg. The duke Theodon adorned and enriched it with many magnificent donations, which enabled St. Rupert to found there several rich churches and monasteries. After the prince's death, his son Theodebert, or Diotper, inheriting his zeal and piety, augmented considerably the revenues of this church. St. Rupert took a journey into France to procure a new supply of able laborers, and brought back to Saltzbourg twelve holy missionaries, with his niece St. Erentrude, a virgin consecrated to God, for whom he built a great monastery, called Nunberg, of which {669} she was the first abbess.[2] St. Rupert labored several years in this see, and died happily on Easter-day, which fell that year on the 27th of March, after he had said mass and preached; on which day the Roman and other Martyrologies mention him. His principal festival is kept with the greatest solemnity in Austria and Bavaria on the 25th of September, the day of one of the translations of his relics, which are kept in the church under his name in Saltzbourg. Mabillon and Bulteau, upon no slight grounds, think this saint to have lived a whole century later than is commonly supposed, and that he founded the church of Saltzbourg about the year 700. See his life, published by Canisius, Henschenius, and Mabillon, with the notes of the last-mentioned editor.

Footnotes:

1. A village on the Danube in the midway between Ratisbon and Vienna, the capital of eastern Bavaria, at present Austria.
2. The bishop of Saltzbourg was, under Charlemagne, made an archbishop and metropolitan of Bavaria, Austria, and its hereditary territories. He is one of the first ecclesiastical princes of the empire, and is elected by the canons of the cathedral, who are all of noble extraction.

MARCH XXVIII.

PRISCUS, MALCHUS, AND ALEXANDER, MARTYRS.

From Eus. Hist. b. 7, c. 12, p. 262.

A.D. 260.

THESE eminent Christians, Priscus, Malchus, and Alexander, led a retired holy life in the country near Cæsarea, in Palestine. During the fury of

the persecution under Valerian, they often called to mind the triumphs of the martyrs, and secretly reproached themselves with cowardice, as living like soldiers who passed their time in softness and ease, while their brethren and fellow-warriors bore all the heat of the battle. They could not long smother these warm sentiments in their breast; but expressed them to one another. "What," said they, "while the secure gate of heaven is open, shall we shut it against ourselves? Shall we be so faint-hearted as not to suffer for the name of Christ, who died for us? Our brethren invite us by their example: their blood is a loud voice, which presses us to tread in their steps. Shall we be deaf to a cry calling us to the combat, and to a glorious victory?" Full of this holy ardor, they all, with one mind, repaired to Cæsarea, and of their own accord, by a particular instinct of grace, presented themselves before the governor, declaring themselves Christians. While all others were struck with admiration at the sight of their generous courage, the barbarous judge appeared not able to contain his rage. After having tried on them all the tortures which he employed on other martyrs, he condemned them to be exposed to wild beasts. They are honored on this day in the Roman Martyrology.

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In consecrating ourselves to the service of God, and to his pure love, the first and most essential condition is that we do it without reserve, with an earnest desire of attaining to the perfection of our state, and a firm resolution of sparing nothing, and being deterred by no difficulties from pursuing this end with our whole strength; and it must be our chief care constantly to maintain, and always increase this desire in our souls. Upon this condition {670} depends all our spiritual progress. This is more essential in a religious state than the vows themselves; and it is this which makes the difference betwixt the fervent and the lukewarm Christian. Many deceive themselves in this particular, and flatter themselves their resolution of aspiring after perfection, with all their strength, is sincere, whereas it is very imperfect. Of this we can best judge by their earnestness to advance in a spirit of prayer, and in becoming truly spiritual; in crucifying self-love, overcoming their failings, and cutting off all occasions of dissipation, and all impediments of their spiritual advancement. Mortification and prayer, which are the principal means, present usually the greatest difficulties: but these, as St. Teresa observes, are better than half vanquished and removed by a firm resolution of not being discouraged by any obstacles, but of gathering from them fresh vigor and strength. Patience and fortitude crown in the saints what this fervent resolution began.

ST. SIXTUS III., POPE.

HE was a priest among the Roman clergy in 418, when pope Zozimus condemned the Pelagian heretics. Sixtus was the first, after this sentence, who pronounced publicly anathema against them, to stop their slander in Africa that he favored their doctrine, as we are assured by St. Austin and St. Prosper in his chronicle. The former sent him two congratulatory letters the same year, in which he applauds this testimony of his zeal, and in the first of these letters professes a high esteem of a treatise written by him in defence of the grace of God against its enemies. It was that calumny of the Pelagian heretics that led Garnier into the mistake that our saint at first favored their errors. But a change of this kind would not have been buried in silence. After the death of St. Celestine, Sixtus was chosen pope in 432. He wrote to Nestorius to endeavor to reclaim him after his condemnation at Ephesus, in 431: but his heart was hardened, and he stopped his ears against all wholesome admonitions. The pope had the comfort to see a happy reconciliation made, by his endeavors, between the Orientals and St. Cyril: in which he much commended the humility and pacific dispositions of the latter. He says "that he was charged with the care and solicitude of all the churches in the world,[1] and that it is unlawful for any one to abandon the faith of the apostolic Roman church, in which St. Peter teaches in his successors what he received from Christ." [2] When Bassus, a nobleman of Rome, had been condemned by the emperor, and excommunicated by a synod of bishops for raising a grievous slander against the good pope, the meek servant of Christ visited and assisted him in person, administered him the viaticum in his last sickness; and buried him with his own hands. Julian of Eclanum or Eculanum, the famous Pelagian, earnestly desiring to recover his see, made great efforts to be admitted to the communion of the church, pretending that he was become a convert, and used several artifices to convince our saint that he really was so: but he was too well acquainted with them to be imposed on. This holy pope died soon after, on the 28th of March, in 440, having sat in the see near eight years. See his letters, Anastasius's Pontifical, with the notes of Bianchini, &c.

Footnotes:

1. Ep. 1, ad Episc. Orient. p. 1236. Ep. decret. t. 1.
2. Ep. 6, and Joan. Antioch. contra Nestor.

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ST. GONTRAN, KING AND CONFESSOR.

HE was son of king Clotaire, and grandson of Clovis I. and St. Clotildis. Being the second son, while his brothers Charibert reigned at Paris, and Sigebert in Austrasia, residing at Metz, he was crowned king

of Orleans and Burgundy in 561, making Challons on the Saone his capital. When compelled to take up arms against his ambitious brothers and the Lombards, he made no other use of his victories under the conduct of a brave general called Mommol, than to give peace to his dominions. He protected his nephews against the practices of the wicked dowager queens, Brunehault of Sigebert, and Fredegonde of Chilperic, the firebrands of France. The putting to death the physicians of the queen, at her request, on her death-bed, and the divorcing his wife Mercatruide, are crimes laid to his charge, in which the barbarous manners of his nation involved him: but these he effaced by tears of repentance. He governed his kingdom, studying rather to promote the temporal happiness of others than his own, a stranger to the passions of pride, jealousy, and ambition, and making piety the only rule of his policy. The prosperity of his reign, both in peace and war, condemn those who think that human policy cannot be modelled by the maxims of the gospel, whereas nothing can render a government more flourishing. He always treated the pastors of the church with respect and veneration, regarding them as his fathers, and honoring and consulting them as his masters. He was the protector of the oppressed, and the tender parent of his subjects, whom he treated as his children. He poured out his treasures among them with a holy profusion; especially in the time of a pestilence and famine. He gave the greatest attention to the care of the sick. He fasted, prayed, wept, and offered himself to God night and day, as a victim ready to be sacrificed on the altar of his justice, to avert his indignation, which he believed he himself had provoked, and drawn down upon his innocent people. He was a severe punisher of crimes in his officers and others, and, by many wholesome regulations, restrained the barbarous licentiousness of his troops, but no man was more ready to forgive offences against his own person. He contented himself with imprisoning a man who, through the instigation of queen Fredegonde, had attempted to stab him, and he spared another assassin sent by the same wicked woman, because he had taken shelter in a church. With royal magnificence he built and endowed many churches and monasteries. St. Gregory of Tours relates many miracles performed by him both before and after his death, to some of which he was an eye-witness. This good king, like another penitent David, having spent his life after his conversion, though on the throne, in the retirement and penance of a recluse, (as St. Hugh of Cluny says of him, exhorting king Philip I. to imitate his example,) died on the 28th of March, in 593, in the sixty-eighth year of his age, having reigned thirty-one and some months. He was buried in the church of St. Marcellus, which he had founded. The Huguenots scattered his ashes in the sixteenth century: only his skull escaped their fury, and is now kept there in a silver case. He is mentioned in the Roman Martyrology. See St. Gregory of Tours, Fredegarius, and Baillet.

MARCH XXIX.

SS. JONAS, BARACHISIUS, AND THEIR COMPANIONS,

MARTYRS.

From their genuine acts compiled by Esalas, a noble Armenian knight in the troops of king Sapor, an eye witness; published in the original Chaldaic, by Stephen Assemani, Act. Mart. Orient. t. 1, p. 211. They were much adulterated by the Greeks in Metaphrastes. Ruinart and Tillemont think Sapor raised no persecution before his fortieth year: but Assemani proves from these acts, and several other monuments, a persecution in his eighteenth year. See Præf. Gen. and p. 214, app.

A.D. 327.

KING SAPOR, in the eighteenth year of his reign, raised a bloody persecution against the Christians, and demolished their churches and monasteries. Jonas and Barachisius, two brothers of the city Beth-Asa, hearing that several Christians lay under sentence of death at Hubaham, went thither to encourage and serve them. Nine of that number received the crown of martyrdom. After their execution, Jonas and Barachisius were apprehended for having exhorted them to die. The president mildly entreated the two brothers to obey the king of kings, meaning the king of Persia, and to worship the sun, moon, fire, and water. Their answer was, that it was more reasonable to obey the immortal King of heaven and earth than a mortal prince. The Magians were much offended to hear their king called mortal. By their advice the martyrs were separated, and Barachisius was cast into a very narrow close dungeon. Jonas they detained with them, endeavoring to persuade him to sacrifice to fire, the sun, and water. The prince of the Magians, seeing him inflexible, caused him to be laid fiat on his belly with a stake under his navel, and to be beaten both with knotty clubs and with rods. The martyr all the time continued in prayer, saying: "I thank you, O God of our father Abraham. Enable me, I beseech you, to offer to you acceptable holocausts. _One thing I have asked of the Lord: this will I seek after_[1] The sun, moon, fire, and water I renounce: I believe and confess the Father, Son, and Holy Ghost." The judge ordered him next to be set in a frozen pond, with a cord tied to his foot. After supper, and a short nap, he sent for Barachisius, and told him his brother had sacrificed. The martyr said it was impossible that he should have paid divine honors to fire, a vile creature, and spoke much on the immensity and power of God, and with such, eloquence and force that the Magians were astonished to hear him, and said one to another, that if he were

permitted to speak in public, he would draw over many from their religion. Whereupon they concluded for the future to hold his interrogatories in the night. In the mean time they caused two red-hot iron plates, and two red-hot hammers, to be applied under each arm, and said to him: "If you shake off either of these, by the king's fortune, you deny Christ." He meekly replied: "I fear not your fire; nor shall I throw off your instruments of torture. I beg you to try without delay all your torments on me. He who is engaged in combat for God is full of courage." They ordered melted lead to be dropped into his nostrils and eyes; and that he should then be carried to prison, and there hung up by one foot. Jonas, after this, being brought out of his pool, the Magians said to him: "How do you find yourself this morning? We imagine you passed the {673} last night out very uncomfortably." "No," replied Jonas; "from the day I came into the world, I never remember a night more sweet and agreeable: for I was wonderfully refreshed by the remembrance of Christ's sufferings." The Magians said: "Your companion hath renounced." The martyr, interrupting them, answered: "I know that he hath long ago renounced the devil and his angels." The Magians urged: "Take care lest you perish, abandoned both by God and man." Jonas replied: "If you are really wise, as you boast, judge if it be not better to sow the corn than to keep it hoarded up. Our life is a seed sown to rise again in the world to come, when it will be renewed by Christ in immortal light." The Magians said: "Your books have drawn many aside." Jonas answered: "They have indeed drawn many from worldly pleasures. When a servant of Christ is in his sufferings inebriated with love from the passion of his Lord, he forgets the transitory state of this short life, its riches, estates, gold, and honors; regardless of kings and princes, lords and noblemen, where an eternity is at stake, he desires nothing but the sight of the only true King, whose empire is everlasting, and whose power reaches to all ages." The judges commanded all his fingers and toes to be cut off, joint by joint, and scattered about. Then they said to him: "Now wait the harvest to reap other hands from this seed." To whom he said: "Other hands I do not ask. God is present, who first framed me, and who will give me new strength." After this, the skin was torn off the martyr's head, his tongue was cut out, and he was thrown into a vessel of boiling pitch; but the pitch by a sudden ebullition running over, the servant of God was not hurt by it. The judges next ordered him to be squeezed in a wooden press till his veins, sinews, and fibres burst. Lastly, his body was sawn with an iron saw, and, by pieces, thrown into a dry cistern. Guards were appointed to watch the sacred relics, lest Christians should steal them away. The judges then called upon Barachisius to spare his own body. To whom he said: "This body I did not frame, neither will I destroy it. God its maker will again restore it and will judge you and your king." Hormisdatscirus, turning to Maharnarsces, said: "By our delays we affront the king. These men regard neither words nor torments." They

therefore agreed that he should be beaten with sharp-pointed rushes; then that splinters of reeds should be applied to his body, and by cords strait drawn and pulled, should be pressed deep into his flesh, and that in this condition his body, pierced all over with sharp spikes, armed like a porcupine, should be rolled on the ground. After these tortures, he was put into the screw or press, and boiling pitch and brimstone were poured into his mouth. By this last torment he obtained a crown equal to that of his brother. Under their most exquisite tortures they thought they bought heaven too cheap. Upon the news of their death, Abtusciatus, an old friend, came and purchased their bodies for five hundred drachms and three silk garments, binding himself also by oath never to divulge the sale. The acts are closed by these words: "This book was written from the mouths of witnesses, and contains the acts of the saints, Jonas, Barachisius, and others, martyrs of Christ, who by his succor fought, triumphed, and were crowned, in whose prayers we beg place may be found, by Esaias, son of Adabus of Arzun, in Armenia, of the troop of royal horsemen, who was present at their interrogatories and tortures, and who wrote the history of their conflicts." They were crowned on the 29th of the moon of December. This was the 24th of that month, in the year of Christ 327, of Sopar II. the 18th. The Roman Martyrology mentions them on the 29th of March.

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Those powerful motives which supported the martyrs under the sharpest {674} torments, ought to inspire us with patience, resignation, and holy joy, under sickness and all crosses or trials. These are the times of the greatest spiritual harvest, by the exercise of the most perfect virtues. For nothing is more heroic in the practice of Christian virtue, nothing more precious in the sight of God, than the sacrifice of patience, submission, constant fidelity and charity in a state of suffering. Under sickness we are too apt eagerly to desire health, that we may be able to do something for God, and to discharge the obligations of our profession, as we persuade ourselves. This is a mere invention of self-love, which is impatient under the weight of humiliation. Nothing, indeed, is more severe to nature than such a state of death, and there is nothing which it is not desirous of doing, to recover that active life, which carries an air of importance by making an appearance in the tumultuous scene of the world. But how much does the soul generally lose by such an exchange! Ah! did we but truly know how great are the spiritual advantages and riches, and how great the glory of patience founded upon motives of true charity, and how precious the victories and triumphs are which it gains over self-love, we should rejoice too much in a state of suffering and humiliation ever to entertain any inordinate desires of changing it. We should only ask for health in sickness under this condition, if it be more expedient for God's honor and our

spiritual advancement. With St. Paul, we should find a joy and delight in a state of privation and suffering, in which we enter into a true sense of our absolute weakness, feel that we are nothing, and have no reliance but on God alone.

Footnotes:

1. Psa. xxvi 4.

SS. ARMOGASTES, ARCHINIMUS, AND SATURUS,

MARTYRS.

GENSERIC, the Arian king of the Vandals, to Africa, having, on his return out of Italy, in 457, enacted new penal laws, and severer than any he had till then put in force against Catholics, count Armogastes was on that occasion deprived of his honors and dignities at court, and most cruelly tortured. But no sooner had the jailers bound him with cords, but they broke of themselves, as the martyr lifted up his eyes to heaven; and this happened several times. And though they afterwards hung him up by one foot with his head downwards for a considerable time, the saint was no more affected by this torment than if he had lain all the while at his ease on a feather-bed. Theodoric, the king's son, thereupon ordered his head to be struck off: but one of his Arian priests diverted him from it, advising him to take other measures with him to prevent his being looked upon as a martyr by those of his party, which would be of disservice to the opposite cause. He was therefore sent into Byzacena to work in the mines; and some time after, for his greater disgrace, he was removed thence into the neighborhood of Carthage, and employed in keeping cows. But he looked upon it as his glory to be dishonored before men in the cause of God. It was not long before he had a revelation that his end drew near. So having foretold the time of his death, and given orders to a devout Christian about the place where he desired to be interred, the holy confessor, a few days after, went to receive the rewards of those that suffer in the cause of truth.

Archinimus, of the city Mascula, in Numidia, resisted all the artifices which the king could use to overcome his faith, and was condemned to be beheaded, but was reprieved while he stood under the axe. Satur, or Saturas, was master of the household to Huneric, by whom he was threatened to be deprived of his estate, goods, slaves, wife, and children for his faith. {675} His own wife omitted nothing in her power to prevail with him to purchase his pardon at the expense of his conscience. But he courageously answered her in the words of Job: "_You have spoken like one of the foolish women_.[1] If you loved me, you would give me different advice, and not push me on to a second death. Let them do their worst: I will always remember our Lord's words: _If

any man come to me, and hate not his father and mother, his wife and children, his brethren and sisters, and his own life also, he cannot be my disciple_."[2] He suffered many torments, was stripped of all his substance, forbid ever to appear in public, and reduced to great distress. But God enriched him with his graces, and called him to himself. See St. Victor Vitensis, Hist. Persec. Vandal, l. 1, n. 14.

Footnotes:

1. Job ii. 9.
2. Luke xiv. 26.

ST. EUSTASIUS, OR EUSTACHIUS,

ABBOT OF LUXEU,

SUCCEEDED his master St. Columban in that charge, in 611. He sanctified himself by humility, continual prayer, watching, and fasting; was the spiritual father of six hundred monks, and of many holy bishops and saints, and died in 625. He is named in the Martyrologies of Ado, and in the Roman. See his life by Jonas, his colleague, in the Bollandists, and in Mabillon.

ST. GUNDLEUS, CONFESSOR.

THIS saint, who was formerly honored with great devotion in Wales, was son to the king of the Dimetians in South-Wales. After the death of his father, though the eldest son, he divided the kingdom with his six brothers who nevertheless respected and obeyed him as if he had been their sovereign. He married Gladusa, daughter of Braghan, prince of that country, which is called from him Brecknockshire, and was father of St. Canoe and St. Keyna. St. Gundleus had by her the great St. Cadoc, who afterwards founded the famous monastery of Llancarvan, three miles from Cowbridge, in Glamorganshire. Gundleus lived so as to have always in view the heavenly kingdom for which we are created by God. To secure this, he retired wholly from the world long before his death, and passed his time in a solitary little dwelling near a church which he had built. His clothing was sackcloth, his food barley-bread, upon which he usually strewed ashes, and his drink was water. Prayer and contemplation were his constant occupation, to which he rose at midnight, and he subsisted by the labor of his hands: thus he lived many years. Some days before his death he sent for St. Dubritius and his son St. Cadoc, and by their assistance, and the holy rites of the church, prepared himself for his passage to eternity. He departed to our Lord towards the end of the fifth century, and was glorified by miracles. See his life in Capgrave and Henschenius, from the collection of John of Tinmouth. See also bishop Usher.

ST. MARK, BISHOP AND CONFESSOR.

SOME Greeks rank among the saints on this day, Mark, bishop of Arethusa, in Syria, in the fourth age. When Constantius put to death his uncle, {676} Julius Constantius, brother of Constantine the Great, with his eldest son; the two younger, Gallus and Julian, narrowly escaped the sword. In that danger Mark concealed Julian, and secretly supplied him with necessaries for his subsistence. When Julian became emperor, he commanded that the temples which had been demolished by Christians, during the two preceding reigns, should be rebuilt at their expense. Mark had, by the authority of Constantius, demolished a very magnificent temple which was held in great veneration by the idolaters: he had also built a church, and converted a great number of infidels. Authorized by the law of Julian, the heathens of Arethusa, when they saw themselves uppermost, fell on the Christians; and Mark, finding that they were ready to show their resentment against him in particular, which they had long concealed, he at first, pursuant to the gospel precept, betook himself to flight to escape their fury. But understanding that they had apprehended some of his flock instead of him, he returned and delivered himself up to the persecutors, to animate others in the same cause by his example and instructions. They seized him soon after his return, dragged him through the streets by the hair, or any part they could lay hold of, without the least compassion for his age, or regard for his virtue and learning. Having stripped him, and scourged him all over his body, joining ignominy and insults with cruelty, they threw him into the stinking public jakes. Having taken him from thence, they left him to the children, ordering them to prick and pierce him, without mercy, with their writing-styles, or steel pencils. They bound his legs with cords so tight as to cut and bruise his flesh to the very bone; they wrung off his ears with small strong threads; and in this maimed, bloody condition, they pushed him from one to another. After this they rubbed him over with honey and fat broth; and shutting him up in a kind of cage, hung him up in the air where the sun was most scorching, at noonday, in the midst of summer, in order to draw the wasps and gnats upon him, whose stings are exceeding sharp and piercing in those hot countries. He was so calm in the midst of his sufferings, that, though so sorely wounded and covered with flies and wasps, he bantered them as he hung in the air; telling them, that while they were grovelling on the earth, he was raised by them towards heaven. They frequently solicited him to rebuild their temple, but though they reduced their demands by degrees to a trifling sum, he constantly answered, that it would be an impiety to give them one farthing towards such a work. This indeed would be to concur to idolatrous worship; but his demolishing the temple would have been against the order of law and justice, had he done it without public authority. At length the fury of the people was turned into

admiration of his patience, and they set him at liberty; and several of them afterwards begged of him to instruct them in the principles of a religion which was capable of inspiring such a resolution. Having spent the remainder of his life in the faithful discharge of the duties of his station, he died in peace under Jovian or Valens. He is not named in the Roman Martyrology, nor venerated by the church among the saints. He had been long engaged in the errors and intrigues of the Semi-Arians; but the encomiums given him by St. Gregory Nazianzen, Theodoret, and Sozomen, when they relate his sufferings, show that towards the end of the reign of Constantius, he joined in the orthodox communion.

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MARCH XXX.

ST. JOHN CLIMACUS, ABBOT.

From his life written by Daniel, a monk of Raithu, soon after his death, and from his own works. See Bulteau, *Hist Monast. d'Orient*, and d'Andilly, or rather his nephew, Le Maître, in his life prefixed to the French translation of his works. See also Jos. Assemani, in *Cal. Univ. ad 30 Martii*, t. 6, p. 213.

A.D. 605.

ST. JOHN, generally distinguished by the appellation of Climacus, from his excellent book entitled *Climax*, or the *Ladder to Perfection*, was born about the year 525, probably in Palestine. By his extraordinary progress in the arts and sciences, he obtained very young the surname of the Scholastic. But at sixteen years of age he renounced all the advantages which the world promised him, to dedicate himself to God in a religious state, in 547. He retired to Mount Sinai, which, from the time of the disciples of St. Antony and St. Hilarion, had been always peopled by holy men, who, in imitation of Moses, when he received the law on that mountain, lived in the perpetual contemplation of heavenly things. Our novice, fearing the danger of dissipation and relaxation, to which numerous communities are generally more exposed than others, chose not to live in the great monastery on the summit, but in a hermitage on the descent of the mountain, under the discipline of Martyrius, a holy ancient anchorite. By silence, he curbed the insolent itch of talking about every thing, an ordinary vice in learned men, but usually a mark of pride and self-sufficiency. By perfect humility and obedience, he banished the dangerous desire of self-complacency in his actions. He never contradicted, never disputed with any one. So perfect was his submission, that he seemed to have no self-will. He undertook to sail

through the deep sea of this mortal life securely, under the direction of a prudent guide, and shunned those rocks which he could not have escaped, had he presumed to steer alone, as he tells us.[1] From the visible mountain he raised his heart, without interruption, in all his actions, to God, who is invisible; and, attentive to all the motions of his grace, studied only to do his will. Four years he spent in the trial of his own strength, and in learning the obligations of his state, before he made his religious profession, which was in the twentieth year of his age. In his writings, he severely condemns engagements made by persons too young, or before a sufficient probation. By fervent prayer and fasting he prepared himself for the solemn consecration of himself to God, that the most intense fervor might make his holocaust the more perfect: and from that moment he seemed to be renewed in spirit; and his master admired the strides with which, like a mighty giant, the young disciple advanced, daily more and more, towards God by self-denial, obedience, humility, and the uninterrupted exercises of divine love and prayer.

In the year 560, and the thirty-fifth of his age, he lost Martyrius by death, having then spent nineteen years in that place in penance and holy contemplation. By the advice of a prudent director, he then embraced an eremitical life in a plain called Thole, near the foot of Mount Sinai. His cell was five miles from the church, probably the same which had been built a little {678} before, by order of the emperor Justinian, for the use of the monks, at the bottom of this mountain, in honor of the Blessed Virgin, as Procopius mentions.[2] Thither he went every Saturday and Sunday to assist, with all the other anchores and monks of that desert, at the holy office and at the celebration of the divine mysteries, when they all communicated. His diet was very sparing, though, to shun ostentation and the danger of vain-glory, he ate of every thing that was allowed among the monks of Egypt, who universally abstained from flesh, fish, &c. Prayer was his principal employment; and he practised what he earnestly recommends to all Christians, that in all their actions, thoughts, and words, they should keep themselves with great fervor in the presence of God, and direct all they do to his holy will.[3] By habitual contemplation he acquired an extraordinary purity of heart, and such a facility of lovingly beholding God in all his works, that this practice seemed in him a second nature. Thus he accompanied his studies with perpetual prayer. He assiduously read the holy scriptures, and fathers, and was one of the most learned doctors of the church. But, to preserve the treasure of humility, he concealed, as much as possible, both his natural and acquired talents, and the extraordinary graces with which the Holy Ghost enriched his soul. By this secrecy he fled from the danger of vain-glory, which, like a leech, sticks to our best actions, and sucking from them its nourishment, robs us of their fruit. As if this cell had not been sufficiently remote from

the eyes of men, St. John frequently retired into a neighboring cavern, which he had made in the rock, where no one could come to disturb his devotions, or interrupt his tears. So ardent were his charity and compunction, that his eyes seemed two fountains, which scarce ever ceased to flow; and his continual sighs and groans to heaven, under the weight of the miseries inseparable from his moral pilgrimage, were not to be equalled by the vehemency of the cries of those who suffer from knives and fire. Overcome by importunities, he admitted a holy anchorite named Moyses to live with him as his disciple.

God bestowed on St. John an extraordinary grace of healing the spiritual disorders of souls. Among others, a monk called Isaac, was brought almost to the brink of despair by most violent temptations of the flesh. He addressed himself to St. John; who perceived by his tears how much he underwent from that conflict and struggle which he felt within himself. The servant of God commended his faith, and said: "My son, let us have recourse to God by prayer." They accordingly prostrated themselves together on the ground in fervent supplication for a deliverance, and from that time the infernal serpent left Isaac to peace. Many others resorted to St. John for spiritual advice: but the devil excited some to jealousy, who censured him as one who, out of vanity, lost much time in unprofitable discourse. The saint took this accusation, which was a mere calumny, in good part, and as a charitable admonition; he therefore imposed on himself a rigorous silence for near a twelvemonth. This his humility and modesty so much astonished his calumniators, that they joined the rest of the monks in beseeching him to reassume his former function of giving charitable advice to all that resorted to him for it, and not to bury that talent of science which he had received for the benefit of many. He who knew not what it was to contradict others, with the same humility and deference again opened his mouth to instruct his neighbor in the rules of perfect virtue: in which office, such was the reputation of his wisdom and experience, that he was regarded as another Moses in that holy place.

St. John was now seventy-five years old, and had spent forty of them in {679} his hermitage, when, in the year six hundred, he was unanimously chosen abbot of Mount Sinai, and superior-general of all the monks and hermits in that country. Soon after he was raised to this dignity, the people of Palestine and Arabia, in the time of a great drought and famine, made their application to him as to another Elias, begging him to intercede with God in their behalf. The saint failed not with great earnestness to recommend their distress to the Father of mercies, and his prayer was immediately recompensed with abundant rains. St. Gregory the Great., who then sat in St. Peter's chair, wrote to our holy abbot,[4] recommending himself to his prayers, and sent him beds, with other furniture and money, for his hospital, for the use of pilgrims

near Mount Sinai. John, who had used his utmost endeavors to decline the pastoral charge, when he saw it laid upon him, neglected no means which might promote the sanctification of all those who were entrusted to his care. That posterity might receive some share in the benefit of his holy instructions, John, the learned and virtuous abbot of Raithu, a monastery-situate towards the Red Sea, entreated him by that obedience he had ever practised, even with regard to his inferiors, that he would draw up the most necessary rules by which fervent souls might arrive at Christian perfection. The saint answered him, that nothing but extreme humility could have moved him to write to so miserable a sinner, destitute of every sort of virtue; but that he received his commands with respect, though far above his strength, never considering his own insufficiency. Wherefore, apprehensive of falling into death by disobedience, he took up his pen in haste, with great eagerness mixed with fear, and set himself to draw some imperfect outlines as an unskilful painter, leaving them to receive from him, as a great master, the finishing strokes. This produced the excellent work which he called Climax, or the ladder of religious perfection. This book being written in sentences, almost in the manner of aphorisms, abounds more in sense than words. A certain majestic simplicity, an inexpressible unction and spirit of humility, joined with conciseness and perspicuity, very much enhance the value of this performance: but its chief merit consists in the sublime sentiments, and perfect description of all Christian virtues, which it contains. The author confirms his precepts by several edifying examples, as of obedience and penance.[5] In describing a monastery of three hundred and thirty monks, which he had visited near Alexandria in Egypt, he mentions one of the principal citizens of that city, named Isidore, who, petitioning to be admitted into the house, said to the abbot: "As iron is in the hands of the smith, so am I in your hands." The abbot ordered him to remain without the gate, and to prostrate himself at the feet of everyone that passed by, begging their prayers for his soul struck with a leprosy. Thus he passed seven years in profound humility and patience. He told St. John, that during the first year he always considered himself as a slave condemned for his sins, and sustained violent conflicts. The second year he passed in tranquillity and confidence; and the third with relish and pleasure in his humiliations. So great was his virtue, that the abbot determined to present him to the bishop in order to be promoted to the priesthood, but the humility of the holy penitent prevented the execution of that design; for having begged at least a respite, he died within ten days. St. John could not help admiring the cook of this numerous community, who seemed always recollected, and generally bathed in tears amidst his continual occupation, and asked him by what means he nourished so perfect a spirit of compunction, in the midst of such a dissipating laborious employment. He said, that serving the monks, he represented to himself that he was serving not men, but God in his servants {680} and

that the fire he always had before his eyes, reminded him of that fire which will burn souls for all eternity. The moving description which our author gives of the monastery of penitents called the Prison, above a mile from the former, hath been already abridged in our language. John the Sabaite told our saint, as of a third person, that seeing himself respected in his monastery, he considered that this was not the way to satisfy for his sins. Wherefore, with the leave of his abbot, he repaired to a severe monastery in Pontus, and after three years saw in a dream a schedule of his debts, to the amount in appearance of one hundred pounds of gold, of which only ten were cancelled. He therefore repeated often to himself: "Poor Antiochus, thou hast still great debt to satisfy." After passing over thirteen years in contempt and the most fervent practices of penance, he deserved to see in a vision his whole debt blotted out. Another monk, in a grievous fit of illness, fell into a trance, in which he lay as if he had been dead for the space of an hour: but recovering, he shut himself up in his cell, and lived a recluse twelve years, almost continually weeping, in the perpetual meditation of death. When he was near death, his brethren could only extort from him these words of edification: "He who hath death always before his eyes, will never sin." John, abbot of Raithu, explained this book of our saint by judicious comments, which are also extant. We have likewise a letter of St. John Climacus to the same person, concerning the duties of a pastor, in which he exhorts him in correcting others to temper severity with mildness, and encourages him zealously to fulfil the obligations of his charge; for nothing is greater or more acceptable to God than to offer him the sacrifice of rational souls sanctified by penance and charity.

St. John sighed continually under the weight of his dignity, during the four years that he governed the monks of Mount Sinai: and as he had taken upon him that burden with fear and reluctance, he with joy found means to resign the same a little before his death. Heavenly contemplation, and the continual exercise of divine love and praise, were his delight and comfort in his earthly pilgrimage: and in this imitation of the functions of the blessed spirits in heaven he placeth the essence of the monastic state.[6] In his excellent maxims concerning the gift of holy tears, the fruit of charity,[7] we seem to behold a lively portraiture of his most pure soul. He died in his hermitage on the 30th day of March, in 605, being fourscore years old. His spiritual son George, who had succeeded him in the abbacy, earnestly begged of God that he might not be separated from his dear master and guide, and followed him by a happy death within a few days. On several Greek commentaries on St. John Climacus's ladder, see Montfaucon, Biblioth. Coislina, pp. 305, 306.

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St. John Climacus, speaking of the excellence and the effects of charity, does it with a feeling and energy worthy of such a subject. "A mother," says he,[8] "feels less pleasure when she folds within her arms the dear infant whom she nourishes with her own milk, than the true child of charity does, when united, as he incessantly is, to his God, and folded as if were in the arms of his heavenly Father.[9]--Charity operates in some persons so as to carry them almost entirely out of themselves. It illuminates others, and fills them with such sentiments of joy, that they cannot help crying out: _The Lord is my helper and my protector: in him hath my heart confided, and I have been helped. And my flesh hath flourished again, and with my will I will give praise to him_.[10] This joy which they feel in their hearts, is reflected on their countenances; and when once God has united, or, as we may say, {681} incorporated them with his charity, he displays in their exterior, as in the reflection of a mirror, the brightness and serenity of their souls: even as Moses, being honored with a sight of God, was encompassed round by his glory." St. John Climacus composed the following prayer to obtain the gift of charity: "My God, I pretend to nothing upon this earth, except to be so firmly united to you by prayer, that to be separated from you may be impossible: let others desire riches and glory; for my part, I desire but one thing, and that is, to be inseparably united to you, and to place in you alone all my hopes of happiness and repose."

Footnotes:

1. Gr. l.
2. Procop. l. 5 de ædif. Justin.
3. S. Jo. Clim. gr. 27, n. 67.
4. St. Greg. l. 11; Ep. 1, l. 12; Ep. 16, t. 2, p. 1091.
5. Gr. 4 and 5.
6. Gr. 1.
7. Gr. 7, 27, 30.
8. Grad. 30, n. 12.
9. Gr {} n. 14.
10. Ps. xxvii.

S. ZOZIMUS, BISHOP OF SYRACUSE,

WAS successor to the holy bishop Peter; and faithfully discharged all the duties of a worthy pastor until his death, which happened in 660. His name is mentioned in the Roman and Sicilian Martyrologies. See the Bollandists and Baillet.

ST. REGULUS, OR RIEUL,

WHO having converted the country of Senlis to the faith, about the same time that St. Dionysius preached in France, was made first bishop of Senlis, and died in peace in the midst of his flock. See the Bollandists and Tillem. t. 4, p. 719.

MARCH XXXI.

SAINT BENJAMIN, DEACON, M.

From Theodoret, Hist. Eccles. l. 5, c. 39, &c.

A.D. 429.

ISDEGERDES, son of Sapor III., put a stop to the cruel persecutions against the Christians in Persia, which had been begun by Sapor II., and the Church had enjoyed twelve years' peace in that kingdom, when, in 420, it was disturbed by the indiscreet zeal of one Abdas, a Christian bishop, who burned down the Pyræum, or temple of fire, the great divinity of the Persians. King Isdegerdes threatened to demolish all the churches of the Christians, unless he would rebuild it. Abdas had done ill in destroying the temple, but did well in refusing to rebuild it; for nothing can make it lawful to contribute to any act of idolatry, or to the building a temple, as Theodoret observes. Isdegerdes therefore demolished all the Christian churches in Persia, put to death Abdas, and raised a general persecution against the Church, which continued forty years with great fury. Isdegerdes died the year following, in 421. But his son and successor, Varanes, carried on the persecution with greater inhumanity. The very description which Theodoret, a contemporary writer, and one that lived in the neighborhood gives of the cruelties he exercised on the Christians, strikes us with {682} horror: some were flayed alive in different parts of the body, and suffered all kinds of torture that could be invented: others, being stuck all over with sharp reeds, were hauled and rolled about in that condition; others were tormented divers other ways, such as nothing but the most hellish malice was capable of suggesting. Among these glorious champions of Christ was St. Benjamin, a deacon. The tyrant caused him to be beaten and imprisoned. He had lain a year in the dungeon, when an ambassador from the emperor obtained his enlargement, on condition he should never speak to any of the courtiers about religion. The ambassador passed his word in his behalf that he would not: but Benjamin, who was a minister of the gospel, declared that he could not detain the truth in captivity, conscious to himself of the condemnation of the slothful servant for having hid his talent. He therefore neglected no opportunity of announcing Christ. The king, being informed that he still preached the faith in his kingdom, ordered him to be apprehended; but the martyr made

no other reply to his threats than by putting this question to the king: What opinion he would have of any of his subjects who should renounce his allegiance to him, and join in war against him. The enraged tyrant caused reeds to be run in between the nails and the flesh both of his hands and feet, and the same to be thrust into other most tender parts, and drawn out again, and this to be frequently repeated with violence. He lastly ordered a knotty stake to be thrust into his bowels to rend and tear them, in which torment he expired in the year 424. The Roman Martyrology places his name on the 31st of March.

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St. Ephrem, considering the heroic constancy of the martyrs, makes on them the following pious reflections: "The wisdom of philosophers, and the eloquence of the greatest orators, are dumb through amazement, when they contemplate the wonderful spectacle and glorious actions of the martyrs: the tyrants and judges were not able to express their astonishment when they beheld the faith, the constancy, and the cheerfulness of these holy champions. What excuse shall we have in the dreadful day of judgment, if we who have never been exposed to any cruel persecutions, or to the violence of such torments, shall have neglected the love of God and the care of a spiritual life? No temptations, no torments, were able to draw them from that love which they bore to God: but we, living in rest and delights, refuse to love our most merciful and gracious Lord. What shall we do in that day of terror, when the martyrs of Christ, standing with confidence near his throne, shall show the marks of their wounds? What shall we then show? Shall we present a lively faith? true charity towards God? a perfect disengagement of our affections from earthly things? souls freed from the tyranny of the passions? silence and recollection? meekness? alms-deeds? prayers poured forth with clean hearts? compunction, watchings, tears? Happy shall he be whom such good works shall attend. He will be the partner of the martyrs, and, supported by the treasure of these virtues, shall appear with equal confidence before Christ and his angels. We entreat you, O most holy martyrs, who cheerfully suffered most cruel torments for God our Saviour and his love, on which account you are now most intimately and familiarly united to him, that you pray to the Lord for us miserable sinners, covered with filth, that he infuse into us the grace of Christ, that it may enlighten our souls that we may love him, &c." [1]

Footnotes:

1. St. Ephrem. Hom. In SS. Martyres. t. 3. Op. Gr. et Lat. p. 251. ed Vatic. an. 1746.

ST. ACACIUS, OR ACHATES, BISHOP OF ANTIOCH IN ASIA MINOR, C.

ST. ACACIUS was bishop of Antioch, probably the town of that name in Phrygia, where the Marcionites were numerous. He was surnamed Agathangel, or Good-angel, and extremely respected by the people for his sanctity. It was owing to his zeal that not one of his flock renounced Christ by sacrificing to idols during the persecution of Decius, a weakness which several of the Marcionite heretics had betrayed. Our saint himself made a glorious confession of his faith; of which the following relation, transcribed from the public register, is a voucher.

Martian, a man of consular dignity, arriving at Antioch, a small town of his government, ordered the bishop to be brought before him. His name was Acacius, and he was styled the buckler and refuge of that country for his universal charity and episcopal zeal. Martian said to him: "As you have the happiness to live under the Roman laws, you are bound to love and honor our princes, who are our protectors." Acacius answered: "Of all the subjects of the empire, none love and honor the emperor more than the Christians. We pray without intermission for his person, and that it may please God to grant him long life, prosperity, success, and all benedictions; that he may be endowed by him with the spirit of justice and wisdom to govern his people; that his reign be auspicious, and prosperous, blessed with joy, peace, and plenty, throughout all the provinces that obey him." MARTIAN.-"All this I commend; but that the emperor may be the better convinced of your submission and fidelity, come now and offer him a sacrifice with me." ACACIUS.-"I have already told you that I pray to the great and true God for the emperor; but he ought not to require a sacrifice from us, nor is there any due to him or to any man whatsoever." MARTIAN.-"Tell us what God you adore, that we may also pay him our offerings and homages." ACACIUS.-"I wish from my heart you did but know him to your advantage." MARTIAN.-"Tell me his name." ACACIUS.-"He is called the God of Abraham, of Isaac, and of Jacob." MARTIAN.-"Are these the names of gods?" ACACIUS.-"By no means, but of men to whom the true God spoke; he is the only God, and he alone is to be adored, feared, and loved." MARTIAN.-"What is this God?" ACACIUS.-"He is the most high Adonia, who is seated above the cherubims and seraphims." MARTIAN.-"What is a seraph?" ACACIUS.-"A ministering spirit of the most high God, and one of the principal lords of the heavenly court." MARTIAN.-"What chimeras are these? Lay aside these whims of invisible beings, and adore such gods as you can see." ACACIUS.-"Tell me who are those gods to whom you would have me sacrifice?" MARTIAN.-"Apollo, the saviour of men, who preserves us from pestilence and famine, who enlightens, preserves, and governs the universe." ACACIUS.-"Do you mean that wretch that could not preserve his own life: who, being in love with a young woman, (Daphne,) ran about distracted in pursuit of her, not knowing that he was never to possess

the object of his desires? It is therefore evident that he could not foresee things to come, since he was in the dark as to his own fate: and as clear that he could be no god, who was thus cheated by a creature. All know likewise that he had a base passion for Hyacinth, a beautiful boy, and was so awkward as to break the head of that minion, the fond object of his criminal passion, with a quoit. Is not he also that god who, with Neptune, turned mason, hired himself to a king, (Laomedon of Troy,) and built the walls of a city? Would you {684} oblige me to sacrifice to such a divinity, or to Esculapius, thunderstruck by Jupiter? or to Venus, whose life was infamous, and to a hundred such monsters, to whom you offer sacrifice? No, though my life itself depended on it, ought I to pay divine honors to those whom I should blush to imitate, and of whom I can entertain no other sentiments than those of contempt and execration? You adore gods, the imitators of whom you yourselves would punish." MARTIAN.-"It is usual for you Christians to raise several calumnies against our gods; for which reason I command you to come now with me to a banquet in honor of Jupiter and Juno, and acknowledge and perform what is due to their majesty." ACACIUS.-"How can I sacrifice to a man whose sepulchre is unquestionably in Crete? What! Is he risen again?" MARTIAN.-"You must either sacrifice or die." ACACIUS.-"This is the custom of the Dalmatian robbers; when they have taken a passenger in a narrow way, they leave him no other choice but to surrender his money or his life. But, for my part, I declare to you that I fear nothing that you call do to me. The laws punish adulterers, thieves, and murderers. Were I guilty of any of those things, I should be the first man to condemn myself. But if my whole crime be the adoring of the true God, and I am on this account to be put to death, it is no longer a law but an injustice." MARTIAN.-"I have no order to judge but to counsel you to obey. If you refuse, I know how to force you to a compliance." ACACIUS.-"I have a law which I will obey: this commands me not to renounce my God. If you think yourself bound to execute the orders of a man who in a little time hence must leave the world, and his body become the food of worms, much more strictly am I bound to obey the omnipotent God, who is infinite and eternal, and who hath declared, _Whoever shall deny me before men, him will I deny before my Father_." MARTIAN.-"You now mention the error of your sect which I have long desired to be informed of: you say then that God hath a son?" ACACIUS.-"Doubtless he hath one." MARTIAN.-"Who is this son of God?" ACACIUS.-"The Word of truth and grace." MARTIAN.-"Is that his name?" ACACIUS.-"You did not ask me his name, but what he is." MARTIAN.-"What then is his name?" ACACIUS.-"Jesus Christ." Martian having inquired of the saint by what woman God had this son, he replied, that the divine generation of the Word is of a different nature from human generation, and proved it from the language the royal prophet makes use of in the forty-fourth psalm. MARTIAN.-"Is God then corporeal?" ACACIUS.-"He is known only to himself. We cannot describe him; he is invisible to us in

this mortal state, but we are sufficiently acquainted with his perfections to confess and adore him." MARTIAN.-"If God hath no body, how can he have a heart or mind?" ACACIUS.-"Wisdom hath no dependence or connection with an organized body. What hath body to do with understanding?" He then pressed him to sacrifice from the example of the Cataphrygians, or Montanists, and engage all under his care to do the same. Acacius replied: "It is not me these people obey, but God. Let them hear me when I advise them to what is right; but let them despise me, if I offer them the contrary and endeavor to pervert them." MARTIAN.-"Give me all their names." ACACIUS.-"They are written in heaven, in God's invisible registers." MARTIAN.-"Where are the magicians, your companions, and the teachers of this cunningly devised error?" by which he probably meant the priests. ACACIUS.-"No one in the world abhors magic more than we Christians." MARTIAN.-"Magic is the new religion which you introduce." ACACIUS.-"We destroy those gods whom you fear, though you made them yourselves. We, on the contrary, fear not him whom we have made with our hands, but him who created us, and who is the Lord and Master of all nature: who {685} loved us as our good father, and redeemed us from death and hell as the careful and affectionate shepherd of our souls." MARTIAN.-"Give the names I require, if you would avoid the torture." ACACIUS.-"I am before the tribunal, and do you ask me my name, and, not satisfied with that, you must also know those of the other ministers? Do you hope to conquer many; you, whom I alone am able thus to confound? If you desire to know our names, mine is Acacius. If you would know more, they call me Agathangelus, and my two companions are Piso, bishop of the Trojans, and Menander, a priest. Do now what you please." MARTIAN.-"You shall remain in prison till the emperor is acquainted with what has passed on this subject, and sends his orders concerning you."

The emperor Decius having read the interrogatory, recompensed Martian by making him governor of Pamphilia, but admired so much the prudence and constancy of Acacius, that he ordered him to be discharged, and suffered him to profess the Christian religion.

This his glorious confession is dated on the 29th of March, and happened under Decius in 250, or 251. How long St. Acacius survived does not appear. The Greeks, Egyptians, and other oriental churches, honor his name on the 31st of March; though his name occurs not in the Roman Martyrology. See his authentic acts in Ruinart, p. 152; Tillemont, t. 2, p. 357; Fleury, t. 2; Ceillier, t. 3, p. 560.

ST. GUY, C.

HE is called by the Germans Witen, and was forty years abbot of Pomposa, in the dutchy of Ferrara, in Italy, a man eminent in all virtues,

especially patience, the love of solitude, and prayer. He died in 1046. The emperor, Henry III., caused his relics to be translated to Spire, which city honors him as its principal patron. See his life, by a disciple, in the Acta Sanctorum of Henschenius, and another, shorter, of the same age.

END OF VOLUME ONE.